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the Free Will Baptist

Ayden, North Carolina, Wednesday, January 3, 1962

HAROLD M. LAMBERT PHOTO



EDITORIAL

FACING 1962

This issue of "The Free Will Baptist" is the first of the fifty issues of 1962. We do not know what 1962 will hold for any of us, for the future is unknown. It is good, however, that we can look back on the year 1961, and profit from its experiences, whether they be good or bad.

To be sure, each one's life holds certain regrets. There may have been many mistakes. If so, let's determine to go forth and forget those things which are behind. If 1961 brought any happiness and pleasure our way, let us rejoice because of them, and may we ever seek to do those things which will serve to this end.

As we face 1962, we do not face it with pessimism and despondency, but with optimism and courage. We have certain hopes for this year and we have confidence in a more profitable year.

First of all, it is our hope that in this year the overall cause of our beloved denomination will suffer no more. It is certain that the cause has suffered; that our past unity has been shattered. The tragedy is seen in that our national denominational leaders don't seem to care about unity and harmony. Biblical reasoning and understanding one for another has been sacrificed for personal ambitions. It seems that some are glorying in division and disunity, even to the point that there is no desire to work things out. We pray that 1962 will tell a different story.

In the second place, we hope that during this year we can publish these words, "Free Will Baptists forget their personal differences and unite for the glory of Christ and for the salvation of lost souls." It has not been our wishes to use the pages of "The Free Will Baptist" as we had to use them during 1961. Some have considered us as being unfair. Others have welcomed our efforts to give to our readers the true happenings. Generally speaking, however, the efforts of this paper have been rewarding. If this paper had not spoken as it has, then the cause of Free Will Baptists in North Carolina would have gone unheard. We pray that during 1962 we will not find it necessary to give so much space to denominational controversies; we hope this year will crase all of them.

Last of all, we hope that during this year we can learn to trust our fellow Christians. Before this trust can be brought about, apologies will have to be made on the part of many. There will have to be certain reconciliations and a new approach to understanding each other.

There are many things we hope to see transpire in 1962—for our nation, the world, and the cause of Christ throughout the world.

There is no justifiable cause for wars and fightings among Christians. Well might we ask ourselves, "Do they not come from our own lusts?" We pray that 1962 will tell a story among Free Will Baptists.

AT ANY MAN'S DOOR

Holman Hunt's "The Light of the World" is not only a great painting, it is a great teaching. Here stands the Lord, thorn-crowned, and with a lighted lantern in His hand. He patiently knocks at the door.

Two things are apparent:

With Him is light. A human heart and a wide world lie in darkness. The superstitions and the philosophies and the selfishness of men have all failed to show the way. Someone said lately, "It is Jesus Christ or nobody." He was right. There is no great name of the past and no living man who can lead us out as individuals or as a world except this one. But He can!

That painting is unique. The door is different. There is no latch—at least no visible latch, for the picture is from the outside. The latch is upon the inside. So the opening is from inside or not at all.

To be sure, the painting illustrates Revelation 3:20: "Behold, I stand at the door and knock. If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

So we have Christ the light, and the responsibility upon the one inside the door.

Another teaching most impressive here is the universal provision. Here is not an offer good to an elect few but a universal offer. If "any man" hear My voice—any man. Blessed name. Blessed Guest! Blessed possibility!—Carl L. Lowland in "The Free Methodist."

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THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

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Observing

Free Will Baptists

In the Light of Recent Events

CHARLES SAPP

Winterville, North Carolina

(The last of six articles in which the writer has tried to point up some of the issues involved in our current denominational crisis.)

ARTICLE 6

LAST week I posed the question, Have Free Will Baptists been driven into the clutches of the independent church idea? The question is so framed because of the nature of the whole idea of the independent church. Since it is so stated, something should be known concerning its nature and history in the brief space we have to give attention to such a question. Let it be said now, it will in no case be conclusive. However, let us say what we can for introductory purposes.

The idea of the independent church grows out of a desire to escape the consequences of a total church relationship. It is a measure that is common to the church in all ages. It is a protective measure used when disagreements have torn apart the fellowship of the church. In the Early Church it can be seen in the doctrinal controversies. When we leave the unity of the church as it is actually expressed in Acts 2 and trace the growth of the church through the first five centuries, unity within the church changes from actual unity to ideal unity. From this point on the actual condition of the church is division and disunity.

The first independents were the Docetists. Following in rapid succession across the years came the Marcionites, Montanists, Novatianist, Donatist, Arianist, Nestorians, Monophysites, and Pleagians. These first threats to the unity of the church centered in the doctrinal controversies over the nature of Christ.

Later in church history came the Reformation that again separated the church into different camps. Protestants revolted against Catholics. Still

later Protestants divided into Lutherans, Reformed, and Anti-Baptists. Modern church history has seen the division of all these groups into countless numbers of subgroups, until the Christian church today although grouped largely around three main streams, Catholic, Eastern Orthodox, and Protestant has so many divisions it would be impractical to even name them.

I hope no one will draw further implications from what is said above than what I will say now concerning it. My purpose has been, merely to establish the idea, that when doctrine or practice divides the church, each group must eventually exist independent of the other; so that the root idea of independence is a protective measure against the encroachments that seek to unite rather than divide the church.

However, it must be stated that the idea of the independent church as such comes out of contemporary church history, and particularly out of American church history. To a large measure it has developed out of the fundamentalist controversy. Churches have found two means for fighting liberalism and the creeping paralysis of ritualism. One has been the forming of strong fundamentalist denominations. The Conservative Baptist, and the Missouri Synod of the Lutheran Church, are the best examples. The Southern Baptists, Southern Methodists, Southern Presbyterians (Presbyterians U. S.) are representatives of fundamentalist groups but they came into existence because of the slavery controversy and not the fundamentalist issue. The second measure for fighting the creeping forces of liberalism has been the independent church idea.

Admitting as I must that this reasoning is too simplified, and has not taken into view the many interwoven factors that have brought about the idea of the independent church, I maintain,

nevertheless, that this has been the chief factor in its development.

The reasoning behind the idea of the independent church is: If the church remains wholly autonomous—free from any organic tie with other churches, even sister churches, she can best maintain her statement of faith and practice. The weakness of the argument is revealed in the history of this practice. It has caused division after division in American church history. Our own church should reveal to us what this independent spirit does. Across our nation there is church after church, associations by large numbers, who give no support to, or real fellowship in our national body. This weakens our strength; causes the mission of the church to be defeated. It is not independence and division which we need, it is unity in fellowship and purpose that is demanded of the body of Christ, and consequently of Free Will Baptists.

Across our church today congregations are pulling out of their conferences and incorporating. They seem determined, at any price, to remain free from the rest of the church. They act as if fellowship had some kind of price tag upon it, and can be withdrawn away at will. What they do not seem to realize is that they are cutting themselves away from the body of Christ. Some of them will no doubt take up membership with other conferences, and I suppose we do have conferences that will take them, rather than send them back to the conferences from which they come to make restitution before they are worthy of membership in any conference. This will spread the poison of division further. Others will either die alone or join other groups outside our church. An interesting question would be, What group, or groups are prepared to take them into fellowship without demanding some radical changes in doctrine and practice? Are the people who make up these churches as ready and willing for these changes come about as the pastors who lead them think?

FOR COUNTRY, FOR CHRIST

For seven days, Airman Don Farrell underwent severe and dangerous test, making make-believe trips to the moon. After the twirling, twisting and tumbling tests, he repeated his offer. He said, "I would really and truly like to make that first trip to the moon! I am available if you want me!"

If others bravely do so much for country, shouldn't God's children bravely go forth to the dark places on earth where Christ has never been named?—Gospel Herald

The National Association and The Ronald Creech and James A. Miles, Et Al, Lawsuit

By the Executive Committee of the Western Conference
of Original Free Will Baptists of North Carolina

THIS article is being released by the Executive Committee of the Western Conference in view of the current question of whether or not the National Association of Free Will Baptists has entered, or attempted to enter, the lawsuits relative to the Western Conference and J. G. Teasley, et al, Vs. Ronald Creech and James A. Miles, et al, now pending before the North Carolina State Supreme Court. (As of the date of preparation of this article, no decision has been announced.)

The issue of *The Free Will Baptist*, dated November 29, 1961, carried a late news item stating that the editor had just learned that the National Association had entered the case and promised more information in the next issue, which information was given in the issue of December 6. This announcement brought from the Executive Secretary of the National Association, a denial that the National Association had entered this lawsuit, or that it has any intention of becoming a party in this, or any other, lawsuit. He admitted, however, that the Executive Committee of the National Association had filed an *amicus curiae* brief with the Supreme Court, acting as a friend of the court, to provide what it considered helpful information.

We feel that since the articles appearing in *The Free Will Baptist* were based on information given by officials of the Western Conference, and since this information was based on official documents filed in the North Carolina Supreme Court, it is our duty to release the full information for the benefit of our people.

By way of review, the reader is referred to the issues of *The Free Will Baptist*, of August 2, 9, 16, 23, 30, September 6, October 25, and November 1, in which the \$400,000 libel suit brought by Ronald Creech against the members of the Executive Committee and Board of Ordination of the Western Conference, the actions taken by the Western Conference, the three separate Temporary Orders signed in Durham County against Ronald Creech and the James A. Miles faction, and the appeal by Ronald Creech and James A. Miles, et al, to the Supreme Court, have been fully reported.

When these three separate Temporary Orders were filed with the Supreme Court they were combined into one case, numbered 674, listed as Conference Vs. Creech, and scheduled to be argued on November 28, 1961.

On November 15, 1961, the law firm of Broughton and Broughton filed an "Application for permission to file *amicus curiae* brief on behalf of National Association of Free Will Baptist." No member of the Executive Committee of the Western Conference or the J. G. Teasley faction knew about this application until Saturday morning, November 25. Our attorney had received notice late on November 24, that it had been filed and had been "allowed." The attorney could not contact us until the next morning.

Perhaps this would be the proper place to understand the legal application of the term, *amicus curiae*. *Black's Law Dictionary* has the following to say:

"*Amicus Curiae*: Latin. A friend of the court. A by-stander (usually a counsellor) who interposes and volunteers information upon some matter of law in regard to which the judge

is doubtful or mistaken, or upon a matter of which the court may take cognizance.

"When a judge is doubtful or mistaken in matter of law, a by-stander may inform the court thereof as *amicus curiae*. Counsel in court frequently act in this capacity when they happen to be in possession of a case which the judge has not seen, or does not at the moment remember.—*Holthouse*.

"It is also applied to persons who have no right to appear in a suit, but are allowed to introduce evidence to protect their own interest.—11 Tex. 699, 701, 702."

It seems to us that the last paragraph would best fit the attempted role of the National Association in this case.

The application for permission to file *amicus curiae* brief on behalf of the National Association was filed on November 15, 1961, as follows:

TO: The Honorable J. Wallace Winborne, Chief Justice
Supreme Court of North Carolina

National Association of Free Will Baptists (hereinafter referred to as "National Association") respectfully applies to the Court for permission to file a brief as *amicus curiae* in the above-entitled case. The basis of National Association's interest in this case is as follows:

1. National Association is a voluntary unincorporated association composed of and supported by various Free Will Baptist Churches throughout the United States. Membership and financial support of National Association is purely voluntary.

2. National Association and its members have traditionally held to a congregational form of church government and the relationship between a local Free Will Baptist Church and a conference or an association is that of fellowship only and it is further the position of National Association that by joining conferences or associations, a local Free Will Baptist Church denomination does not surrender its independence or its property.

3. The congregation form of church government as practiced by National Association and Free Will Baptist Churches insists, among other things, that each local church is the highest authority over its own property and internal affairs and that no conference or association with which the church may voluntarily unite has authority to reverse any decision reached by the local church nor to interfere in any way with its property or internal affairs.

4. The Western Conference of Original Free Will Baptists of North Carolina, an unincorporated religious group, is along with certain individuals a plaintiff in the case below and appellee in the case now before this honorable Court. The Edgemont Original Free Will Baptist Church of Durham, North Carolina, is a member of National Association and the property of said church is a subject of this litigation.

5. The order entered by the court below has the effect of declaring that Free Will Baptist Churches have a connectional form of church government as opposed to a congregational form of government, the latter being that which has been strictly adhered to by National Association. National Association's position is that connectional church government is not, and never has been, a doctrine of Free Will Baptist belief or the policy of the Free Will Baptist denomination.

6. The decision in this case is of vital importance to National Association and it will be greatly affected by same.

It is therefore, respectfully requested that National Association be permitted to file a brief in the above-entitled case as *amicus curiae*. Its brief will be in support of the appellants' position.

Concerning this application, please consider the following based on statements in Paragraphs 1, 2, 4, and the last paragraph of the National Association's application:

Articles III and IV of the Constitution of the National Association will explain the composition and Representation of the Association. There are many Original Free Will Baptists who fear that the ultimate goal of the current trend is to destroy all forms of church government between the local church and the national organization. This fear is not just a "smoke screen" as has been said. Article V, Section I of the National Association Constitution reads: "Fees—Each state association representing in this body shall send the sum of \$10 with \$5 for each district association affiliated with the state convention. A local church which qualifies under Article IV and sends a delegate shall send \$10 representation fee."

The relationship between a local Free Will Baptist Church and a conference or association has not been, in the past, that of fellowship only; however, it seems to be the current goal of the leadership of the National Association.

Article IV of the National Association Constitution reads: "... and in addition each local church which holds membership in the highest body in the state shall be entitled to send one lay delegate."

The last paragraph of the application leaves no doubt as to who the National Association wishes to support. The Appellants in this appeal are Ronald Creech and James A. Miles, et al.

Upon learning about the last minute effort of the National Association to enter this case, which information was received Saturday morning November 25, the executive committees of the North Carolina State Convention, the Central, Eastern and Cape Fear Conferences also petitioned the Supreme Court to be allowed to file briefs *amicus curiae* in support of the Appellees' (the Western Conference and J. G. Teasley, et al) position.

The Supreme Court took these petitions under consideration and on Wednesday morning, November 29, announced that the petitions of the State Convention, the Eastern, Central, and Cape Fear Conferences had been filed too late; that the Application of the National Association was now disallowed and the case would be argued as scheduled without either organization allowed to file a brief *amicus curiae*.

The appeal was argued before the Supreme Court on Wednesday, November 29.

Even while the appeal was being argued before the Supreme Court, the National Association made another attempt to enter the case, by filing the following "Motion for Reconsideration" which was filed on November 29, 1961, as follows:

TO: The Honorable J. Wallace Winborne, Chief Justice
Supreme Court of North Carolina

National Association of Free Will Baptists (hereinafter referred to as "National Association") respectfully requests the Court to reconsider its decision to disallow *amicus curiae* brief on behalf of National Association. National Association submits as the basis for such reconsideration the following:

1. National Association filed an "Application for Permission to File Amicus Curiae brief on Behalf of National Association of Free Will Baptists" on November 15, 1961. The petition to file the brief was allowed on November 22, 1961, and the letter allowing the petition is attached to and made a part of this motion.

2. Your petitioner has worked diligently in preparing National Association's brief and was shocked to learn that permission to file was disallowed on November 28, 1961. There was only a six day period during which National Association knew that its brief could be filed and this time span included the Thanksgiving holidays.

3. Prior to the hearing of this case, and approximately one hour after the Court had disallowed permission to file, your petitioner attempted to file National Association's brief with the Clerk of the Supreme Court. Your petitioner believes that

there was no lack of due diligence and that National Association's brief was presented for filing in apt time.

4. Neither the appellants nor the appellees objected to the filing of the brief. On November 24, 1961, plaintiffs appellees learned that National Association's petition was allowed. Immediately thereafter, there appeared several other petitions asking for permission to file *amicus curiae* briefs. In addition, plaintiffs' attorneys requested that the time for arguments be advanced. At no time did any interested party object to National Association's filing a brief.

5. Those petitioning to file *amicus curiae* briefs took part in the hearing in Durham, North Carolina, which was held on May 10, 11, 12, 1961. At that hearing, their positions and arguments were made known and were also made a part of the record. Although National Association was not present at the hearing, its position was discussed. National Association has had no opportunity whatsoever to state its own position, and it is respectfully requested that the Court grant such an opportunity at this time,

6. This controversy is local in nature but the decision of the Court will have nationwide effect. National Association is the national organization and as such feels that it could lend material assistance to the Court by stating its position.

It is, therefore, respectfully requested that the Court reconsider its decision which disallows National Association's petition.

(This motion was *denied* on November 29, 1961.)

Concerning the Motion for reconsideration, please consider the following based on statements in Paragraphs 2, 3, 4, 5, and 6:

The Plaintiff's Appellees had *only* 72 hours notice that the Application had even been filed. This time span included Sunday, November 26.

There was absolutely no time for Appellees' attorneys to study and reply to the proposed brief.

The Attorneys for Appellees were informed late on November 24, but could not contact Appellees until Saturday, November 25.

Petitions were filed on Tuesday, November 28, on behalf of the North Carolina State Convention and the Central, Eastern, and Cape Fear Conferences.

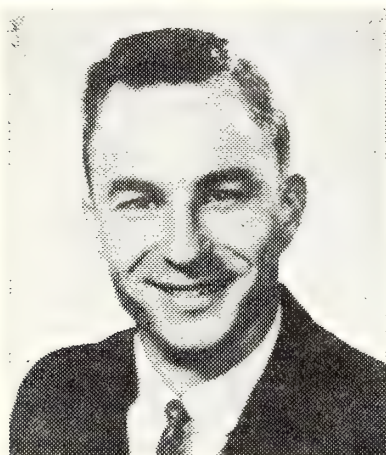
Those who were present at the hearing, in Durham, will remember *how well* the National Association was represented. The moderator and *many* other officials of the National Association were present in person and represented by affidavits. No convention or conference in North Carolina, except the Western Conference, officially took part in the hearing in Durham. Individuals and officials of other bodies in this state, just as many individuals and officials of the National Association, did file affidavits. Actually many more persons who live outside of North Carolina filed affidavits on behalf of Ronald Creech and James A. Miles, et al, than the total number of persons who filed affidavits on behalf of the Western Conference and J. G. Teasley, et al. The Plaintiffs used *only* affidavits from those who are familiar with the established customs, usages, and practices of Original Free Will Baptists of North Carolina and of the Western Conference.

See National Treatise, Page 57. "2. The National Association sustains the same relation to the State Associations, that they do to the District Associations, or the District Associations do to the Quarterly Meetings, or the Quarterly Meetings do to the churches which compose them." How strange that the "leadership" of the National Association can by-pass all this and enter a "local controversy," while at the same time having so much to publish about congregational church government and about an Annual Conference entering a local church dispute, upon receipt of proper petition.

We do not know what the outcome of this dispute will be. We do, however, feel that an annual conference problem, which should have been settled through the established customs, usages, and practices of the Western Conference, has exploded,
(continued on page sixteen)

News + Notes of Denominational Interest

Austin Announces Call to Ministry



Austin Carter has announced his call to the ministry. He is the son of the Rev. and Mrs. Walter B. Carter of East Rockingham, North Carolina. He has been licensed by the Piedmont Association. He will graduate this spring from St. Andrews College. Mr. Austin is available for any supply work that would be available.

Church Finance Association To Meet in Goldsboro

The annual meeting of the Church Finance Association, Inc., for 1962, will be held at the First Free Will Baptist Church, Goldsboro, North Carolina, on Tuesday, January 16, 1962, at 10:00 a. m. The church is located on East Ash Street.

All members are urged to attend. Those who cannot attend in person or by regular delegates are urged to send a proxy. Proxy blanks are available by writing to M. L. Johnson, Box AA, Newport, North Carolina. A majority of the membership must be represented in order to transact business. The meeting is expected to be completed by or before lunch time.

Notices are being mailed to all active members. Those who fail to receive their notice are hereby notified of this meeting.

In holding this annual meeting in

Goldsboro, the members of the Church Finance Association, Inc. will have occasion to remember something of the origin and history of the association. It was in the First Free Will Baptist Church of Goldsboro that the association was formed in 1940. Later the association was able to help the First Church to build an educational building, through a loan, and then when their sanctuary was burned, in 1954, the Church Finance Association, Inc. was able to help make it possible for this church to purchase their present property on East Ash Street.

Visitors are invited to attend this meeting.

Sherron Acres Observes 'White Christmas'

Sunday night, December 17, Sherron Acres Free Will Baptist Church, Durham, North Carolina, observed "White Christmas." The joy of Christmas took on new meaning to the congregation during this candlelight service. The Rev. Fred Rivenbark, pastor, spoke on "Christ's Birthday." Following the message, the deacons came forward, lighting their candles, and presenting their gifts to Christ. After their presentation, they remained at the front with the pastor while the entire congregation was given the opportunity to present their gifts unto the Lord. The gifts were placed in a lighted manger. Mr. Rivenbark left this thought with the congregation: "You have remembered family and friends with gifts. Have you remembered Him?"

Kinston Church Decorates Tree with \$1,261.22

On Christmas eve at the morning and evening worship services the First Free Will Baptist Church of Kinston, North Carolina, decorated the church tree with \$1,261.22. All departments of the Sunday school and most every other organization in the church took part in decorating the Christmas tree with gifts of money for Christ.

In the morning worship service following the Christmas sermon entitled, "The

Unfolding Beauty of the Ages," by the pastor, the Rev. A. B. Bryan, gifts were pinned on the tree by 16 different classes of the school, by the junior church organization of the church, and by individuals.

At the Sunday evening service, which was held at 5:00 p. m., a cantata, arranged by Mrs. F. M. Register Jr., senior organist and church music director, was presented by the 27 voice senior choir and the 25 voice youth choir of the church. The cantata which was well arranged also featured two solos, three duets, a girls trio, and the men's chorus of the church. At the close of the musical program, additional gifts were pinned on the Christmas tree by several league groups, the woman's auxiliary, and individuals of the church. The pastor prayed the offertory prayer.

The pastor says, "The Christmas program was a wonderful success. Each group in the church reached or exceeded their pledge in Christmas gifts. The program received co-operation and support from each organization in the church." The gift offering will be used as an additional sum to be applied towards the indebtedness of the church plant which is composed of facilities for 16 Sunday school classes, primary assembly, fellowship hall, complete kitchen, service center, and pastor's study and church office.

Dedication Service At Cabin Church

In the fall of 1958, the people of Cabin Free Will Baptist Church, Beulaville, North Carolina, with the pastor, the Rev. Joseph Ingram, as leader, began plans for building a parsonage. The building was soon started. It was completed in the month of December, 1958, and the pastor and family moved in.

Mr. Ingram worked with the church to pay off the debt until September, 1961. Then he moved to Stoney Creek Free Will Baptist Church and Rev. Walter Sutton was called to be the new pastor of Cabin Church. The final payment was made in October, 1961. The church and pastor, Mr. Sutton, invited Brother Ingram to preach the dedicatory sermon on December 10, at 3:00 p. m. The service was held on the parsonage lawn, at which time the canceled mortgage was burned.

The church thanks and praises God from whom all blessings flow.

Woman's Auxiliary

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

Greenville, N. C.—The Gum Swamp Free Will Baptist Woman's Auxiliary held its annual Christmas program Friday night, December 15, at the home of Mrs. Anna Dupree.

The meeting was opened by singing, "Hark the Herald Angels Sing," and "Joy to the World."

The Scripture was read by Mrs. Viola Brown after which Mrs. Daisy Moore led the group in prayer.

The regular business session was carried out with Mrs. Elizabeth Pollard presiding.

A very interesting program, "It's Christmas," was given by Barbara M. Pollard, Mrs. Kelly Clark and Mrs. Elizabeth Pollard, after which Mrs. Barbara W. Pollard closed with prayer.

The group of about 30 exchanged gifts and enjoyed delicious refreshments served by the Whaley Circle.

New Bern, N. C.—The Woman's Auxiliary of St. Mary's Free Will Baptist Church met Thursday night, December 7, 1961, at the church. The president, Mrs. A. C. Tilghman, presided.

The program chairman, Mrs. Walter Golding, presented an inspiring program called, "Miraculous Night in Bethlehem." The Y. P. A. and G. T. A. portrayed the characters in the birth of Christ. Also members of each group sang in the choir. As this was also the pre-Christmas night of prayer, an offering was taken.

The meeting was called to order by the president, with one new member, Mrs. E. R. Hawkins, welcomed. The minutes were read and approved and the roll was called with 44 members present. Circle count was taken with the Anita Sparks Circle winning the plaque for the coming month. The treasurer's report was read and accepted with the balance on hand of \$47.92.

Personal service chairman, Mrs. Wayne DeBruhl, reported that 11 cheer baskets, 17 visits and two cottage prayer meetings had been held this month. Mrs.

Manley Jenkins, sponsor of the Y. P. A., gave the first quarter's report with 30 on roll and an average attendance of 20. She reported that \$9.03 had been taken in and \$3.00 of this sent to Trula Cronk. They sent soap to the Children's Home, and brought food for Christmas baskets. Mrs. Jenkins announced that they will have a bake sale on December 16 in front of a local department store. Mrs. Marvin Davis, sponsor of the G. T. A., reported that they have 15 on roll with one new member. They have sent \$1.00 each month to missions and carried a fruit basket to the Wadsworth Home for Thanksgiving.

The members voted on and accepted to support a child in the church for Christmas. Mrs. R. A. Morris and Mrs. R. L. Williams were appointed as a committee to purchase some needed clothes for this child. Mrs. Tilghman appointed Mrs. W. J. Gaskins and Mrs. Wayne DeBruhl to serve on a flower committee for the auxiliary.

Mrs. Tilghman then presented a Life Membership Award to Mrs. C. M. Harrison for her outstanding work in the auxiliary. This award was given by the Children's Home. Mrs. Harrison then expressed her thanks to the auxiliary for honoring her in such a wonderful way. The meeting was then closed with one verse of "Blest Be the Tie," by Mrs. Tilghman.

The Lizzie Bray Circle then invited everyone to the social room where they served refreshments of punch, candy, pettifors, and nuts. The social room was decorated in the Christmas motif.

Wilson, N. C.—The Woman's Auxiliary of Calvary Free Will Baptist Church met on Tuesday night in the home of Mrs. Mark Taylor with 12 members and one visitor present.

The meeting was opened by the group singing, "Oh, Little Town of Bethlehem." The Scripture taken from Isaiah 9:6, 7, was read by Mrs. Rosalie Jones. Mrs. Willie Sawrey, vice-president, presided over the meeting. The treasurer's

report and roll call was by Mrs. Lilly Thomas and the secretary's report by Mrs. Roy Owens. Mrs. Leslie Harrell gave a report on the sale of Christmas cards which was a success. A motion was made to hold election of officers in January since there was so much to be done in this meeting.

The program for December was entitled, "It's Christmas," and was given by Mrs. Shirley Averca, Mrs. Ray Owcus, and Mrs. Taylor. The program was closed with the group singing, "Silent Night," and prayer by Mrs. Harrell.

Immediately following the program, the women bagged fruit and nuts to be distributed during the Christmas program to be held on Friday night by the Sunday school department.

Columbia, N. C.—The Woman's Auxiliary of Malachi's Chapel Free Will Baptist Church met Wednesday afternoon, December 13, at the home of Mrs. Willie Brickhouse, with the president, Mrs. Harry P. Swain, presiding.

The meeting opened with song, "Joy to the World," followed by prayer by Mrs. Bowen M. Voliva, for a return to the true meaning of Christmas.

The Scripture was read by the president from the Book of Isaiah.

During the business period a motion was made and passed to send the adopted boy at the Children's Home a check for \$5.00 for a Christmas gift.

A motion was made and passed that the treasurer, Mrs. W. T. Reynolds, send the adopted widow a Christmas gift.

A motion was passed to send a love offering to Mrs. T. H. Willey Sr., to help on her expenses while traveling to the auxiliary convention, in the amount of \$5.00.

Mrs. Harry P. Swain gave the introduction to the lesson, "It's Christmas." Mrs. S. H. Voliva gave the topic, "The Blue of the Heavens." Mrs. Brickhouse gave the topic, "The Royal Purple of the Eternal I Am," and the topic, "The Scarlet of the Supreme Sacrifice" was given by Mrs. H. S. Swain. These topics described the ephod which was the part of the priestly attire that was worn above the robe of blue. It was made of the same materials as the veil in the temple: blue, purple, and scarlet.

The January meeting will be held at the home of Mrs. Bowen M. Voliva, at which time officers for the new year will be elected.

Refreshments were served to the thirteen members and one visitor present.

Christian Education

W. BURKETTE RAPER, President
Mount Olive College
Mount Olive, North Carolina
Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Report of W. Burkette Raper, President to the Board of Directors of Mount Olive Junior College December 13, 1961

Greetings:

We are midway the tenth anniversary year of Mount Olive College. This is an appropriate vantage point from which to inventory our progress; it is also the point from which we can chart our course for the next ten years.

OUT OF THE PAST

In ten years Mount Olive College has grown from an idea into a fully accredited two-year college.

From nine students who enrolled for the first semester in 1952, we have grown to an enrollment of 187 students.

In 1951, when the college was chartered, we owned no property at all; today our total assets are worth a quarter of a million dollars.

We have developed a professionally administered library of more than 8,000 volumes.

Our endowment funds are worth approximately \$50,000.

We now have more than \$11,000 in student loan funds, plus nearly \$20,000 in the National Defense Student Loan Fund. Our resources for education loans to students now total approximately \$30,000.

Thus far, Free Will Baptists have contributed nearly \$350,000 to Mount Olive College; our friends in Mount Olive, Goldsboro, and surrounding communities have contributed an additional \$121,000. While these figures may look impressive, most colleges today spend several times this amount before they admit the first student.

Nevertheless, we can be thankful for the support received and the progress we have made. We stand today on a new plateau. It is not enough to look back. We must look forward. We face decisions now that are just as important as those of

the past ten years. Unless we chart the future with wisdom and enter it with dedication, our past sacrifices will have been in vain.

INTO THE FUTURE

I believe that Mount Olive College can be thoroughly Christian without being fanatical.

I believe we can be loyal to the Free Will Baptist church and best serve our denomination without being narrowly sectarian.

I believe that with a carefully planned program of guidance and counseling we can have academic excellence without denying students of average academic abilities admission to our college.

I believe that Mount Olive College can grow to a student body of 350 by the fall of 1966 and 500 by 1971.

I believe that Mount Olive College can adequately meet the higher educational needs of Wayne and Duplin Counties and the surrounding area during the next ten years.

In order to realize these objectives, I submit for your consideration the following goals:

1. That we plan for an increase in our student body from 187 at present to 350 by 1966 and 500 by 1971;

2. That we increase our library from 8,000 volumes to 12,000 by 1966 and to 15,000 by 1971;

3. That we seek to augment our endowment from \$50,000 to \$100,000 by 1966 and to \$200,000 by 1971;

4. That we increase our income, exclusive of student fees, to the general fund from \$65,000 received in 1961 to \$150,000 in 1966 and to \$200,000 in 1971;

5. That we increase our student loan funds from their present level of \$30,000 to \$50,000 by 1966 and to \$75,000 by 1971;

6. That we seek \$225,000 in building funds by 1966 and \$500,000 by 1971;

7. That we set January, 1963, as a target date to begin construction on our first new building;

8. That by 1966 we seek to have the following buildings ready for occupancy:

- a. dormitory for girls,
- b. student center,

- c. library and science building,
- d. dormitory for men;

9. That we set 1971 as a target date for complete relocation on a new campus.

To some these goals will appear overly ambitious; to others they will seem too conservative; but I believe they are realistic.

If we can surpass these goals, let us do so. If we cannot reach them, it is doubtful that we can survive as a private church-related college.

I believe that these goals can be realized if we will approach them with the same dedication and sacrificial spirit that have characterized the past ten years. I am willing to make such a commitment if the board of directors will do likewise.

Loan Fund Up \$300

The office and supervisory personnel of Calypso Plywood Company, Calypso, North Carolina, honored B. E. Bryan, company president, Christmas with a gift of \$300 to the B. E. Bryan Education Loan Fund of Mount Olive College.

Four years ago Mr. Bryan expressed the desire that the personnel of his company contribute to Mount Olive College in lieu of a Christmas present to him. The office and supervisory personnel responded by establishing a loan fund at Mount Olive College to assist worthy and needy students in attaining an education. This year's gift increased the B. E. Bryan Education Loan Fund to \$1,100.

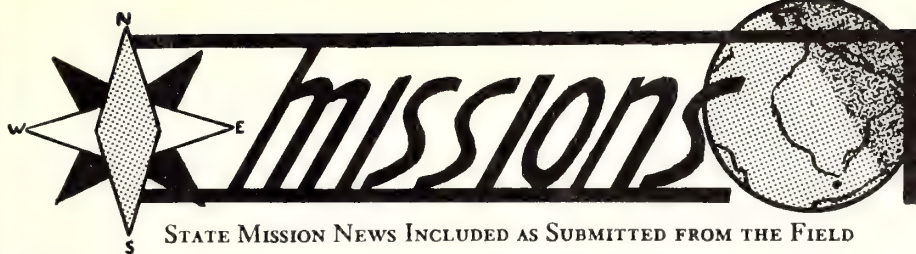
In accepting the gift of \$300 from Mrs. Mabel Broadhurst, representative of the company's personnel, college president W. Burkette Raper declared, "This gift is a noble expression of the true spirit of Christmas. It truly represents the mind of Christ when He said, 'It is more blessed to give than receive.'"

Night Course Offered

It is the policy of Mount Olive College to serve its constituency in the best way possible. In keeping with this policy, the Reverend Ralph Lightsey will teach a course entitled "The Free Will Baptist Church" the second semester on Thursday nights from 7:30 to 9:30.

The course is a study of the history, theology, and policy of the Free Will Baptist church. Offered especially for ministers, the course is open also to laymen. It may be taken with or without credit.

Registration and the first class session will be February 1.



STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

Greetings from Costa Rica



December 1, 1961

Our dear friends,

"O give thanks unto the Lord; call upon His name: make known His deeds among the people."

How we do praise Him for so many blessings during these days. Often He works in mysterious ways His wonders to perform but how blessed to know that as our heavenly Father He never leaves us to work out our own lives but rather is ever near to give leadership and wisdom.

As most of you possibly know, we arrived in San Jose, Costa Rica, on October, 1961. During the past weeks we have been studying Spanish in the School of Language here and at the same time making investigation as to the best area in Central America for beginning a new work. As to the Spanish, we're learning a little of why we say things the way we do and have been brushing up on other things we need and have never had a real opportunity to study.

The survey is progressing quite well. Thus far we have been able to get information on the country of Honduras, and have found that there is a real possibility of starting a work there. We have begun our study of Nicaragua and hope by the middle of this month to have conclusive information on that country. Plans are also to make investigation re-

garding Panama, Guatemala, and Costa Rica, though we already know of definite problems we would encounter upon entering as a new mission in each of these areas.

With this in mind, we want to challenge you to pray definitely for us during these days—that we may know without a doubt exactly where the Lord would have us serve. With the fields so white and the laborers so few, this very fact tends to confuse us as we seek our place of service.

Our prayer for you is that you may enjoy this season the richest blessings of the King of kings and that through the coming year we shall join together, making every effort to reach a needy world with this glorious message.

Yours for Christ in Latin America,
Tom, Ruth, and Alicia Willey

Home Missions News

Dear Friend of Missions:

Fifty Million people in the United States of America profess no hope in the Lord Jesus Christ and are not affiliated with any church. At least thirty million of these would be protestant if they were reached with the gospel.

There are 112 different language groups in the U. S. A. who have Bibles in their own tongue. Besides these there are still 250 Indian tribal groups and more than 200 Indian languages still used. In New York state one tribe still sacrifices a white dog to atone for the sins of the tribe. In Arizona, pagan priests still dance with live rattlesnakes in their mouths to appease the gods of rain. In many other tribes sorcerers still concoct prayer bundles of feathers, bird claws and bits of skin. At least 100,000 Indians of different tribes are members of the Peyote Cult, which induces hallucinations in color by chewing the Peyote bud. America is a mission field!

Rev. and Mrs. Sharpy were recently placed in the western part of Kansas as Home Mission workers. He is now working with the new church at Ulysses.

They have two children—James and Teressa.

Response to National Home Missions Month has been good again this year. The Lord bless all of you who participated. At this time we need \$15,223.92 to meet our 1961 budget. Our budget for 1962 is a record breaking \$100,000. The suggested Quotas are as follows:

Alabama	\$ 3,000.00
Alaska	500.00
Arizona	500.00
Arkansas	3,000.00
California	3,500.00
Colorado	500.00
Florida	2,500.00
Georgia	3,000.00
Idaho	500.00
Illinois	3,000.00
Indiana	1,000.00
Kansas	500.00
Kentucky	3,500.00
Michigan	5,000.00
Mississippi	2,000.00
Missouri	6,500.00
New Mexico	500.00
North Carolina	18,000.00
Ohio	3,500.00
Oklahoma	5,500.00
Oregon	500.00
South Carolina	2,500.00
Tennessee	11,000.00
Texas	3,000.00
Virginia	3,500.00
Washington	500.00
West Virginia	1,000.00
Sale of Supplies	5,000.00
Miscellaneous	7,000.00

Total \$100,000.00

Yours for Christ and missions,
Homer E. Willis
General Director

FINANCIAL REPORT

State	Quota	Paid	Balance
Ala.	\$ 2,700	\$ 2,486.60	\$ 213.40
Alas.	400	70.00	330.00
Ariz.	500	12.16	487.84
Ark.	2,400	1,202.01	1,197.99
Cal.	3,000	1,538.45	1,461.55
Fla.	2,000	4,367.03	(2,367.03)
Ga.	2,400	2,936.41	(536.41)
Idaho	400		400.00
Ill.	3,000	1,439.48	1,560.52
Ind.	400	233.63	166.37
Kan.	400	222.52	177.48
Ky.	3,000	1,714.16	1,285.84
Mich.	5,000	3,186.06	1,813.94
Miss.	2,000	714.57	1,285.43
Mo.	6,000	5,365.84	634.16
N. M.	400	261.24	138.76
N. C.	16,000	16,011.05	(11.05)

(Continued on Page Sixteen)

Questions & Answers on the Bible

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Please explain, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and that righteousness is of me, saith the LORD" (Isaiah 54:17). What does all this mean?—*Milton J. Jones, Illinois.*

Answer: Of course it means just exactly what is said in the verse, but it, like most Scripture verses, depends on the context from which it is taken. In this chapter Isaiah was writing to the people of his own beloved nation, Israel. For him to write as he has in the verse above to anyone other than Israel it would have been unintelligible. So here he is declaring that "no weapon formed" against the Jewish nation will prosper or produce the intended effect. Nowhere can we find a promise or prediction more supported by the events and facts of history. No nation nor group of nations has ever succeeded in an attempt to exterminate the Jewish people and no one ever will be able to do so even unto the end of the age.

Why should a Christian or anyone else ever try to deprive the Jews, God's chosen people, of this promise by applying it to anybody and everybody? It has never been necessary to do so for there are similar promises to others than the Jews, but the promise above is for them in a unique sense. Believers, members of the church, have some just as wonderful promises made to them. "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen" (Matthew 16:18; 28:17-20).

If we go according to His orders He is with us and since all power in heaven and on earth is His, He is with us in the use of this power which makes it impossible for the gates of or the power of hell to prevail against us. This presence of Himself in the administration of "all power" is conditioned on our obeying the commission to be going to all the world with the good news of salvation to each and every one of His lost creatures.

There is a symbolic fulfillment of the last portion of Isaiah 54:17 on a national basis for Israel in the third chapter of Zachariah. In this scene Joshua, the high priest, symbolizes the nation of Israel while Satan her accuser is rebuked by Israel's Lord Jehovah Himself. This, of course, is a portrayal of Israel in her future restoration, having been cleansed and reconciled to her God. This cleansing and restoration by her Messiah fits her for complete reconciliation to God. In this He is called the Branch. "Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the Branch" (Zechariah 3:8). Being reconciled Israel will be justified in God's sight. A similar promise to the church may be found in "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Romans 8:33, 34). This is quoted from "Behold, the LORD God will help me; who is he that shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up" (Isaiah 50:9). So when God talks to and about Israel He means Israel and likewise when He speaks to and of the church He means the church.

Question: Was Jesus really tempted in the way that we are now?—*Ann Roberts, Illinois.*

Answer: Yes, that is just exactly what the Bible says about His temptation.

"For we have an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Hebrews 4:15). There is no question in my mind but that He submitted to all the liabilities of the human condition. The above Scripture says that, "He was tempted in all points." The tempter, who met Him as seen in both Luke 4 and Matthew 4, made an appeal to His ambition, or purpose in being on the earth, which was to conquer the kingdom of darkness and set up His Kingdom of righteousness. There are commentators that point out that His tempter's aim was that of exciting Him and fostering in His mind an ambition to power and dominion. This is perhaps true, for His own followers had cherished visions of a part with Him in an earthly kingdom. Sometimes the question arises as to whether or not He might have been able to yield to such temptations. Sandison says of such a question, "It is one that must remain unanswered." We do know, however, that His own words indicate that He may have called for and received twelve legions of angels that would have prevented His arrest if He had asked for them, but instead He chose to let His enemies arrest Him, falsely accuse Him, and crucify Him. "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?" (Matthew 26:53, 54).

George H. Sandison in his book, 1000 *Difficult Bible Questions Answered*, has the following to say on Page 218, "To say that it was impossible would imply that he was not wholly subject to human conditions and temptations; while to admit its possibility would make him less than divine." When we fully consider the Biblical accounts of His temptations I believe that we are forced to admit that while the vision of sudden power may have had its appeal it could not move Him from the fixed and beneficent purpose of His tremendous mission, through which His Kingdom was to be established by love in the hearts of men and by the example of His perfect humanity. When we contrast His Kingdom as depicted in the Scripture, all the glory of world pomp and power are trivial, transient, and unsatisfying. Jesus, even though human as well as divine was a prophet and always knew for what purpose He came to earth and what He was to win.

NOTES

|| AND ||

QUOTES



By J. C. Griffin

SCRIPTURE WITHOUT COMMENTS

"Hatred stirreth up strife: but love covereth all sins" (Proverbs 10:12).

"If I regard iniquity in my heart, the LORD will not hear me" (Psalm 66:18).

"The LORD knoweth the thoughts of man, that they are vanity" (Psalm 94:11).

"All the ways of a man are clean in his own eyes; but the LORD weigheth the spirits" (Proverbs 16:25).

"The thought of foolishness is sin: and the scorner is an abomination to men" (Proverbs 24:9).

"Where no wood (we would say oil or gas today) is, there the fire goeth out: so where there is no talebearer, the strife ceaseth" (Proverbs 26:20).

"These six things doth the LORD hate: yea, seven are an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood. An heart that deviseth wicked imaginations, feet that be swift in running to mischief. A false witness that speaketh lies, and he that soweth discord among brethren" (Proverbs 6:16-19).

"Whoso stoppeth his ears at the cry of the poor, shall cry himself, and shall not be heard" (Proverbs 21:13).

"Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed" (Isaiah 10:1).

"Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you" (Matthew 5:11, 12).

"For whosoever shall do the will of God, the same is my brother, and my sister, and mother" (Mark 3:35).

"For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolish-

ness: All these evil things come from within, and defile the man" (Mark 7:21-23).

"And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea" (Mark 9:42).

"And the Pharisees came to him, and ask him, Is it lawful for a man to put away his wife? tempting him. And he (Christ) answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and to put her away. And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife: And they twain shall be one flesh: so then they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder. And in the house his disciples asked him again of the same matter. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery" (Mark 10:2-12).

"A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh. And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:45, 46).

"And Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke 9:62).

"No man when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. The light of the body is the eye: therefore when thine eye is single, thy whole body is full of light; but when thine eye is evil, thy body also is full of darkness. Take heed therefore that the light which is in thee be no darkness. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light" (Luke 11:33-36).

"Then said one unto him (Christ), Lord, are there few that be saved? And he said unto them, Strive to enter in at

the strait gate: for man, I say unto you, will seek to enter in, and shall not be able" (Luke 13:23, 24).

"And there shall be signs in the sun, and in the moon, and in the stars: and upon the earth distress of nations, with perplexity; the sea and waves roaring; Men's hearts failing them for fear, and for looking after those things that are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory" (Luke 21:25-27).

I am asking you, the readers of *Notes and Quotes*, to study the Scriptures mentioned above, reading the context along with the Scripture. It may be that you will have to read a whole chapter, or at least a paragraph to get the full light on the subject.

I plan to use many of these Scriptures in my *Notes and Quotes* during the coming year, if Jesus tarries; and especially those Scriptures of the New Testament will be meditated upon and reference given to many of the others. I am doing this to get you who read to search the Scriptures (John 5:39).

It is amazing to find out how little we know about the greatest and most enlightening Book in the world. I am adding to the list these references: (1 Corinthians 6:1-5; 14:33; Galatians 5:1-4; Ephesians 2:19-22; Hebrews 6:1-6; 10:19-30; James 4:1-11; 1 Peter 5:8; 2 Peter 1:1-10).

I can testify that I have been wonderfully blessed in the study of these Scriptures and have preached from many of these as a text, or referred to them in delivering the message of the Lord, and God had blessed in fruitbearings.

May we remember that we are entering a new year, and many of us will not live to see this 1962 history. May we pray much for the Church of the Lord Jesus Christ and live as we will like to pass into the future life, beyond this world of sin and suffering.

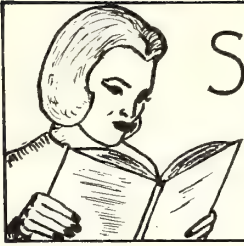
STORMS AND RAINBOWS

How beautiful are the delicate colors of the rainbow, seen after the storm!

A rainbow is produced by the refraction of rays of sunlight entering raindrops. Without the storm, there could be no rainbow.

God's love, shining through a sorrowful heart and tearful eyes, beautifies our character and sweetens our lives.

"Before I was afflicted I went astray: but now have I kept thy word" (Psalm 119:67).—Selected.



STORIES for our BOYS and GIRLS



LITTLE JEWEL DISAPPEARS

Anna Nunemaker

STEVE sat looking across the lazy compound from his seat in the little mud church. The hot afternoon sun made everything seem sleepy. He glanced over at his home on the other side of the mission property, thinking of how different it was from the home he knew in America. He knew he should be listening to the lesson his mother was teaching the African children, but somehow today he couldn't concentrate. His mother would have something to say to him afterward about setting an example to the other children.

A little gold-colored bird kept darting down after winged ants which were coming out of the ground. Stevie's mind was a mixture of gold birds, African houses and Zacchaeus climbing a tree. He knew that story, so he thought he didn't need to listen.

Then Steve noticed an old man walking slyly out the gate on the other side of the compound. "Probably a beggar," he mused, "but it's strange he would walk like that."

In a little while the class was over. Steve and Noufou followed his mother to the house. Steve was hoping to coax his mother to let him go fishing in the old pond. Noufou waited outside the kitchen door while Steve went in with his mother.

Steve saw his mother head right away for the little crib where baby Jewel was sleeping. He heard her say, "Oh," and he turned to see the little bed empty. Something had happened to the dear little black baby they had found out in the bush. In one instant Steve's mind flew back to the day he and Noufou had found poor little Jewel, so thin and so nearly dead. They had brought her home and his mother had fed her so carefully. The little one had wrapped herself around all their hearts.

"What could have happened to her, Steve?" his mother asked anxiously.

"Aw, maybe someone just wanted to

take her to the village to show her off," Steve tried to reassure his mother.

"You and Noufou go and see quickly," she ordered.

Steve and Noufou ran along the dusty trail to the village. How he wished his father were here. Why did he have to be gone on trek right now when they all needed him so much?

The path to the village seemed longer today than ever before, but they soon covered it and were asking everywhere if anyone had come and gotten Jewel.

"No," the answer was always the same. One old man, whom Noufou knew as the brother of the witch doctor said, "God intended that baby to die. He has probably carried it away." This made Steve so upset that he left the village boiling over inside.

When Steve and Noufou reached the compound they found his mother just about in tears. "What did they say?" she wanted to know. Steve told her about the old man's baleful words.

"We'll search a little longer. Then we'll call the police," she said.

They searched the whole compound over but with no success. Steve saw his mother wiping the tears, and felt his own eyes filling. "What else can we do, Mom? You know Dad says we shouldn't call the police any oftener than we have to, because it makes the villagers bitter towards us."

"I've looked everywhere, Steve, and I just can't let that poor baby die in the hands of some cruel person," she said sadly.

Noufou was watching them strangely. Suddenly he spoke up, "I think you forgot something," he said hesitatingly.

"What's that, Noufou?" Steve's mother asked.

"You forgot to pray," he said. "You remember it was because God answered prayer that kept me from dying after the snake bit me."

Steve looked at his mother. "You're right, Noufou," she said. "Come into the house and we'll pray before we do anything else."

The three knelt and prayed that they would find little Jewel and that she would be kept safe wherever she was.

Even Noufou prayed a short prayer, for he had grown to love the little black girl who was left to die because she was a twin.

When they had gotten from their knees, they sat trying to think what would be the best move for them to make next. Suddenly Steve remembered the old man he had seen leaving their compound during class. He told his mother about that.

"It sound like old Mounmounic," Noufou said in awe.

"Who is he?" they asked at once.

"An old witch doctor who comes of ten to our village," Noufou replied. "Everyone is afraid of him. You'd better just forget it. Something terrible might happen if you try to find Jewel."

Steve gasped and felt his face getting red. "What!" he yelled, "you mean you'd let that poor baby die somewhere just because you are afraid of the witch doctor?"

Noufou looked ashamed. "No, I wouldn't want Jewel to die," he said, "but I know what our witch doctors are like better than you do."

"We have prayed about it, boys," Steve's mother put in gently, "so let's try to trust the Lord."

Steve got up to let in Nose, his pet hound dog, not thinking that here would be the answer to their prayer.

Nose walked slowly around, wagging his tail, and investigating every corner. Soon he came to the empty baby crib. The dog sniffed for a minute, then let out a low growl. Steve and the others looked at him in surprise.

"Why, what's the matter, Nose? Do you miss Jewel too?" When the dog kept on growling, Steve got an idea. Patting the dog's head, he commanded, "Go get her Nose." The dog whined for a minute, then started in the direction of the door.

"Let's go, Noufou," Steve said, following Nose. "Maybe she will find Jewel."

Steve's mother looked anxiously at the two boys waiting to speed out the door. "Maybe I shouldn't let you go, Steve. There might be danger."

"Now, Mother, you know we prayed.

We've just got to trust the Lord at this time. We'll be careful." Steve was afraid his mother wouldn't let him go.

The dog followed a trail straight across the compound. Steve realized at once that it was the same path the old man had taken out of the place that afternoon. Nose was leading them out toward the bush.

"I'm scared," Noufou whispered. "If it wasn't that I saw your Jesus answer so many other prayers, I wouldn't go this time."

"Don't say your Jesus, Noufou," Steve reminded. "Remember He is your Saviour too."

The dog led them deep into the bush. Noufou looked around and pointed, "Do you remember this place?" he asked. Steve looked too. Then he said suddenly, "Say, isn't this the place where we chased the comni lizard?"

"Yes," Noufou answered, "and it wasn't far from here where we found your little Jewel."

"That's right," Steve exclaimed. "You don't suppose . . ." Before he finished the sentence, both boys were running in the direction of the old pit. The dog was already almost there.

At the bottom of the pit, the boys saw a little black baby. The clothes had been taken from her and her mouth was tied shut with a dirty rag. This time it wasn't a skinny, nearly-starved child they picked up, but a fat well-fed one.

"You poor little tyke," Steve said, "you sure have been through a lot." The boys hurried toward home, taking turns carrying the precious bundle.

"Wait till Dad gets home," Steve threatened. "He'll fix that witch doctor."

"He won't need to," Noufou commented.

"Why not?" Steve wanted to know.

"The witch doctor knows that your God is more powerful than his medicine. No one has ever won over him, but you. He'll never try that stunt again."

When the boys gave the baby into the arms of Steve's happy mother, she said, "I'm glad this happened to show us all that prayer is the answer to all our problems."

"Especially to show me," Noufou smiled.—*My Pleasure.*

•

The greatest gift ever given—JESUS God's Son.

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *The Free Will Baptist*.

Rev. John N. Barnes

The Rev. John N. Barnes was called to his heavenly home September 18, 1961. His funeral was held in the Blakely Free Will Baptist Church, Blakely, Georgia, and was conducted by the Revs. Chester Pelt, T. B. Mellette, and J. B. Lovering.

He was born at Opp, Alabama, September 28, 1895, then moved to Florida while yet a young man. There he was converted and called to preach the gospel. He attended Zion Bible School in Georgia and was active in the ministry as long as his health permitted. He was a member of White Pond Free Will Baptist Church.

Mr. Barnes is survived by his wife, the former Mathel Richardson, four sons, a daughter, two granddaughters, three sisters, and several neices and nephews. He had many friends and will be greatly missed in his home, church, and community.

We do not lose the ones we love,
They only go before,
Where there is everlasting life,
Where sorrow is no more.

And there the soul will always live,
And peace is everywhere—
We do not lose the ones we love,
God takes them in His care.

By a friend,
Mrs. John Harper

Rev. J. C. Varnell

In memory and dedication to the Rev. James Charlie Varnell we respectfully submit the following statements and memoriam:

Brother Varnell was born October 13, 1897. He died March 18, 1961, at the age of 63 years. He is survived by his wife, Mrs. Clyde C. Varnell, to whom he was married in August, 1946. To this union there were no children.

Brother Varnell was a member of the Second Western District Union Meeting for many years. He was a loyal servant of Christ. Rendering his services gladly when called upon he was faith-

ful in attending the meetings and conferences of the denomination.

To our knowledge he pastored the following churches during his ministry: Milburnic, Watery Branch and Spring Hill Church.

His funeral was conducted in the First Free Will Baptist Church of Wilson, North Carolina, on March 20, 1961.

Brother Varnell was a faithful member in attending the services of the church whenever possible. He was present when other services did not call him away and when his health permitted. Many beautiful floral tributes were given and in memoriam we say:

At the call of the Master
There is much work to do.
Brother Varnell responded,
He was loyal and true.

Committee,
Mrs. Frances Hall
Miss Lucille Sherrod

Rev. J. B. Ferrell

In memory of a loyal and faithful servant of the Lord, we submit the following statements and facts:

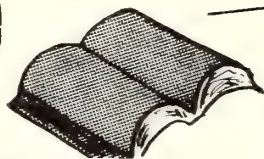
The Rev. John Bunyan Ferrell, or Preacher Ferrell, as he was called by his many friends, brethren, and those converted under his ministry, was born September 19, 1877, and departed this life on May 7, 1961, at the age of 83 years.

Brother Ferrell was united in marriage to Miss Clara Bell Uinverette on March 18, 1899. To this union there were born seven children, four boys and three girls. She died February 27, 1919.

He was next married to Miss Ruby Porker in May 29, 1920. To this union was born four children, three girls and one boy. At his death he was survived by his second wife, 11 children, 42 grandchildren, 40 great-grandchildren, and one sister.

In 1925, he was ordained as a Free Will Baptist minister. Until his death he was a faithful attendant of the business meetings and services of his church as long as his health permitted. Always present, abounding in the faith, at the Second Union Meeting of the Western Conference of which he was a member. He was also interested and helpful in the organization and promotion of the Second Western District Woman's Auxiliary Convention.

To our knowledge he pastored 11 churches during his ministry, possibly others. Among those we remember are the following: St. Mary's Grove, Piney
(continued on page sixteen)



Laws for Living

(Lesson for January 7)

Lesson: Exodus 34:1-8; Matthew 5:17-20
Golden Text: Matthew 5:17

I. INTRODUCTION

The Children of Israel had gone into the land of Egypt under the weight of necessity. Through the wisdom and foresight of God, He arranged a plan through which the Israelites were to be spared during the duration of a terrible famine. At the same time, it gave them an opportunity to grow into a great nation. When the Egyptians became alarmed at the rapidity with which they increased in number, they began to afflict them with heavy tasks and grievous persecutions. In their bondage and affliction, they cried unto God for deliverance. He heard their cries, as He always hears the cries of His people, and delivered them from their bondage.

After the Children of Israel had spent four hundred years in bondage in the land of Egypt, God directed Moses to lead them out of that land. They stopped when they reached Mount Sinai, and there Moses communed with God on the mountain. It was there that God gave Moses the Ten Commandments to deliver to the people.—*The Senior Quarterly* (F. W. B.).

II. HINTS THAT HELP

Exodus 34:1: Moses made the new tables, but God did the writing. Our stony hearts must be hewed by conviction and humiliation for sin before God will write His law in our hearts (Hebrews 8:10).

Exodus 34:2: Moses was told to be ready, and I am sure he was on time. Some folks are always late. Some are on time for work, but late for church. Which is more important?

Exodus 34:3: Moses had been gone forty days before, and the people had gone into idolatry. Perhaps the Lord was testing them by calling Moses to the mountain again?

Exodus 34:4: Moses obeyed the Lord, and made the stones, and went early to receive the writings. The writings of the Lord are Scripture. All Scripture is

given by inspiration of God.

Exodus 34:6: This proclamation of God emphasizes first His power and then His mercy. He wanted sinful Israel to know forgiving love. Frail, feeble, false, fickle men need to be aware of the patience and goodness of the Lord.

Exodus 34:7: God's springs of mercy are always full, but mercy cannot be received by the guilty who will not admit their guilt and give up their sin.

Exodus 34:8: In humble reverence and adoration, Moses gave honor due the name proclaimed. Let this God be our God forever. May we ever reverence His name.

Matthew 5:17: Jesus pictures the law as a vessel of water. He did not come to pour it out, but to fill it completely. He did not teach one thing inconsistent with the spirit of the law.

Matthew 5:19: We should be careful about calling the commandments of the Lord little or great. Those neglected by the teachers of Israel were the ones Jesus called "weightier" (Matthew 23: 23).

Matthew 5:20: Many thought they could never be as good as the scribes and Pharisees, but Jesus said they must be better. Does our righteousness exceed theirs?—*The Standard Commentary*.

III. ADDITIONAL TRUTHS

1. We should read the entire Book of Exodus and become acquainted with the life of Moses up to the giving of the Ten Commandments and the other divine laws. We need to read again how Moses was saved from death when an infant, how he became a murderer, of his flight to the land of Midian, and the burning bush and his call by God to deliver the Israelites (Jews) from bondage in Egypt. Then came the ten plagues, crossing the Red Sea, giving of manna and their journey to Mount Sinai, which is sometimes called Mount Horeb. Three hours ought to be enough time to refresh your minds regarding the first eighty years of the life of Moses, and then you can meditate on what you have read for months if you so desire.

2. "For I say unto you, That except your righteousness shall exceed the right-

eousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Vs. 20).

It is hard for us to understand the shock this dramatic statement must have brought to the hearers. The scribes and Pharisees were the most religious, the most famous, the very pattern of life for the people. They were the schoolteachers of the nation. Yet they were unceremoniously thrust aside as utterly inadequate in their way of life, their teaching, their leadership. It was not now a question of being small or great in the Messiah's Kingdom; it was a question of getting into the kingdom or being left out. This declaration is a stinging criticism of the Pharisees and their way of life. But it is also a revelation of how much higher and more difficult to follow is the gospel way of Jesus than the law of Moses. At their best, the Pharisees had some very admirable qualities. They abhorred sin and sought constantly to avoid its contamination. They had a deep reverence for the law and sought to study, to live, and to proclaim it. At their worst, they represented the most disgusting of sins, hypocrisy. Their system was a prolific breeding ground for selfishness, pride, and conceit.

3. We may divide sinners into two classes: First, there are the down-and-outers, who are easily recognized. Then there are the up-and-outers, like the Pharisees, who are outwardly righteous but whose lives are an adomination to God. (See Matthew 23.) Most of us have seen one or two ministers who could preach a very good sermon but who were tricky and crooked in their daily lives.

One God

(Lesson for January 14)

Lesson: Exodus 20:1-3; Deuteronomy 6: 4-9; Matthew 6:24
Golden Text: Matthew 6:24

I. INTRODUCTION

Today's lesson deals with God's giving Moses the Ten Commandments by word of mouth, together with a lengthy discussion of their application to the lives of the people. At the close of the forty-day conference with Moses, God gave him the tablets on which the Ten Commandments were written.

The context, Exodus 19:16-20, tells us that God appeared in fire and smoke to Moses while he was in the presence of the Israelites, telling him to come up to the top of the mountain to receive the commandments; therefore, the people knew

that God had called Moses to the conference. God made sure that the people did not violate the sacredness of the conference by breaking in on it—He instructed Moses to tell the people that any person would be destroyed by the hand of God who approached the holy mountain during the conference. Thus, when the privacy of the conference was assured, God proceeded to give Moses the Ten Commandments and to instruct him as to their proper application in the lives of the people. In this lesson, we shall deal with only the first of the commandments.—*The Bible Student* (F.W.B.).

II. HINTS THAT HELP

1. Proper conception of the unity, or oneness of God, is essential to man's understanding of right relationship to Him.

2. The law begins with a reminder to Israel, and to all mankind, that God is one, and that there is none other god besides Him.

3. God was the liberator of Israel from foreign powers. He is the guiding Spirit of nations and individuals in all history. The first commandment was given originally to prevent the mixing of Hebrew faith and practice with other cults but still is binding on His people of our day.

4. The doctrine of one God is basic in the creed of Hebrew faith. The Shema has been their confession of faith chanted at the beginning and ending of all worship assemblies for more than two thousand years.

5. The words of this commandment were to be translated into everyday living. They were to be remembered while walking, lying down, rising from sleep. They were to be perpetuated through all future generations. The Jews made the figurative exhortation literal thus losing the true meaning. The letter of the law always endangers the Spirit.

6. An attempt to love and worship material things and God is an effort to serve two masters at the same time. God demands undivided loyalty.—*The Bible Teacher* (F.W.B.).

7. God shows Himself in what He has made. The psalmist said, "The heavens declare the glory of God; and the firmament sheweth his handiwork" (Psalm 19:1). The laws of nature testify to the mind of supreme intelligence which conceived them and the hand of supreme power which makes them work.

8. God reveals Himself to men in His Son. Jesus is the highest revelation of

God which this world shall ever know. On one occasion during His earthly ministry, Jesus said to Thomas, "If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him" (John 14:7).

9. God speaks to us through the medium of the Holy Spirit. The Bible itself is the message of God to us through the Holy Spirit. Peter says, "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21). God also speaks to us through the still small voice of the Holy Spirit to give us direction in this life.—*The Bible Student* (F.W.B.).

III. ADDITIONAL TRUTHS

1. The one God: "Hear, O Israel: The LORD our God is one LORD" (Vs. 4). ". . . Among the heathen there were many Baals and many Jupiters; and it was believed that the deity might be divided and communicated to many. But the God of Israel, Jehovah, is one, indivisible and incommunicable. He is the Absolute and the Infinite One, who alone is to be worshipped, on whom all depend, and to whose command all must yield obedience. . . . Not only to polytheism, but to pantheism, and to the conception of a localized or national deity, is this declaration of the unity of Jehovah opposed. With these words the Jews begin their daily liturgy, morning and evening; the sentence expresses the essence of their religious belief; and so familiar is it to their thought and speech that, it is said, they were often, during the persecution in Spain, betrayed to their enemies by the involuntary utterance of it."—*Alexander*.

2. The obligation to love: "And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might" (Vs. 5). These are words used by Jesus to answer the lawyer's question concerning the great commandment (Matthew 22:37). The heart in this verse as in most places in the Scriptures, refers to the inner nature of man, which includes his intellectual, emotional and conative faculties. The soul has reference to the personality of man including his entire self-consciousness, and the might means the sum of the energies, bodily and mentally. God is not to be loved by mere profession, but the individual is to love God with his complete self, body, soul, and spirit—all is to be yielded to Him in holy and devout affection.

3. Instruct by example: "And these words, which I command thee this day, shall be in thine heart" (Vs. 6). The Word must not only be received by the mind, but also felt in the heart. When a true love for God exists in the heart, it will manifest itself in obedience to His will and commandments. The words of God were to be not only in the memory of the people, but in their hearts they might ever be an example before their children.

4. Instruct by precept: "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates" (Vv. 7-9). The method or way of instructing the children mentioned first is by talking with them about God's truths. According to these verses, parents are obligated to take advantage of every opportunity to instruct the children in the way of God. Four specific times are set forth! When the family is sitting together in the house; when they are walking together in the way; just before retiring at night; and just after getting up in the mornings. What kind of homes would we have today if this were practiced diligently? The second method of instructing the children in the home is by writing in familiar places that they might be seen on every hand. The Word of God, and more especially here, might refer to the Ten Commandments, were to be written on something bound about their hand; they were to be written on the posts of the house and on the gates. They were to be written in the most conspicuous places, that wherever they turned their eyes they would see the words of God and be reminded of Him.—*The Teen-Age Teacher* (F.W.B.).

5. Shortly before Betty Stam sealed with her life's blood the testimony of her lips, she wrote: "Lord, I give up my purposes and plans, all my own desires, hopes, and ambitions, and accept Thy will for my life. I give myself, my life, my all, utterly to Thee, to be Thine forever. I hand over to Thy keeping all my friendships. All the people whom I love are to take second place in my heart. Fill me and seal me with Thy Holy Spirit. Work out Thy whole will in my life, at any cost, now and forever. To me to live is Christ!"—*The Advanced Quarterly* (F.W.B.).

OBITUARIES

(Continued from Page Thirteen)

Grove, Milbournie, Friendship, Stony Hill, Saints Delight, Mt. Zion, Free Union, New Sandy Hill, Arapahoe, and People's Chapel.

His funeral was conducted at People's Chapel Church, of which he was a member, on Monday, May 8, 1961, at 3:00 o'clock by the Rev. R. W. Allman of Benson, North Carolina, and the Rev. Paul Jenkins of Kannapolis, North Carolina. He was laid to rest in the church cemetery beneath a beautiful mound of flowers.

During his lengthy ministry he performed many duties. Faithfully giving the services his life could afford he was never boastful and was happy living in this world with its surrounding beauty.

Committee,
Mrs. Frances Hall
Miss Lucille Sherrod

MISSIONS

(Continued from Page Nine)

Ohio	3,000	1,917.19	1,082.81
Okla.	4,500	6,701.15	(2,201.15)
Ore.	400	120.00	280.00
S. C.	2,500	1,406.70	1,093.30
Tenn.	10,000	9,155.87	844.13
Texas	3,000	1,449.31	1,550.69
Va.	2,500	3,108.24	(608.24)
Wash.	600	819.32	(219.32)
W. Va.	600	279.89	320.11
Sales	4,132	2,791.86	1,340.14
Misc.	7,000	3,497.34	3,502.66

Totals \$88,232 \$73,008.08 \$15,223.92

Cash in Bank,

Nov. 1, 1961 \$22,795.55

Receipts for Nov. 6,840.74

Total \$29,636.29

Disbursements

Missionary Main- tenance	\$6,740.08
Mission-Grams	614.51
Office Salaries	580.50
Mdsc. for resale	265.00
Housing allowance	100.00
American Bible Society	100.00
Fidelity Bond	60.00
Itinerate Expenses	53.54
Maintenance (F. W. B. Hqts.)	53.33
Printing	47.40
Postage	47.17
Telephone	46.30
Exchange	34.28
Office Supplies	13.24
Bank Charges	1.42
Total Disbursements	8,756.77

Balance in Bank, December
1, 1961 \$20,879.52

Resolution of Appreciation for the Rev. E. C. Morris

"He that would be greatest among you, let him be servant," is the Biblical definition of greatness. No man who serves willing serves out of a desire for fame, but out of a consuming passion to glorify God and advance the Kingdom's work. Such has been the motive that made the Rev. E. C. Morris the faithful, valuable, and effective servant which he has been to the Georgia State Association of Free Will Baptists over the past 14 years.

Brother Morris has served with an eye single to the glory of God and with a thoroughness and zeal which could come only from a complete yieldness to God.

Never has he sought for any self-glory or for the praise of men. He has served with a spirit of humbleness and understanding that has endeared him to the hearts of us all. He has served faithfully, never shirking any duty or passing over lightly any opportunity; having gone on serving when his physical condition was almost unequal to the task. His faithful wife has stood by his side and accepted his responsibilities as hers to share with her husband.

Inasmuch as Brother Morris is retiring from the office of promotional secretary of the Georgia State Association of Free Will Baptists, we, the executive committee, recommend to this association that we extend to Brother Morris and Mrs. Morris a standing vote of thanks and appreciation for their many years of loyal and faithful service, and that we also pledge to them our continuing prayers and Christian love. We further recommend that this resolution become a part of the minutes of the executive committee, and this 1961 session of the State Association. Also that it be published in each one of our Free Will Baptist periodicals.

The Executive Committee of the
Georgia State Association
Rev. S. T. Shutes, Clerk

For Country, For Christ

For seven days, Airman Don Farrel underwent severe and dangerous tests, making make-believe trips to the moon. After the twirling, twisting and tumbling tests, he repeated his offer. He said, "I would really and truly like to make that first trip to the moon! I am available if you want me!"

If others bravely do so much for country, shouldn't God's children bravely go forth to the dark places on earth where Christ has never been named?—*Gospel Herald*.

The National Association and The Ronald Creech and James A. Miles, Et Al, Lawsuit

(Continued from page five)

unnecessarily, into a national issue. We strongly feel that the leadership of the National Association has seriously violated the Treatise and Constitution of the National Association, and have

done great violence to the basic principles of understanding and mutual agreements upon which the National was founded.

We feel that great disservice has been done to our denomination and that the wounds will not soon heal. Surely this is not what was desired, or designed, by those who were responsible for the formation of the National Association.

Surely, somewhere along the road of the past twenty-six years there must have arisen, a new king, which knew not Joseph (Exodus 1:8).

the Free Will Baptist

Ayden, North Carolina, Wednesday, January 10, 1962



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DURHAM, N. C.

TIME

Threefold the stride of Time, from first
to last!

Loitering slow, the Future creepeth—
Arrow-swift, the Present sweepeth—
And motionless forever stands the Past.

—FRIEDRICH VON SCHLEGEL

EDITORIAL

IF WE HAD NOT

For more than six months now, "The Free Will Baptist" has sought to uphold the position of the North Carolina State Convention regarding the conflict with the National Association. As was to be expected, the stand of this periodical has brought various reactions. Some have called us unfair, but this was also expected. The number, however, has been smaller than we expected. Expressions of appreciation have been greater than we expected. During this six months, we have published articles both pro and con. We feel that we have been as considerate as we could be, but we cannot, nor can anyone else, take a stand that will please everyone.

This paper does not regret the stand which it has taken, for it is our firm conviction that the stand has been right. We feel that it has served a great purpose in this period of our history, for if it had not spoken there would have been no voice for true Free Will Baptists in North Carolina; the true sentiments of the Free Will Baptists in this state would have gone unheard. We feel that any editor would have done the same thing.

In seeking to stand by the North Carolina State Convention, we recognized that there would be those who would use our position as reason to attack us. Thus, the Free Will Baptist Press has been unduly misunderstood; and once again the Sunday School Board of the National Association has found unjustifiable cause for launching its own literature program. This is nothing new. This is the second time it has happened during the four years we have been associated with the Press. The difference this time is that the leadership of the National Association has shifted so that there are but few who sympathize with this institution. Then too, the action taken in the National Association toward this state has added to our opposition.

We are not surprised that the literature program of Oklahoma Free Will Baptists is being turned over to the National Sunday School Board. Many leaders who are in sympathy with our great institution felt that just as soon as the indebtedness of the Sunday school board was paid, the Press would be dropped. Let us remind our readers that the Press helped to pay the indebtedness to the tune of approximately \$12,000. Now we ask again, how far can the Press be expected to go? There is a limit to all things.

Perhaps this paper could have remained quiet, but in doing so, we would have lost the respect and perhaps much of the support from those who have made its publication possible. It would have betrayed the very purpose to which it is committed. "The Free Will Baptist" could do nothing but take its stand, for error had been committed. We pray that things will soon be corrected.

One thing is certain, there are denominational leaders in other states who understand North Carolina's position. Many know that what is practiced in North Carolina is practiced in other states. It is to these

leaders that we believe many of our people will eventually turn for an honest and unbiased explanation.

CULTIVATE FORBEARANCE

The Apostle James wrote, "The wisdom that is from above is . . . peaceable, gentle." He puts before us a sign on the road of life which reads, "Christian yield the right of way."

It was said of Samuel Johnson that "the way to get a favor from him was to do him an injury." He forgave his enemies easily, and was inclined to be more generous with them than with his friends.

Emerson said of Lincoln, "His heart was as great as the world, but there was no room in it to hold the memory of a wrong."

Spurgeon advised, "Cultivate forbearance until your heart yields a fine crop of it. Pray for a short memory as to all unkindness."

This is the way a wise man acts.

A Hindu woman who became a Christian convert was much persecuted by her husband.

One day a missionary asked her, "When your husband is angry and persecutes you, what do you do?" She replied, "Well, Sir, I cook his food better; when he complains, I sweep the floor cleaner; and when he speaks unkindly, I answer him mildly. I try, sir, to show him that when I became a Christian I became a better wife and a better mother." The consequence of this was that the man gave his heart to God. He could withstand the preaching of the missionary, but he could not turn aside the practical preaching of his wife.—"The Free Methodist."

Volume 77

Number 2

January 10, 1962

THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

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The Free Will Baptist Press

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Observing

Free Will Baptists

In the Light of Recent Events

CHARLES SAPP

Winterville, North Carolina

(Since Article 6 appeared in the January 3 issue of *The Free Will Baptist*, the writer has found it necessary to write one more article of this series.)

WHERE do Free Will Baptists stand? What is her distinctive theological position?

This is not an easy question to answer. The answer becomes more difficult as time leaves its traces in the denominational personality. We are the product of many tides and currents of theological and philosophical thought. We are professedly Baptist in heritage and faith. We come from the larger stream of Church history known as the Anabaptist movement. Whether we know it or not, we are and have always been influenced by Kantian philosophy. That is, we believe freedom involves one true alternative. One accepts this and rejects that as the basis that man is free to do so.

Freedom of choice thus subscribed to, gives the Free Will Baptist church a distinctive personality. It places her within a larger body within the Christian Church that also accepts this principle. It is as hard to maintain this tenet within the framework of Biblical Christianity as it is to stand steadfast on the principle of sovereign election without becoming a pagan fatalist, and its temptations and pitfalls are just as great.

This theological position places us in the middle of two extremes. On the one hand, to the right of us is the theological position that places all its emphasis on God and thus underrates man. To the left of us lies the theological position that places its emphasis on man, and thus clouds our conception of God. The one is called the theology of transcendence and the other the theology of immanence.

Standing as we do between the two we cannot reject either one while we

hold to the other. We are somewhat like a man walking a tight rope between two buildings high above the ground. Imagine, if you can, such a scene. The man holds a walking stick in each hand. He starts out on the rope. When he leans too far one way, in order to keep his balance he pushes against the side of the building toward which he is leaning. This brings him upright, but pushes him in the other direction; so that he is forced to use the other cane in order to maintain his position. He reaches the other side because those two buildings were close enough together for him to keep his balance between the two. It is a precarious walk, but once we acknowledge the position and take up the challenge of walking it, the only choice we have is to maintain our balance between the two extremes. At the price of appearing paradoxical we maintain both the transcendence of God and His immanence, both the providence of God and the free choice of man, both the depravity of man and the dignity of human life.

The temptation in such a position is to fall either to the right or left. If such occurs the whole position is lost. Let us examine more closely what happens if one falls all the way, say to the left. This is the side of immanence. Here emphasis is on man and not on God. On this side of the fence man is seen as essentially good, but he has made mistakes that must be corrected. There is within every man the power to change his destiny. God merely aids man in this process. The fact that history will not support this view makes little difference. The evidence of a modern civilization, that is more barbaric than ever, does not blot out man's hope for reformation. This is a theology of optimism. If one falls, "Well get up! Knock off the dust of the road and start again. What's a little fall? Everything is going

to turn out all right anyway. Don't stew over it. Just keep going."

Man is seen as his own citadel. He is his own highest achievement. God is in the world—contained in it. He is not the unknown and unknowable One. He does not exist above and beyond the world, and independent of it. He is within the world, and cannot be thought of as separate and apart from it. Beside the fact that such thinking is dangerously close to pantheism, it obscures the righteousness and the holiness of God. Judgment passes by the board in a universalism that sees eventual salvation for all men, perhaps even the devil himself.

Now I do not want to be misunderstood as saying every person on this side of the fence goes that far, but this is the direction the road goes. The danger signals are evident. On this side of the fence, children can easily grow up into the family of God without knowing anything about a new birth much less experience it.

But what about the other side? Where does it land you if you fall that way? This is the side that emphasizes God and underrates man. God is seen as wholly beyond and above man. There is an infinite qualitative distinction between God and man, time and eternity. It is impossible for man to communicate with God. He is so depraved that unless God by way of revelation appears to him personally and responds for him, it is impossible for him to have any fellowship with God whatsoever. Moreover, he is in this condition because God made him thus, not because of any infraction of God's will on his part. God is elevated at the price of the dignity of man. Man becomes less than a worm. There is no such thing as freedom of choice. If a man is saved, it is because God predestinated him to be within a definite number—a number so definite it has never varied through the ages. Christ's work on the cross is not sufficient for all. It is efficient only for those who are elected. Election is said to be unconditional. Man has nothing to do with it. Whether he is good or bad does not count. What does count is God has made him thus according to his own good pleasure.

And what does this make of man? chattles in the market place of God? driftwood on the ocean of time? carried by the currents and tides? blown by the trade winds? We are not responsible for being here, nor are we responsible for where we are going. "It is God who

(continued on page sixteen)

STATEMENT BY THE EXECUTIVE COMMITTEE of the NORTH CAROLINA STATE CONVENTION OF FREE WILL BAPTISTS

THE North Carolina State Convention of Original Free Will Baptists, at its recent session, requested the General Board of the National Association to issue immediately a statement of the exact present standing of the North Carolina State Convention in the National Association. In a reply to this request, the Executive Committee of the National Association, and not the General Board as requested, issued a statement in which it accuses the leadership of the North Carolina State Convention of Original Free Will Baptists of trying to establish a new kind of church government.

We, the Executive Committee of the North Carolina State Convention of Original Free Will Baptists, wish to point out that Free Will Baptists had their beginning in North Carolina in 1727. Thus, Original Free Will Baptists of North Carolina are 234 years old.

Originally, Free Will Baptists operated under a conference type church government. Among other things, the conference, through its duly elected officers, examined, ordained, and disciplined its ministers. It also organized churches and entered into the settlement of serious difficulties within the local church.

For many generations, Original Free Will Baptists of North Carolina had their own Treatise which is based upon the principles, customs, practices, and usages established by the founding fathers. The present *Statement of Faith and Discipline for Original Free Will Baptists of North Carolina* states that "Each local church is a distinct and independent organization, with full authority to manage its own internal affairs, elect its officers, receive, dismiss, discipline, and exclude members. But this principle of the independence of each church is not held as a law of isolation; on the contrary, churches conveniently situated associate and co-operate in all things which tend to advance the common cause. Councils are, therefore, called in the organization of a church and the settlement of serious difficulties. On the same principles, the churches meet by delegation in the annual conference or association. The annual conference or association being the

highest tribunal, shall have final disciplinary authority over the local church."

We interpret this to mean that a local church has full authority to manage its own affairs within the established framework of Original Free Will Baptists. When serious difficulties arise, however, the conference or association, being the highest tribunal, shall have final disciplinary authority over the local churches belonging to it.

The *Statement of Faith and Discipline* also states that "Each conference or association assumes and exercises authority over Original Free Will Baptist ministers in its jurisdiction or bounds."

The above is our historic and established form of church government, one that is 234 years old and exactly nine times as old as the National Association. It is not new.

The Executive Committee of the National Association further says "that there seems to be an almost obsessive determination on the part of the leadership of the North Carolina State Convention to take that organization out of the mainstream of Original Free Will Baptists into a new, splinter group which would be isolated from the National Association."

We regret that the present leadership of the National Association are so dominated by independents and reactionaries that they cannot see they are the ones pulling away from the mainstream of Original Free Will Baptists. For years, Free Will Baptists have welcomed with open arms those who could not or would not get along with their own denominations; and as a result, subtle seeds of discord have been sown in our ranks until the National Association is in danger of losing its identity as an Original Free Will Baptist organization.

The Executive Committee of the National Association further states "that a new interpretation has been given to the North Carolina Treatise which places it in a position of disharmony with that of the National Association and jeopardizes the standing of the North Carolina State Convention in the fellowship of the National Association."

The interpretation given the *Statement of Faith and Discipline for Original Free Will Baptists of North Carolina* is exact-

ly the same as it has been for many generations. Twenty-six years ago when the National Association came into being no one questioned our form of church government; but since there has arisen a group of reactionaries who rebel at any and all authority of the conference; they call it something new, a departure from the established and historic form of church government. We regret that there is a new movement, a complete departure from established Free Will Baptist practices; but those who rebel at the authority of the conference or association and who seek to be absolute dictators in their own right have brought about the movement known as the "New Free Will Baptists."

North Carolina Free Will Baptists have found it extremely difficult to understand why the National Association and its Executive Committee have been so urgent in their attacks upon the accepted form of conference-church polity in North Carolina, when actually similar forms of such government are practiced in other states as well. Yet, no indication of disciplinary action against these states has been forthcoming, or even intimated. The fact that other states practice similar conference-church polity is not unknown to the National Association because leaders from other states have so stated this fact on the floor of the National Association itself. Members of the General Board of the National Association have also pointed out to the Executive Committee of the National Association that the same type church government as that practiced in North Carolina is also practiced in their respective states. These same men insist that North Carolina is no different from other states and that it should not be singled out and disciplined.

The Executive Committee of the National Association made it clear that the whole issue revolves around a local church controversy in Durham, North Carolina. They point out that the Western Conference entered a joint suit against Ronald Creech and a faction of the Edgemont church. They have been careful all the while, however, to refrain from mentioning that Mr. Creech entered a \$400,000 libel suit against the officials of the conference before it took any action against him. And it should be noted by all that the first legal steps were taken by Ronald Creech and not the conference. There would never have been litigation by the conference had there been no provocations by Mr. Creech.

In the above-mentioned suit, the Western Conference filed an affidavit which had been signed by fifty-two North Carolina ministers using the word *connection*

in describing the form of church government in North Carolina. An issue was made of the word *connectional* by Ronald Creech and his supporters, and many false and misleading interpretations were given it. When the National Association met in Norfolk, this issue was brought before the body and no effort was made on the part of the leaders of the National Association to find out what was meant by the use of the term *connectional*. Furthermore, when the National Association removed five North Carolinians from national offices without cause or justification, it did exactly what Ronald Creech had said he hoped the body would not overlook. ("Challenger"—June 19, 1961.)

We regret that the National Association became involved in this controversy in order to defend a man who violated Scripture to enter a libel suit against his brethren. We further regret that the body was willing to act so hastily in this controversy that it removed five men from office without a hearing. While this controversy was being debated on the floor of the National Association, the body turned down an appeal by North Carolinians to get the Executive Committee of the National Association to meet with the Executive Committee of the North Carolina State Convention to clarify the issue and to reach an honorable solution.

Ever since the National Association took the above action, its Executive Committee has seemed bent upon supporting Ronald Creech even at the risk of jeopardizing the whole structure of the Free Will Baptist denomination. They have repeatedly issued statements attacking the leadership among Free Will Baptists in North Carolina and upholding the reactionary element which has rebelled against the right of the conference to discipline ministers and settle serious controversies within the local church. Furthermore, the editor of *Contact*, who is also Executive Secretary of the National Association, has written editorials which we believe were clearly intended to confuse the issue and destroy the confidence of Free Will Baptists in the leadership of North Carolina Free Will Baptists. To further exercise their determination to support Mr. Creech, the Executive Committee of the National Association entered the case involving the Western Conference and Ronald Creech while this case was pending before the Supreme Court by attempting to file a brief *amicus curiae* (as a friend of the court). We wish to point out that this action on the (See N. C. STATEMENT on Page 16)

STATEMENT BY THE EXECUTIVE COMMITTEE OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

Relative to the Church Government Issue and the North Carolina State Convention of Free Will Baptists

(Editor's Note: For several weeks we have had this statement of the Executive Committee of the National Association in our possession. It was sent to this paper, however, after it had appeared in "Contact." Two of the national leaders have requested its printing in "The Free Will Baptist." It is only out of the desire to be fair, however, that we are allowing its printing at this time.)

BY VOTE of the 1961 session of the National Association of Free Will Baptists, the North Carolina State Convention of Free Will Baptists was requested to repudiate "connectional" church government and reaffirm its position in our historic and established form of congregational church government.

Meeting in September 1961, the North Carolina State Convention responded by adopting a resolution which, among other things, states that "it plainly cannot comply with" this request, and which in turn requests the General Board of the National Association to issue immediately a "statement of the exact present standing of the North Carolina State Convention of Original Free Will Baptists of North Carolina in the National Association."

It is with reference to this resolution and the North Carolina State Convention that we issue this statement.

The Executive Committee of the National Association of Free Will Baptists wishes to express deep regret that the internal strife within the North Carolina State Convention, caused by the efforts of some to establish a new form of church government, has not been successfully resolved and has precipitated this crisis in the National Association.

We regret that there seems to be an almost obsessive determination on the part of the leadership of the North Carolina State Convention to take that organization out of the mainstream of Original Free Will Baptists into a new, splinter group which would be isolated from the National Association and its world-wide missionary program.

We regret that a new interpretation has been given to the North Carolina Treatise which places it in a position of disharmony with that of the National Association and jeopardizes the standing of the

North Carolina State Convention in the fellowship of the National Association.

We regret that the North Carolina State Convention did not reaffirm its belief in congregational church government, our historic and established form of church government which was practiced by all of our forefathers and which is the only proper form of church government to be practiced among Free Will Baptists according to the North Carolina Treatise and the National Association Treatise.

We regret that the North Carolina State Convention of Free Will Baptists has not seen fit to honor the request of the National Association to repudiate "connectional" church government which has been affirmed by some members of the North Carolina State Convention.

We wish to urge, therefore, with all sincerity and earnestness, that the North Carolina State Convention reconsider its action. We would call on the Executive Committee of the North Carolina State Convention of Free Will Baptists to take the initiative in leading the convention in a frank and positive stand on the side of congregational government.

If perchance it would be considered helpful, we, the Executive Committee of the National Association, hereby offer in good faith to meet with the Executive Committee of the North Carolina State Convention in the event they would desire counsel in taking such initiative.

We believe that such an effort would be well received by the Free Will Baptists of North Carolina. It is our conviction that the great majority of the Free Will Baptists in the state of North Carolina does not believe in a "connectional" form of church government that allows the conference to determine a course of action for the local church contrary to the wishes of the majority, or to enter court action to take property away from the majority.

We believe that this same majority recognizes that such authority endangers the liberty and property of every congregation in the state and is, therefore, too important a deviation from our established customs, practices, and usages to be tolerated within the fellowship of the National Association.

In order that there would be no mis- (See NATIONAL STATEMENT on Page 15)

News + Notes of Denominational Interest

Fifth Eastern District S. S. Convention

Despite the fact that the attendance was much smaller than usual, the Fifth Eastern district Sunday school convention of the Free Will Baptists at the Antioch church Sunday was declared one of the most successful of conventions. The co-operation and hospitality of the people of the host church was especially praised. Many important and enlightening matters, it is reported, were brought to the attention of the convention.

By-laws and minutes of the first convention, organized in 1936, were read.

The four men who have served as presidents of the convention were present and are still active in the convention work. They are Elbert M. Prescott, first president who is now serving as program director; John M. Mills, second president now serving as treasurer; Charles T. Hines, third president and now an active supporter of the work, and Walter R. Sandlin, present president.

Rev. Ralph Lightsey, promotional secretary of the Mount Olive Junior College, brought greetings from the college and had much praise for the co-operation the members of the Fifth Eastern district



Robert's Grove Church Reports Progress

On March 19, 1961, the Robert's Grove Free Will Baptist Church, Dunn, North Carolina, launched a building program for the purpose of building a parsonage and an activity building. Almost immediately the people of the church started working toward this very important job. The site for the building was soon cleared near the church.

On August 4, 1961, the parsonage, valued at approximately \$18,000.00 was completed. Plans are being made for an open house in the near future.

The next goal is the erecting of an activity building. On December 12, 1961, the woman's auxiliary and the Y.P.A., with the co-operation of the entire church, sponsored a barbecue lunch and dinner at the Armory in Dunn.

The above picture shows the presentation of a check for \$546.90 by the president of the woman's auxiliary, Mrs. M. M. Tew, and the president of the Y.P.A., Douglas Cheshire, to Mr. M. L. Peters, church treasurer.

The pastor, the Rev. Carey Cheshire was well pleased with the splendid team work of the church.

had shown the college. The young people of the host church gave a very inspiring program on the theme, "What the Church Means to Me."

The members of the convention expressed their approval and confidence in the appointment of Rev. Raymond T. Sasser as the new president of the North Carolina Free Will Sunday School institute. A standing vote pledged the support and co-operation of the convention to the Rev. Mr. Sasser and the Free Will Baptist convention.

Rev. and Mrs. Albert Keeth and members of the Arapahoe church rendered several musical selections which were enjoyed by all. The annual election brought the re-naming of all of the convention officers for the ensuing year. The program was followed throughout the day, except that Rev. Graham Lane substituted for Rev. Phillip Rice and Rev. D. W. Hansley substituted for Rev. J. C. Griffin who had been called upon to conduct funerals.

Twenty-four Sunday schools were represented, and among those present were eight pastors, five Sunday school superintendents; 12 Sunday school teachers and six other officers. The convention ofering amounted to \$145.06. The next convention to be held at the New Haven church on April 29.

Free Union Choir Observes Pastor's Birthday

The Free Union Free Will Baptist Church choir, Pantego, North Carolina had its Christmas supper at Hub's Reck Thursday night, December 21, 1961. It was also the Rev. David Hansley's birthday. Mr. Hansley is pastor of the church. The choir presented him with a birthday cake, which was later cut and served. The meal was served family style. After the supper, Christmas carols were sung. There were 24 members and guests present.

N. C. Superannuation Board Report

The following is the report of the chairman-treasurer, the Rev. Walter Reynolds, of the Board of Superannuation of North Carolina State Convention of Free Will Baptists for December 1961.

Receipts

Balance on Hand Dec. 1, 1961	\$6,417.69
Regular Receipts for December	443.10
Earmarked for Adopted	
Ministers and Widows	23.00
Earmarked for Ministerial	
Retirement System	10.00

(continued on page ten)

Woman's Auxiliary

Mrs. ALICE E. LUPTON, New Bern, N. C., Editor

Mrs. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

Appreciation to N. C. Women

For weeks I have sought an opportunity to write a note of appreciation to our women of North Carolina, but due to Lee being away several weeks my added responsibilities have been tremendous. Therefore, many important and necessary things have had to go undone.

Of all the blessings that have come our way since we dedicated our lives to Alaska Missions my washing machine and dryer have been among the greatest personal contributions. Hours of wonderful time have been utilized as a result of adequate washing facilities. In Alaska there are only a few months in the summer when clothes can be hung outside to dry. The remainder of the time they must be hung in the house, taking hours to complete the task, not mentioning the appearance of the house all littered up with wet clothes. After two and one-half years of such experiences it is not easy to take it for granted when means are provided. Many, many times my emotions have been stirred and moved with gratitude for the supply made possible through you.

When the drive was first made for funds for a washing machine several churches and auxiliaries responded, which gave us a sizeable down payment. After that, we made monthly payments until a few weeks ago the full sum that had been channeled through various boards reached us. This enabled us to pay the balance of the bill in full. I wish to thank every individual and group for your faithful part and may the Lord abundantly bless you for every thought, prayer, and gift made in behalf of our labor in this field.

Yours in the bonds of Christ,
Ethel Whaley

Davis, N. C.—The Woman's Auxiliary of the Davis Free Will Baptist Church met at the church for their regular meeting. The service was well attended and presided over by the presi-

dent, Mrs. Harry Willis, who led the group in singing, "Silent Night." Prayer was offered by Mrs. Blanchard Davis.

The devotion was centered on the Christmas theme. The business was presented with a new slate of officers chosen for the new year, Mrs. Sara Styron acted as moderator. The program was then turned over to the program chairman, Mrs. William A. Davis.

Gifts were offered for the Saviour, on a lovely table decorated with greenery and candlelight. They were brought forward by Mrs. Elmer Willis, Mrs. Allen Willis, Mrs. Stella Styron and Mrs. Lou Willis. Mrs. Davis proceeded to explain their significance to the Christmas season as follows. The gold cord represented man's connection with God through His son Jesus. The blue star studded gift was the unending heavens and the seamless robe that proclaimed Christ's divinity. The scarlet cord, the vein of sacrifice that winded through our Lord's life. The crown represented His royalty.

The group was then charged to present themselves as a living gift to God. A consecration prayer was given by Mrs. Charlie Alligood as the benediction.

Hector, Arkansas—The Woman's Auxiliary of the First Free Will Baptist Church met in December session at the church Wednesday afternoon, December 20, at the church.

Group singing was directed by Miss Clytie Coffman, with Mrs. A. H. Athey at the piano. Scripture reading from Isaiah 9:6, 7, by Miss Coffman, was followed by prayer by the pastor, Rev. Homer Eakin.

Mrs. Sidney Waterfield introduced the Christmas lesson and topics were reviewed and discussed by Mrs. J. D. Coffman, Mrs. Gladys Voss and Mrs. Athey, followed with a message by the Mr. Eakin.

Officers serving the new year are: President, Miss Clytie Coffman; vice-president, Mrs. Sidney Waterfield; secretary-treasurer, Mrs. E. H. Langford;

program chairman, Mrs. J. D. Coffman; personal service, Mrs. Gladys Voss.

During the business period an offering was received for state missions. Mrs. Arnold Patton prayed the prayer of dismissal. Others present for the meeting were: Mrs. W. A. Crouch, Mrs. General Aaron, Mrs. R. A. Hickmon and Mrs. Homer Eakin.

Saffell, Arkansas—The Aileen Calvery Auxiliary of Mt. Harmony Church had the regular meeting on December 13 at the home of the pastor, the Rev. and Mrs. Oris Doggett. The lesson, "Its Christmas," was very interesting and after discussion of topics, The Blue of the Heavens, The Royal Purple of the Eternal I Am and The Scarlet of the Supreme Sacrifice, each one present seemed to have a little deeper realization of the true meaning of Christmas.

Plans were made for the Pre-Christmas season of prayer with a special program on December 20.

One of the features of the program was a small Christmas tree with ten slips of paper (make believe packages) on the tree with the following words printed, one on each slip, Love, Hope, Peace, Faith, Mercy, Charity, Humility, Patience, Forgiveness, and Understanding. These represented the gifts He gives to those who accept Him.

The Y. P. A. also had a part on the program by singing Christmas carols.

An offering was given for State Home Missions. The auxiliary also quilted two quilts in December.

Deep Run, N. C.—The Woman's Auxiliary of Gray Branch Free Will Baptist Church met recently at the church with 13 members present. After a song and prayer, Mrs. Laura Boyette introduced an interesting program with various members participating.

The business session was opened and reports were made from the officers. A nominating committee brought forth a slate of officers for the new year and the group elected them as follows: President, Mrs. Laura Boyette; vice-president, Dorothy Humphrey; secretary, Hilda Tyndall; treasurer, Mrs. Ada Hines; orphanage chairman, Debbie Heath; benevolence chairman, Ina Mae Humphrey and Mrs. Joshua Futrelle; program chairman, Nora Smith; study course chairman, Margaret Ard; Y.P.A., Clarissa Merritt and Louise Boyette; G.T.A., Mildred Cauley and Pearl Smith; reporter, Bernice Gray.

Mrs. Louise Boyette dismissed the group with prayer and Mrs. Bernice Gray served delicious refreshments.

Christian Education

W. BURKETTE RAPER, President
Mount Olive College
Mount Olive, North Carolina

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Items from Colleges, Sunday Schools and Daily Vacation Bible Schools



After the Founders' Day program, Dr. Friday and President Raper are shown greeting those attending the service.

University President Speaks at Mount Olive College

Dr. William C. Friday, president of the Consolidated University of North Carolina, was the Founders' Day speaker at Mount Olive College recently. Complimentary of the part played by the board of directors, administration, faculty, students, and friends, he expressed gratitude for the outstanding progress the college has made. Among the highlights he noted were regional accreditation, the caliber of work done by Mount Olive College graduates who transfer to senior colleges for further training, and the religious purpose and emphasis found on the campus.

In a summary of his speech, the educator said, "To seek to know and understand the world in which we live, to exhibit refined and gentle manners, to possess a growing capacity for understanding

and a growing sense of responsibility, to have a sense of purpose, and to live by faith in God are qualities that mark the person earnestly seeking to realize the talents given him by Providence."

"These characteristics mark the man who seeks to grow in wisdom, understanding, and service, not for selfish and personal gain but in humility, and in the faith that in the end, in some small way, the world is a better place because he has lived and moved among his fellow men," Friday said.

Spring Semester Class Schedule

The spring semester schedule of classes at Mount Olive College has been announced by Dean Michael Pelt. More than thirty courses are included in the offerings.

The registration date for the new term is January 24. New and transferring stu-

dents may enter at that time, Pelt said.

A new course entitled "Russian History" will be taught by Mr. Donald Becker, head of the department of history.

On Thursday nights from 7:30-9:30, the Reverend Ralph Lightsey will teach a course entitled "The Free Will Baptist Church." Offered primarily for ministers, but open to laymen, the course is a study of the history, theology, and polity of the Free Will Baptist Church.

**IN OUR MAIL TODAY—
—OUT OF P. O. BOX 507**

REQUESTS PRAYER

"I would like to take this opportunity to express my appreciation for the young people of Sadie Rice Auxiliary of St. Delight Free Will Baptist Church that came and had their meeting with me. After the service was over they addressed my Christmas cards. I also want to thank the many churches and personal friends and the superannuation board for the love offering in the amount of \$66.50 and some 200 cards. Also one of my former churches that I pastored came and held service for me. I am happy to say that God has wonderfully blessed me. At this writing, I am unable to walk or to help myself in any way. We have my wife's mother, Mrs. N. H. Gaskins, who is making her home with us, and she has a bad heart condition. We are all happy in our humble home. The doctors tell me there is no cure for multiple sclerosis. I am to say that I do not fear the end of my pilgrim journey. I know beyond a shadow of a doubt that my Saviour awaits me over there, to welcome me in that spiritual building, that is not made with hands in the city of our God where there is no good-bye to be heard. As I request prayers, I asked God's will to be done, not mine. If it is not His will for me to get well again, I'd rather have all my suffering here than hereafter. Thanking once more for the love offering and many gifts and Christmas cards. May God richly bless each and every one."—Rev. and Mrs. B. F. Ringgold, Route 5, Box 97, New Bern, North Carolina.

DESIRES PASTOR

The Johnston Union Original Free Will Baptist Church, Smithfield, North Carolina, desires a good evangelistic pastor in good standing with his conference. The church is of brick veneer construction with fourteen Sunday school rooms, a pastor's study with office equipment and a baptistry. There is a one-year-old brick, three-bedroom parsonage.

The present Sunday school enrollment is around 200. All subordinate auxiliaries of the church, woman's auxiliary, league, Y.P.A., and G.T.A., are doing a good work.

This church is located 4½ miles west of Smithfield, North Carolina, on U. S. 70. If interested, contact, Mr. L. M.

Barnes, chairman of the Board of Deacons, Route 3, Smithfield, North Carolina, telephone WE 4-4759 or Mrs. Almond Warrick, clerk, Route 1, Clayton, North Carolina, telephone WE 4-2952.

APPRECIATES PAPER

"Your paper is a wonderful Christian paper and it really keeps the Free Will Baptists informed. Our family has received many blessings from reading it and you and your staff who help make it possible for us to have such an outstanding paper are always in our prayers.

"May God bless you and reward you for all you do in His wonderful name."—Miss Janice Williams, New Bern, North Carolina.

EXPRESSES APPRECIATION

"I would like to take this opportunity to express my appreciation for the many nice birthday and Christmas greetings and gifts from different friends, auxiliaries and superannuation.

"May God's blessings be many to each and all through the new year."—Mrs. Almeda Phillips, Rt. 1, Box 551, Tarboro, North Carolina.

ALCOHOL'S EFFECT

It takes one-tenth of one per cent of alcohol in the bloodstream to make an individual get that rosy feeling. That's about one good-sized drink for a 150 pound man.

The body will metabolize that in about 15 minutes to an hour. Those loathe to lose that rosy glow add to the supply before the metabolic forces act. Eventually the supply of alcohol in the blood is up to three per cent or more, and inebriation results.

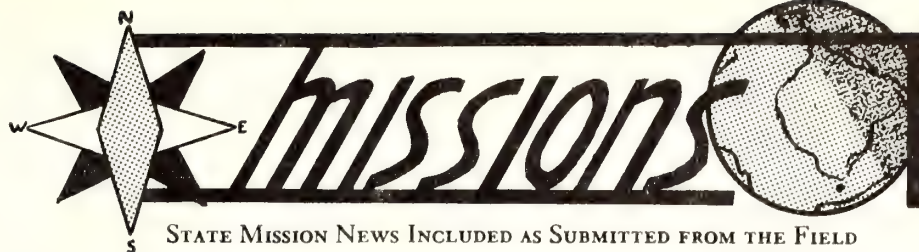
When the supply of alcohol in the blood stream reaches four per cent, the drinker goes out like a light.—*Today's Health*.

A BRAND NEW YEAR

Each day begins a brand-new year,
So you on any day
Can take a brand-new lease on life
And put the past away;
You need not look to certain days
As better than the rest;
I think today of all the days
Is truly, then, the best.

Each day begins a brand-new month,
Each day a brand-new week;
If you desire a lucky-day,
Success you wish to seek,
Begin today to see yourself
Accomplishing your task;
If you need aught to fill your life,
Today for this then ask.

—Selected.



NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

The Sparks Write

Mission Eglise Baptiste Libre
B. P. 54,
Goumère Par Bondoukou
Republique de Cote D'Ivoire
West Africa
December 28, 1961

Dear Friends :

It is our hope that you've had a joyous Christmas season and are facing a New Year which will be filled with His best.

This past year has gone quickly for us. The Lord has been good to us in so many ways. Paul's statement in 1 Corinthians 1:9 is for us: "God is faithful, by whom ye were called into the fellowship of His Son, Jesus Christ our Lord."

In a village which opened up to the gospel during the past year there are now 11 Christians, 12 including a school boy who became a Christian while attending school in Ghana. He is now attending French school in Ivory Coast. The name of this village is Taoudi. It is about 40 miles from Goumère. We are happy with their progress in the things of the Lord. Much of this is a result of this boy's work among them while he was there during vacation from school. He taught them the Lord's Prayer, the Ten Commandments, and some songs as well as some of the Word. Pray that God will continue to use him. He is very sincere and is some of the best material we have.

In a village adjoining Taoudi, unusual interest has been shown since they learned of the Christians in Taoudi. We plan to return there the week after Christmas. We trust that many of these souls will respond to the gospel.

We had planned to be home for Christmas this year, but we chose to stay here until the Lonnie Palmers arrive to carry on this work in our absence.

In connection with our regular duties, we have done a great deal of language work. It is preferable to do this work during rainy season. This year, we were about ready to terminate our work along

this line when we received word from Dr. William Reyburn, translation consultant of the American Bible Society, that he would be able to visit our field around the last of October or first of November. This changed our plans. Although notes had been made on the grammar of this language (Kulango), yet time had never been taken to compose a grammar. We figured that he would want one to verify as much as possible our translation work. Also, we wanted to have some helps to give to the Palmers who will be learning this same language. One was prepared prior to his coming.

The Jones were just as busy as we were because Dr. Reyburn was to look over their work as well as ours. His visit proved very helpful and encouraging. He recommended that the manuscript of Mark's Gospel in Kulango be ready to present to the Bible Society for publication upon our arrival in New York. In connection with this he recommended that a primer be prepared in the language for publication at the same time so that the people would be able to learn to read more readily.

Praise goes to the Saviour for what has been accomplished, but there is so very much which remains to be done. The field is vast, and the challenge is great. We need your prayers much at this time as we seek to let Him use us in the building of His Church.

Pray that God will:

1. Draw us near to Himself.
2. Deepen the Christians in the Faith.
3. Call out workers to train.
4. Direct in language and translation work.
5. Give us many souls.
6. Direct in our furlough plans.

Yours in Christ for souls,
Lonnie, Anita, and Paul Sparks

How many blessings I enjoy
That other people don't—
To weep and sigh because I'm blind,
I cannot, and I won't.

—Fanny Crosby.

Questions & Answers on the Bible

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Will the Jews be literally regathered to Palestine? Is there any difference between Jews and Gentiles as God sees and regards them?—*Nathon Jones, Illinois.*

Answer: Yes, the Jews, as I understand, will be regathered to the land of Palestine, in fact, there are more there now than have been for several hundred years and they have an independence as a nation not enjoyed by them in that land since the Babylonian Captivity over 2500 years ago. Beside these facts there are many prophecies in the Bible regarding the restoration of the Jews that were not fulfilled in any restoration up to this present time. They were not fulfilled in the time of Ezra and Zerubbabel, nor under Nehemiah in their return and certainly not since them. But I believe that they are to be fulfilled to the very letter in due time. "Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel" (Hosea 1:11). "And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim" (Isaiah 11:12, 13). "In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers" (Jeremiah 3:18).

"Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: And join them one to another into one stick; and they shall become one in thine hand. And I will make them one nation in the land

upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all" (Ezekiel 37:16, 17:22). "And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. . . . And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd" (Ezekiel 37:24; 34:23).

To the latter question we might answer, yes, indeed. The people of earlier days were divided into two classes, Jews and Gentiles. In the church age God divides them into three classes. "Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God" (1 Corinthians 10:32). "What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God" (Romans 3:1-2). "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins" (Romans 11:25-27).

God has His plans today for the Jews and for the Gentiles and also for the church, plans that without any alteration shall be carried out in every minute detail. When it comes to the church there is in it neither Jew nor Gentile. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Galatians 3:28). When a person accepts Jesus Christ as his Saviour and surrenders to Him as the Lord and Master of his life, openly confessing Him as such before this wicked

world, he is henceforth a member of the body of Christ, and a part of the church. The relation of any Jewish Christian to Christ is exactly the same as that of the Gentile Christian. All the promises found in the Word that apply to the one in the same way applies to the other.

But outside the church there may be found the Jew in one category and the Gentile in quite a different. God's plans for each is in part different from His plans for the other. This is pre-eminent-ly a Gentile dispensation. The Jew at the present for the most part is set aside, but his day is coming. "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: even so have these also now not believed, that through your mercy they also may obtain mercy" (Romans 11:25, 26, 30, 31).

The way in which some have divided the word to indicate that Jewish Christians are being dealt with differently as of now from that of Gentiles is not as I see it warranted in the best of Bible interpretation. There will, indeed, be a difference; however, between Jew and Gentile after the church is raptured, for God will make special effort to manifest this.

NEWS NOTES

(continued from page six)

Returned Checks (Uncashed) 33.00

Total to Account For \$6,926.85

Disbursements

Minister's Monthly and
Christmas Checks \$ 535.00
Widow's Quarterly and
Christmas Checks 869.00
Operating Expenses 80.09

Total Disbursements 1,484.09

Balance on Hand
January 1, 1962 \$5,442.76

Receipts by Conferences

Albemarle \$ 49.91
Central 139.25
Eastern 113.42
Western 173.58

NOTES

QUOTES



By J. C. Griffin

EDITORIAL FROM THE GOSPEL HERALD

by the Rev. R. W. Neighbour

Khrushchev, speaking in Poland, said there was no need for a war between Communism and the West, but he challenged us to a battle of production to see which system, communism or democracy, could better clothe, feed and house its people.

The cold war is a war between ideas, to capture the minds of the people of the world. Khrushchev has chosen his weapons, things, and challenged us to compete with him on the basis of materialism. Included in this battle is the race for the moon and outer space.

America has accepted the challenge and is fighting communism with her chosen weapons, forgetting that our strength lies elsewhere.

Communism is atheistic materialism. The communists believe man is but an animal who needs to have his belly filled with food, his body clothed and housed. Life consists entirely of things.

Communism does not recognize that man is a living soul, whose spirit lives on forever. They do not concern themselves with life after death, for they believe that man is a mere animal who dies and ceases to exist. They scoff at Christianity which promises everything to the individual after death, in heaven, and they boast, "We don't want our pic in the sky; we want it right now, in this life."

Communism, therefore, not only has no place for religion, but it would destroy religion from off the earth. Karl Marx, 118 years ago, said, "Religion is the sigh of the oppressed creature, the feelings of a heartless world, just as it is the spirit of inspiritual conditions. It is the opium of the people. The people cannot be really happy until it has been deprived of illusory happiness by the abolition of religion."

Communism not only is not interested in religion, its avowed purpose is to de-

stroy religion. It is not interested in the soul of man, and it offers nothing whatsoever for the relief of the guilty conscience of man. It has no hope for life after death or for a resurrection. Heaven is nonexistent, as far as they are concerned.

Actually, Christianity is more interested in justice and fair play than is Communism. The Bible defends the poor and condemns the unjust who oppress them. The Bible states the rule for fair play and honest dealings. God's commandments defend the liberty and rights of the individual.

Communism, on the other hand, is not at all concerned with the individual whom they would sacrifice for the general welfare of society as a whole. For instance, Stalin liquidated 18 million of his own countrymen as the calculated cost of establishing his new social system, and China is in process of sacrificing an estimated 150 million human beings for the sake of production, material wealth and things. Millions of human lives are fed into the mouth of the god of materialism as an offering to set the wheels of industry in motion.

Christianity is interested in the material welfare of the individual, but even more interested in the soul of man. Jesus Christ stated our case specifically when He said, "Seek ye first the kingdom of God . . . and all these things shall be added unto you." Is it not possible for man to have both things and God? Which is more important to man, God or things? Which is more enduring and which will last the longest, the soul of man, of things?

Communism's neglect of the soul of man is her most glaring error and unforgivable sin, but this wickedness is based on materialistic philosophy which teaches that man is only an animal and not a spiritual being. This false idea begins with the teaching of evolution which denies creation as an act of God and teaches that man came by accident and therefore does not need God either for creation or redemption.

America is in danger of Communism because America has become more and more materialistic. Money, wealth, things have become our national goal, and we have taught our children the basic principles of Communism within our schools—evolution. Russia knows she will not need to fight us with arms, not if we continue to worship the god of materialism.

The challenge to compete with Russia and Communism on the basis of material-

ism will lead us to Communism if we accept the challenge. But if we challenge Communism to a battle for the souls of men, we will unmask her hideous character and defeat her by showing her cruel unconcern for the individual's spiritual welfare.

Really, it doesn't matter who reaches the moon first, or who has the most automobiles, houses, clothes and food, but it does matter whether souls are bound for hell or heaven! It would be better to let Russia win her race for things, for that is all she has, and her things will pass away with her, but let us export the gospel and win the battle for the souls of men. We have something Russia neither has nor knows—spiritual life. History proves that every nation and government built on the false god of materialism has collapsed, because man is a spiritual being and not an animal. Sooner or later, pagan people of the world will either destroy themselves, or else their souls will cry out for God!

To Sit with Christ

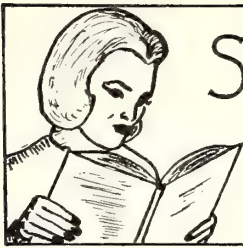
by Charles T. Beaman
Walstonburg, North Carolina

In my reading these days I find many articles that contain statements that show no love for our fellow man. In one article I read the statement, "It pays to watch how a man acts; not what he says." I agree with this statement, for Christ himself said, "Ye shall know a tree by the fruit it bears."

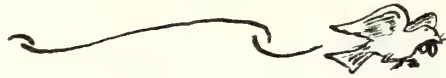
I also wonder if the beam has been removed from our eyes before we try to remove the mote from the eyes of another. I wonder who is qualified to cast the first stone. I believe that if our church workers of today could sit down, not around a table to talk, but with Christ, we would be able to see the needs of others rather than their faults; more love for our fellow man, more service in God's Kingdom and church; more like the churches in days gone by that were true churches. Let us work more in harmony with each other.

Best Seller in Angthong

Missionaries in Angthong, Thailand, report that Buddhist priests of the town have become regular borrowers of one particular book. Its title: *Peace with God*, by Billy Graham!



STORIES for our BOYS and GIRLS



LISBETH'S BIG CHANCE

IN the dark Lisbeth crept quietly around the corner of the building. She had been eavesdropping on her older brother Olof and his pal, Jan.

Lisbeth knew that it's not exactly nice to eavesdrop, and she very seldom did so. But this time she felt that it was really important to know what those boys were up to.

Both yesterday and today she had gotten the idea that Olof and Jan were planning some mischief. And so this evening, when she had gone to hunt for her kitten and had heard the boys' voices on the other side the thick hedge, she had paused to listen.

Surely enough, they were up to mischief! They were deliberately planning to steal some pears from Mr. Falk, the kind old man who had charge of a neighboring orchard.

When Saturday came, Lisbeth walked around innocent as you please, but she kept her eyes and ears open.

About nine o'clock that evening, she saw Olof slip out the side door. Quick as a flash Lisbeth grabbed a jacket and left by the other door.

Down by the hedge near the orchard two shadows met, but they did not notice a third shadow slipping quietly from one bush to another across the road.

"Boy, are we ever lucky, Jan!" whispered Olof. "The door to the fruit shed isn't even locked. I'll bet the shed is just full of fruit! We won't have to pick the pears!"

The boys disappeared into the fruit shed. Lisbeth, who had trailed them all the way, now flattened her body tight against the wall of the shed, in the deeper shadow of a pear tree. She hoped that the moon would not come out and reveal her presence as she pressed her ear to a crack in the wall and listened intently.

Lisbeth still had no plan to get the best of the boys, but she knew it was mean business to steal from kind old Mr. Falk.

But what could she do against those husky fellows? If she could only play some trick on them.

Maybe she could slip around in back of the farmhouse and bark like a dog—she was good at imitating a dog's bark—but chances were that Olof would recognize her voice.

Then something happened that nobody had expected.

The gate to the yard creaked, and heavy footsteps approached on the gravelled path.

Lisbeth was scared stiff and couldn't move. The boys held their breath until it became painful. What now?

The steps hesitated at the half-open shed door. Then suddenly, the door slammed shut and the padlock snapped! The footsteps retreated the way they had come and soon everything was quiet again.

It was still as death inside the shed, where two boys were imprisoned like rats in a trap.

Lisbeth scarcely dared to breathe until the lights were extinguished in the big white farmhouse and she knew the farmer had gone to bed.

Then she tapped lightly on the wall of the fruit shed.

"Olof!" she said in a low tone.

"Who's there?" Olof asked, his voice trembly.

"It's I—Lisbeth."

"Lisbeth? Oh, goody for you! Can you open the door? We'll do anything for you—honest!"

Lisbeth grinned to herself. Now Olof was meek enough!

She started feeling around for the key. Possibly Mr. Falk had hung it on the doorpost somewhere. She felt around as high as she could stretch. Finally she dragged over one of the empty fruit crates to stand on it. Away up under the edge of the roof she found the key.

Lisbeth got down and tiptoed over to the crack in the wall.

"Olof!"

"Right here! Did you find the key?"

"I found it."

"Then open the door."

"Olof?"

"What do you want?" Olof sounded suspicious.

"Have you taken any pears?"

"You bet! We've got a whole sack full!"

Here was Lisbeth's chance—the opportunity she had been looking for!

"Put 'em back, right away! Every last one of them!"

"What! You're crazy. The old man will never miss them."

"You and Jan ought to be ashamed of yourselves. You know as well as I do what is right and good and Christian. And then you have the nerve to steal! You put those pears back or I'll go straight home!"

There was a pause. Then, in a different voice, Olof agreed, "O. K., O. K., We'll dump everything."

Lisbeth heard the boys dumping the fruit back into the crates, but she was not yet satisfied.

"And will you promise, both of you, never to do anything like that again?"

"You little tyrant!" Olof muttered, but Jan interrupted, "We promise. Now open the door, like a nice girl."

Anything was better than to be caught by the farmer.

The padlock rattled and Lisbeth opened the door. Two baffled boys slipped out and disappeared in opposite directions.

They were still more bewildered the following Monday morning, when they came to school and discovered that Mr. Falk had brought a large crate of delicious pears for the teacher and the pupils. When the teacher thanked him for the fruit, Mr. Falk answered:

"I just wanted to show you boys and girls how much I appreciated your leaving my fruit alone. I'm really thankful."

Olof and Jan, ashamed, did not dare look at Lisbeth. They even shared a secret respect for the obstinate honesty of this "kid" to whom they had hardly paid any attention before. They knew that, thanks to Lisbeth they did not have to have a bad conscience for having done what was wrong in the sight of God.—*Canadian Young Soldier.*

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

*Thy word is a lamp unto my feet, and a light
unto my path (PSALM 119:105).*

"I AM RESOLVED"

"I am resolved what to do, . . ." (Luke 16:4).

I have never been one to make a lot of New Year Resolutions, but at each beginning of the next year I like to think of the things which, if faithfully practiced, will help me to be a better Christian and more efficient servant of God.

The above text is taken from Christ's story of the steward who was unfaithful to his trust. When it became known that he had wasted his master's goods, and was about to lose his stewardship, he began asking, "What shall I do?" and came up with the answer: "*I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.*" If the unjust, unfaithful of this world should look to the future and prepare for their selfish ends, should not the children of God much more resolve to better their lives from day to day for His glory and for better service to and for mankind?

Then follows some of my Christian resolutions for 1962:

"*I am resolved*" to strive by the help of the Holy Spirit to be a better Christian. I shall seek to "... grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, . . ." (2 Peter 3:18); because, "... If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (1 Peter 4:18).

"*I am resolved*" to read a portion of God's Word every day during the year, unless conditions beyond my control prevent it. Jesus commanded this of those to whom He was speaking on a certain occasion when He said, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39; and

Paul and Silas commended those of Berea and said, "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" (Acts 17:11); and the psalmist said, "Thy word have I hid in mine heart, that I might not sin against thee" (Psalm 119:11).

"*I am resolved*" to seek for strength to live as God would have me live, to be able to render greater service as His humble servant, by giving over a portion of each day to prayer. I believe that no man can be the kind of Christian that is acceptable to God if he neglects daily prayer. Paul must have wanted to impress the Thessalonians of this truth when he wrote, "Pray without ceasing" (1 Thessalonians 5:17). "Prayer," we are told, "is the force that knows no barriers." "Lord teach us to pray" (Luke 11:1).

"*I am resolved*" to serve God in sincerity and in truth. As Joshua charged Israel, "Now therefore fear the LORD, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD" (Joshua 24:13), so are we exhorted, "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God is a consuming fire" (Hebrews 12:28, 29).

"*I am resolved*" to be faithful to my church, for it is a part of the body of Christ. I shall strive to be in some service every Lord's Day and do my part to make the services such as will glorify God and draw man closer to Him. I believe that in nothing short of this I can obey the Scriptures for I read, "And let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another and so much the more, as ye see the day approaching" (Hebrews 10:24, 25).

And these resolutions could go on and on if space would permit, but my prayer is that we go on and on in Him, for Christ said that only, "... he that shall endure unto the end, the same shall be saved" (Matthew 24:13).



"The man who sees no reason why he should please Christ will be very little concerned how to please Him."

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *The Free Will Baptist*.

Resolution of Respect

This is the report of the memorial committee of the Third Eastern Union of North Carolina.

"It is with our deepest sympathy to the family, and to the Third Union meeting that we report the passing away of Brother Joe J. Benson to his heavenly reward.

"We are thankful to God for the life Brother Benson lived before us and the many that he has served well as an officer of the union.

"We recommend that this union observe a few moments in silent prayer to God for the life that Brother Benson lived. 'We trust that our loss is heaven's gain.'"

Mrs. Nellie T. Potter

On December 21, 1961, the death angel came to the Croatan community and claimed Mrs. Nellie Taylor Potter.

She made her entry into the portals of glory to join her heavenly Father at 3:40 p. m. She took her flight after living and serving her Master for almost 81 years.

She was a faithful member of the Croatan Free Will Baptist Church until death took her to join the Church of God in heaven. As she took her place in church, one could strongly feel the presence of God.

She was a loving mother and grandmother; truly an earthly saint bringing consolation and joy to all who passed her way.

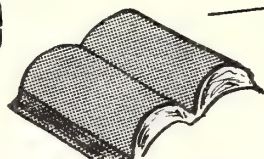
Though we miss her, we feel that she has just moved out of her earthly house and gone to inherit that mansion which Jesus has prepared for her.

We grieve not as those who have no hope, for we know that in her living she pleased her Saviour.

It is lonely without her, but now we look forward to heaven even more when we shall see her with Jesus.

"She has left a beautiful memory,
And grief too great to be told,
But to us who loved and lost her,
Her memory will never grow old."

Her granddaughter,
Miss Janice T. Williams



God Is Spirit

(Lesson for January 21)

LESSON: Exodus 20:4-6; John 4:7-10; 19-24.

GOLDEN TEXT: John 4:24

I. INTRODUCTION

One of the gravest and habitual errors of man since his fall from the high and holy estate in which God originally created him has been his attempt to bring God down from the Spirit world and reduce Him to the world of the physical and tangible in which man has found himself. Some men, after imagining what God looks like, have made images of Him and deceived themselves into thinking that God inhabits these works of their hands. Others, seeing the fruitlessness of trying to make a likeness of God, have looked for Him in the works of nature; hence the paganistic worship of the sun, moon, stars, members of the animal kingdom, and members of the plant kingdom.

In stressing the spiritual nature of God while pursuing this lesson, one should not get the idea that God is merely a mystical influence which pervades heaven and earth; on the other hand, He is a definite Being who had created the world and all which is in it by the word of His mouth and is sitting on His throne in heaven today supervising and directing the course of all that He has created. It is true that He is also present everywhere in the world in the presence of the Holy Spirit, making Himself available to man in his times of need. Paul expounded this fact to the Athenians in his sermon on Mars' Hill. (Acts 17:24-28).

II. HINTS THAT HELP

1. Because of His greatness, holiness, and invisibility, it is impossible to make an adequate image of God (Exodus 20:4).

2. The invisible God became visible in His Son the Lord Jesus Christ (Hebrews 1:3).

3. The mercifulness of God extends

to thousands while His jealousy reaches only unto the third and fourth generations (Vv. 5, 6).

4. Most any village or town has its "bad" people, like the woman of Sychar (John 4:7).

5. It is possible to become so bad in the eyes of men that they will shun the individual thus branded; but Christ does not pass him by (Vs. 7).

6. Asking a favor often opens up an opportunity for personal work much better than an offer to give advice (Vv. 7-9).

7. Personal work often becomes effective if it is done by someone from whom it is least expected (Vs. 9).

8. In doing personal work it is often well to begin with the natural, and go from there to the spiritual (Vs. 10).

9. Many of tradition's dictates must be set aside when we meet with Christ (Vs. 20, 21).

10. The more we talk with the Lord Jesus Christ, the more we know about God (Vv. 21-24).—*The Bible Expositor*.

III. ADDITIONAL TRUTHS

The Children of Israel at this time are on their way to inherit a land that is filled with people who practice all sorts and manners of idolatry. God's people must be warned of the danger of idolatry.

The Jews considered themselves forbidden by the commandment to make any image or picture whatsoever. Of course, the reason for this commandment is given in Verses 5 and 6. The main reason is God's jealousy in the matters of worship. His displeasure with all forms of idolatry, all false worship, and anything that leads to these is here termed jealousy. Idolatry is a form of spiritual adultery, and is so called in the Scriptures.—*The Senior Quarterly* (F. W. B.).

2. Brother Chandler is correct in his statement that the Jews considered themselves forbidden by this commandment to make any image or picture whatsoever; that is, unless God gave them a special command that it be done.

Everyone knows that Jews rank high as musicians, scientists and inventors, but there are no great Jewish painters.

3. However, Moses did right in making a serpent of brass and putting it on a pole, for God commanded that this be done. But remember that several hundred years later King Hezekiah destroyed this brazen serpent because the people were worshipping it. The command in Verse 4 was necessary to protect the Israelites (Jews) from idolatry, but this verse is not included in New Testament teachings. Remember how important it was to keep matches away from little people, but not after they were grown up.

4. The Greek noun *cikon* means an image; the Greek verb *klao* means to break. An iconoclast is literally one who breaks images. The word came into the prominence with the iconoclastic controversy of the eighth century. At that time the worship of images had become common in the churches. There were images of the virgin Mary, of Jesus, of the holy family, of apostles and saints. To both Jews and Mohammedans, it seemed that Christians as well as heathen were worshipers of idols. Constantinople's Emperor Leo III started a mighty campaign to abolish the worship of images. Though opposed by many high churchmen as well as by masses of the people, the movement grew in power. Its supporters swept through cities, smashing idols in the church buildings.—*The Standard Lesson Commentary*.

"God is a Spirit: and they that worship him must worship him in spirit and in truth" (Vs. 24). Christ came to declare God to us. God is a Spirit. He is an infinite and eternal mind, an intelligent being, incorporeal, immaterial, invisible, and incorruptible. Thus, it is easier to say what God is not than what He is. He is Spirit, we have a good reason for the spirituality of the divine worship. If we do not worship God, who is Spirit, in spirit and in truth, we neither give Him the glory due His name nor perform the act of worship. Neither can we hope to obtain His favor and acceptance.—*The Advanced Quarterly* (F. W. B.).

"I'll live for Him who died for me,
How happy then my life will be!
I'll live for Him who died for me,
My Saviour and my God!"

National Statement

(continued from page five)

understanding, we would like to again clarify the issue and specifically state what the National Association has asked the Free Will Baptists to repudiate.

The issue is not whether a conference can ordain and discipline ministers. This has been the practice of Free Will Baptists for years. Therefore, the question is not whether or not the Western Conference of North Carolina was within its rights in disciplining the Reverend Ronald Creech, for the government of the ministry is an entirely different matter from the government of the internal affairs of a local church. The National Association has not asked the North Carolina State Convention to repudiate its manner of ordaining and disciplining ministers, but rather to repudiate "connectional" church government.

(Note: The fact is that the term, *connectional*, came into being as the definition of minister-conference relationship.—Ed.)

We feel that the meaning of the term "connectional" church government is very clear from the use to which it has been put by those who borrowed it from those denominations which practice an episcopal type of government. The Western Conference of the North Carolina State Convention, in the Edgemont Free Will Baptist Church dispute, has placed itself in the position of determining the membership of a local church by recognizing some and not recognizing others. It has placed itself in the position of determining the course of action for a local church against the wishes of the majority by recognizing (thus reinstating) some members already voted out by the majority of the church. This conference also has, by entering into a joint suit with the minority, attempted to take the property away from the majority thus interfering again in local, internal affairs. This is the practice of "connectional" church government, and this is what the North Carolina State Convention has been asked to repudiate.

Congregational church government on the other hand, which the North Carolina State Convention has been asked to reaffirm, holds that the majority of a local church rules its internal affairs; that the local church has the power of self-determination and self-government (including the dismissal of members and disposition of property); that a conference cannot reverse the decision of a church nor interfere in its internal affairs against the

wishes of the majority; that if a local church will not co-operate with a conference, the conference's disciplinary authority cannot go beyond the withdrawal of fellowship from the church.

In conclusion, we wish to speak in reference to the request directed to the General Board of the National Association for a statement of the standing of the North Carolina State Convention in the National Association. The request made of the North Carolina State Convention was made by the whole body of the National Association. It was a request which carried no recommendation as to subsequent action if not complied with. It is our opinion, therefore, that, with no greater reasons than presently exist for an immediate statement, that the National Association ought to speak for itself on this matter at its next regular annual meeting.

(Note: The beginning of this paragraph is clear in stating that the executive committee is speaking, for the present, for the general board.—Ed.)

Furthermore, we believe that, after all, the standing of the North Carolina State Convention in the National Association is something which it will determine for itself. It seems only logical to us that the National Association will not choose to seat in its fellowship any group which has taken a position contrary to basic Free Will Baptist doctrines, practices, and polity. This has always been true and is no new prerequisite for membership. In fact, it would hardly be expected that a group which found itself out of harmony with our historic practice on some basic principle would even desire to be a part of the Free Will Baptist denomination.

It is equally as logical to say that there would be no reason to question the standing of any local church or conference in the state which should choose to stay with the National Association in continued agreement with basic Free Will Baptist doctrines, customs, practices, and usages, including congregational church government.

We are indeed sorry that the present situation exists. We would not be truthful to say that the loss of even one church to the denomination will not hurt our cause. Our educational and missionary programs may suffer extensively, but our historic position cannot be negotiated nor compromised. This position is not of recent origin. It is as old as the New Testament churches which had no authority above the local congregation, except divine authority. As Free Will Baptist churches, this is a cherished part of

Placing Blame

Nancy McVicker

We read in the papers and hear on the air,
Of killing and stealing and crime everywhere;
We sigh and we say as we notice the trend,
"This young generation where will it all end?"
But can we be sure that it's their fault alone,
That maybe a part of it isn't our own;
Are we less guilty who place in their way,
By too many things that lead them astray?
Too much money to spend; too much idle time;
Too many movies of passion and crime;
Too many books not fit to be read;
Too much of evil in what they hear said;
Too many children encouraged to roam,
By too many parents who won't stay home.
Kids don't make the movies, they don't write the books
That paint gay pictures of gangsters and crooks.
They don't make the liquor, they don't run the bars,
They don't make the laws and they don't buy the cars.
They don't peddle drugs that addle the brain,
That's done by older folks greedy for gain.
Delinquent teen-agers: Oh how we condemn!
The sins of the nation and blame it on them.
By the laws of the blameless the Saviour made known,
"Who is there among you to cast the first stone?"
For as in so many cases it's sad but it's true.
The title of "Delinquent" fits older folks too.

●
"Go, tell it to Jesus, He knoweth thy grief;
Go, tell it to Jesus, He'll send thee relief."

our heritage. The liberty of the individual conscience and of each local congregation to follow God as it feels led is too great a principle to sacrifice. There is no other course of action open to us.

Observing FREE WILL BAPTISTS

(Continued from Page Three)

has made us and not we ourselves." But, what does this make of God? He is worse than a barbaric tyrant. God becomes the devil and men are his toys.

Let me hasten to say, that everyone on this side of the fence does not go this far, but the road leads in this direction. Where is the middle ground between the two extremes? An acknowledgement of God's Lordship as supreme, and the acceptance of man's freedom as necessary for that Lordship to be known, accepted and loved. His transcendence must be seen in His immanence, and His immanence must be seen in His transcendence. Man's freedom must be seen in the frame work of God's eternal purpose. This does not answer all the questions to be sure, but is it not the ground on which we stand?

If what I have said concerning our theological orientation is true, it will also pass over into our polity as a church. Indeed it has already. The National Association in infancy welded together groups of people differing radically in their conceptions of church government. But our conception of congregationalism has been broad enough and flexible enough to permit these differences. By way of digression let me say, I shall never forget how surprised I was when first introduced to a presbytery in the Free Will Baptist church. It took some eighteen months for me to become a member of it. But after gaining presbytery approval I came to appreciate it, and to understand why Free Will Baptists in that area had adopted such methods, however unrelated to congregational government they may be.

There are areas in our church where the local church is not allowed to ordain its own deacons. The qualifications and the discipline of the deacon as well as the preacher is left up to the conference, and brother, that's west of the Mississippi. These are only examples, I could tell of many more variations in church polity. The question of interest will be found in the disposition the National Association takes toward cor-

recting these mutations which have sprung up among our people, who are professedly congregational.

Where is that flexibility which permitted a free communion people to exist united despite local differences? I do not know. If it still remains it has been sorely tried of late by a movement in our church that confess to be congregational, but who actually practices an ecclesicism that is unexcelled in the history of our fellowship.

N. C. Statement

(Continued from page five)

part of the National Association is in violation of its own Treatise and that it represents a direct interference in a local church controversy.

From the very beginning, officials of the Western Conference have tried to avoid bringing persons outside of North Carolina into this controversy. To this date, no one outside of North Carolina has been asked to become directly involved in this matter. Notwithstanding, the National Association in session at Norfolk and through its Executive Committee since that time, has constantly tried to determine the outcome of this issue in favor of Ronald Creech. Mr. Creech himself has also used every means at his disposal to bring persons from all over the denomination into this controversy.

Some of our readers will no doubt be surprised that the Executive Committee of the National Association would become so involved in local church affairs as to take legal action in this matter. We have been informed by individuals close to our national leaders that certain officials, high in authority, instigated this litigation or legal action against the advice and counsel of several members of the General Board of the National Association. What has been difficult for North Carolina Free Will Baptists to understand is why such an effort of so great importance and far-reaching implications should be shrouded in mystery and secrecy. The Executive Committee of the North Carolina State Convention feels that these persons, in attempting to enter the courts in behalf of Ronald Creech and the James A. Miles Asso-

ciates, have done so without the blessing and sanction of the organization they represent and worse than that—against the protests of their fellow workers.

It appears to us that some of the officials of the National Association are trying hard to sever the relationship between the National Association and the North Carolina State Convention. We the Executive Committee of the North Carolina State Convention of Original Free Will Baptists, wish to state that it is our sincere desire to work harmoniously with the National Association in promoting the whole cause of Christ and Free Will Baptists. We further state that we believe this is possible when the leaders of the National Association are brought into harmony with the wishes of the majority of the National Association

5 BREWERS AMONG LARGEST U. S. ADVERTISERS

Five of the nation's leading brewers spent a total of \$73,575,000 in advertising in the year 1960. This represented an increase of nearly \$6 million over the previous year. Covering radio, T-V, newspaper, magazine and outdoor, the expenditures were as follows:

Anheuser-Busch, Inc.	\$23,000,000
Jos. Schlitz	18,000,000
Carling	12,073,000
Falstaff	11,000,000
Thco. Hamm Bresing	9,500,000

—N. Y. Temperance Action

WE HAVE ALREADY DIED

James Calvert went as a missionary to the Fiji Islands. The people were cannibals. They ate human flesh. Said the ship captain to young Calvert, "You will risk your life and the lives of all those with you if you go among such savages!" Calvert said, "We died before we came here!" He meant that he and his companions had died to self-pleasing and self-casc.—Rev. Walter B. Knight.

If you don't take the time to be a good citizen, the opportunity to do what you choose will be taken away from you.—Eddie Rickenbacker.

AS -

DUNCAN, N. C.

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DUNCAN, N. C.



the Free Will Baptist

Ayden, North Carolina, Wednesday, January 17, 1962

LUOMA PHOTOS

EDITORIAL

SPARING NO EFFORT

During the past few years, there has been a renewed emphasis on winning converts to the Lord Jesus Christ. To be sure, we have needed such a renewed emphasis. In fact, the Christian Church should spare no effort or expenditure to win a convert to Christ. The value of a soul cannot be determined in dollars and cents. God gave His Son for the salvation of souls. This was God's supreme Gift to the world.

In the winning of converts, there exists a pathetic situation. When souls are won, the churches gain in membership. This is to be expected, but there are many converts who go back into the world; they do not hold out for Christ and the church. Perhaps, then, no church, minister, or evangelist should report the number of souls won until a reasonable length of time has passed—long enough to determine the person's endurance. During this time, what is the responsibility of the church?

Too often the church does nothing, or little, to aid the new convert in his Christian life. They are too often left on their own, with no encouragement or support. It is disappointing to a faithful and conscientious minister to learn that a convert has backslidden and is not walking with the Lord. The church goes to great expense, and indeed it should, to convert the sinner; but of what value is the effort if that soul drifts back? Let us now consider the cost of each soul won in a typical Free Will Baptist Church. We must take for granted that the church is faithful to its true purpose of building its entire church program around its reason for existence—that of winning the lost.

One church reports thirty souls won for a given year. During the year, the church's budget was a little more than \$8,100. This means that the cost of winning each one of those converts was approximately \$270. Another church figures that each convert cost the church approximately \$295. Some churches spend more, and some spend less. The cost is never too great, but it is sad when these persons turn their backs on the church. Most any church roll will carry a long list of members who do not exist insofar as their support of the church. In many of these cases, it is the fault of the church in not providing them with proper training and instruction in spiritual matters.

This failure, on the part of the church, is described by Charles Farah in his Preface to "Catechism for New Christians" to a foolish mother who gives birth to a healthy baby, and then deserts him to the elements. When asked where the baby is and if she loves it, she replies that she does not know where it is, that she does love it, but she has committed it to the Lord! How foolish this would be. Yet, this is what the church often does. Mr. Farah points out that God is calling us to be spiritual pediatricians: to care for the new convert until He reaches spiritual maturity.

Jesus called the disciples, but He did not call them and forsake them just after their call. He taught them

for three years. The Apostle Paul never left his converts without someone to be with them: to help them in their Christian life. Paul stayed in Corinth for eighteen months with the new converts. He also revisited many of the places where he had established churches.

If we spare no efforts in seeking to win the lost, should we not spend much effort in keeping them in the faith and in our churches? Have we really accomplished anything if we win some and lose others? We agree that a conscientious effort should be put forth in soul winning, but we must also put forth an effort to keep those who come to us. The pastor, or church, that makes no effort to build up the saints in the most holy faith, and wins some while losing others, has not really accomplished anything. More than ever, in these perilous days, we should spare no efforts in the program of soul-winning.

THE HARDER TASK

Teach me to live! 'Tis easier far to die—
Gently and silently to pass away—
On earth's long night to close the heavy eye,
And waken in the glorious realms of day.

Teach me that harder lesson—how to live
To serve Thee in the darkest paths of life.
Arm me for conflict, now fresh vigor give,
And made me more than conqu'ror in the strife.

—Anonymous

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THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

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Important Facts About The League Literature Program

by the Rev. Loy E. Ballard

THE writer has been associated in some way with the efforts to provide program materials for use in Free Will Baptist leagues most of the time since the beginning of the Free Will Baptist league movement.

Although Free Will Baptist youth organizations had existed in North Carolina from the year 1915, and in Tennessee from 1917, the Free Will Baptist league came into existence as a general denominational movement when the General Conference (a predecessor of our present National Association) approved the organization in its 1922 session at Marshall, North Carolina, and set up a board or committee to promote the movement generally among Free Will Baptists.

The writer was a member of that first general committee. The very first project of the committee was to endeavor to provide program helps for the leagues, and at a meeting of the committee held immediately following adjournment of the General Conference of 1921, I was asked to take leadership in this field, and the committee approved the publication of a small monthly paper, to be known as *The Young People's Friend*, and to be financed by donations solicited from over the field.

Since we did not have even money enough to pay for the printing of the first issue of the proposed eight-page paper, we contacted the Free Will Baptist Press at Ayden, North Carolina, and they kindly consented to print the paper at a price close to actual cost and to wait for their money.

The first number of *The Young People's Friend* was printed in July, 1923, and contained the first program material ever printed for use in Free Will Baptist Leagues—a series of four programs on "Great Events of the Bible," prepared by this writer.

The little paper managed to survive for two years, appearing monthly, but getting deeper and deeper in debt to the

Free Will Baptist Press, because support from the field was not sufficient to meet monthly bills. When it was decided that the publication would have to be discontinued, the Press very graciously discounted the bills to the amount on hand. We are sure that the venture meant an over-all loss, rather than a gain to the Press.

For two years we went along without any printed helps, except for program suggestions printed from time to time in *The Free Will Baptist*. Then in the year 1926, upon the solicitation of the general league board, the Press agreed to publish a quarterly, the Press assuming all financial obligations. The publication was known simply as the *Free Will Baptist League Quarterly*, and the first number was for the Fourth Quarter of 1926. It was edited by the late Rev. Thomas E. Beamon, with the Rev. J. L. Welch as an associate writer of materials. As the years went by, an *Intermediate League Quarterly* and a *Junior League Quarterly* were added, the name of the first quarterly being changed to *Senior*.

In the year 1947, the writer went to Ayden as writer and editor of Free Will Baptist League publications, with the approval of the National League Board. Immediately, the *Senior Quarterly* was enlarged and given the name *Senior-Adult Quarterly*, and the added space was used for suggestions for adapting the program material for adult leagues. A number of other changes, approved by the National League Board, were made in the publications. In the year 1954, a new policy for writers was adopted by the Press, and each of the quarterlies were assigned a writer who was not required to live in Ayden, but wrote from the field. *The Adult Leaguer* was added in 1958, and about the same time the Press began publishing helps for the *Story Hour League* also.

Since the year 1926, the Free Will Baptist Press has assumed sole financial responsibility for the league literature. We understand that every one of the

publications launched was a liability for at least the first year. At about the time the publications reached the *crossing point* from being liabilities to the Press to being at least self-sustaining, the Press began paying to the National League Board a percentage of the income which represented a big part of the profits from sale of league literature.

Two things have disturbed the relationship between the Free Will Baptist Press and the National League Board over the years. The first has been the demands of the league board for changes and improvements in the literature. This writer has no quarrel with the national leadership over this, nor do we say that the Press made the progress it should have made in this direction in past years. We do say, however, that today we see no special reason for complaint on this point. Our publications compare favorably with like publications of other denominations. As to the quality of the material written, let it be noted that the three publications reaching the bulk of our young people and adults are each written by a man of experience in league work and with as much of a literary background as anybody in the denomination. One of them has been associated with the work from the very beginning, and has had ample opportunity to know of the needs of our people in the field of league literature. Another one is a man who in former years has done more than any other one person in promoting the league movement on the field; led the movement nationally during the years that it became a great organization; was the organizer of the Nation-wide League Conference; and for years taught in our Bible College. The third of this trinity is the man who has in all probability had more training in journalism than any other Free Will Baptist; served the denomination in many capacities, one of them being that of National Executive Secretary; and is at present editor of one of America's leading religious magazines. One wonders
(continued on page five)

A Layman Speaks On The Deck Of Cards

FOR a period of time now I have been praying and thinking of putting a subject such as this into print. God has dealt with me as to the writing of this subject, but the devil has done everything in his power to stop me and take this from my mind. As never before, we need men and women to put on the whole armor of God and take a full stand against the wiles of the devil. This sin which we shall discuss is one you seldom hear talked about in our churches today or other places. Why! I guess, the devil has blindfolded a lot of our people to the fact that playing a social game of cards is all right, as long as one does not gamble. Listen people, this lie was hatched out in hell and the old devil is the father of it. The deck of cards is poison and anyone that handles them is bound to get polluted by the use of them. Yet today in this fair land of ours, this thing is held up by our society class of people. I think that Christians that are really born again Christians should stand and preach against this trash.

Now, you say, "I just do not see anything wrong with a sociable game of cards." I believe if you will open your mind and go along with me I can prove to you that playing cards is sin. In the first place, they are the chief tools of the devil for gambling, and gambling is certainly sin. How I shudder to think about our church members, Sunday school teachers, and religious leaders that teach their children to handle this type of filth, and then you wonder why the American morals are at the lowest degree of degradation ever. I'll tell you what a lot of teachers and religious leaders need today, they need a new heart. You see, the devil has been in the deceiving business for thousands of years and he is no fool when it comes to deceiving people. The game of cards has caused many people to be killed, many homes to be broken up, and many thieves have been produced from this game. Many a young person has been swept into this type of sin as a thought, "It was just fun." I cannot grasp thinking about some church



by Howard G. Pittman,
Stacy, North Carolina

folks sitting around the stores and public places playing cards.

You people will sit around and talk about the dirty thief or the great gambler and then you will get into your own living room around the card table and play cards half the night. Listen mister, you are just as dirty of a bum in the sight of God as these people are. You nice ladies that handle these things, when you see an old drunk you look down upon him. I might as well admit I had rather associate with him, then with you, at least he is bold in what he is doing.

Everytime I read our newspaper and happen to notice in the social column, this is what I see: Mrs. Jezebel entertains bridge players at her home. High scores were won by Miss Sounding Brass and Mrs. Tinkling Cymbals. On this week's paper I see where the county's bridge league winners are announced. The paper reads like this: "Eight and one half tables were in play when the county bridge league met at the Recreation Building." Then it goes to say about our up-to-par men and women who won awards. You see, these kind of people are the people that think themselves in society. This is just a counterfeit way of gambling. It seems cheap to

me for all these kind of people to play this sort of game. Of course they do not put into the papers all that goes on at these games. Men, this is a cheap way to get your name into the paper. I would be ashamed to let people know who I was.

Did you know that every professional gambler did not start as a professional? No, he did not, he started from just a simple thing as cards. Then the devil told him that he was doing fine while playing such games. He was constantly urging him to go on and you see where he is today. Can't you see friends, that the devil is a deceiver, and in these last days in which we live he is doing everything, and using every tool of hell to damn the poor souls of people. Cards are of the devil and he is the inventor of them. God did not invent such things as these. Listen people, you can't play with the tools of Satan and not get burned. I can't see why people who call themselves Christians can handle these things. Do you really know what cards represent? As for me I have never had much dealings with cards; therefore, I know very little about them. But after reading an article on them, I found out what they represent. Maybe I can give you some light on what these things stand for. I think if I were you when you get through reading this article (that is, if you are guilty of playing cards), I would bow my head and ask God to forgive me. Now let us see what some of these filthy cards stand for. Please read very carefully.

Very few people really know what each card in the deck represents. The first deck was made in 1392 to pacify an insane king of France. We know at this time that these people were ungodly people and hated God's Word. They did everything they could to destroy it but thank God, His Word still stands today and will stand regardless of what kings or dictators have to say about it.

Here is what each card represents: (1) The first card in the deck which we shall note is the *king card*. You know, friends, there is only one king and that is King

Jesus. But this card does not stand for Jesus. It stands for the devil. It represents him who has the demons under his command. So you see the King card represents the devil who will damn your poor souls in hell. (2) The next is the Ten Spot. It stands for the spirit of lawlessness against our ten commandments given to us in our precious Bible. When you handle these you hate God's Word as written in the Ten Commandments. You say, "I don't believe this." Just remember the devil is a liar, and if he can he will get you to believe a lie. (3) Next we have the *club card*. This stands for the spirit of murder. You know as well as I that murder is sin. You know many people have been killed over a card game which started out as a friendly get-together. These parties were chartered by the devil. He really likes for his work to go on, and he is going to use every weapon and demon he has to see that it does. (4) Then we have the card called *the jack*. It represents lustful living. Surely this is among the people that sit around the card table and gamble at most anything. You tell me that this is just social! I don't believe it! Then you scream, "Why is there so much crime in our fair land today?" (5) We have now come to the card called the queen. Read what this card stands for. It represents Mary, the mother of harlots. Just think, calling the mother of Jesus a harlot. This puts Mary a very low woman and she certainly was not. I don't care what that gang from the pits says, Mary was a virtuous woman. (6) Now we have the card called the joker. It represents King Jesus, our precious Saviour. What do you think about a person calling Jesus a joker? I can't see how God puts up with some people. The joker is related to the jack and queen. I firmly believe that the man who plays cards does not have the love of God in him. The man that indulges in this hellish pastime is the joker himself.

You people that have a card table in your room, for God's sake, your sake, and the children's sake, get it out of the home. Get saved and set up an old-fashioned family altar. Participants, bow your heads right now and ask God to forgive you. Dear souls who are lost, bow your heads now and ask God to save you. Pray this prayer right now: "God have mercy on me a sinner, save my soul, come into my heart, Lord; I believe, in Jesus' name. Amen." Believe that, friends, and God will do it.

Important Facts About The League Literature Program

(Continued from Page Three)

sometimes just what some of our league leaders think we ought to have in the way of writers!

The second cause of disturbance has been the fact that our national league leaders have seemed to think over the years that the promotional part of the league movement must depend upon an income from literature. It is the old, old idea that many of our churches have had that the church cannot go unless the good women sell cakes, pies, brooms and flavorings to get money to pay expenses. It has seemed to this writer, reasonably thinking, that if one of our denominational agencies can furnish literature for the leagues without the leagues or other agencies having to subsidize it with donations beyond a nominal charge for the materials, the many leagues, league conventions, and other denominational agencies ought to be able to finance an effective promotional program. Then too, if our national leaders are free from literature worries they should be able to devote more talent and energy to promotional work. Of course the columns of the publications ought to be made available for appeals for support of the field promotional program, and they always have been. This writer certainly has no objection to the Press sharing profits with the National League Board, so long as the league board truly co-operates with the Press.

As one who knows how hard it has been to build our Free Will Baptist league literature program to where it is today, and one who knows that we could never have been where we are had it not been for the willingness of the Free Will Baptist Press to stand by our leadership in promoting literature, I appeal to Free Will Baptist Leagues to continue to use the literature that is the direct line of *Free Will Baptist written* and *Free Will Baptist printed* program helps begun by those whose sacrifices and labors launched the Free Will Baptist league movement and saw it through its hard, growing years—the Free Will Baptist league publications of the Free Will Baptist Press, Ayden, North Carolina. These publications are Free Will Baptist all the way through—not just the covers and a few inserted pages designed to camouflage the writings of *non-Free Will Baptists*.

The Shadow of Peter

Vincent David Trimmer

■ "INSOMUCH THAT they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them" (Acts 5:15).

This is a rare portrait of Peter. We have often gazed at the scene of Peter in his Pentecostal pulpit. We have become accustomed to his prominence in other scenes. But here he is just walking down one of the lanes of life, casting a shadow.

The sun was shining. It must have been for such a shadow. However, dark clouds had dampened the hopes of the helpless multitudes. That is, until the rugged and radiant form of Peter appeared. Then they brought forth their sick into the street that the shadow of Peter might fall upon them.

The Bible is not teaching that the shadow of Peter healed or saved anyone. It is telling us that the life of Peter was telling for God. One word describes the scene—influence.

We are living epistles, known and read of all men. Whether we like it or not, our shadow is silently falling upon life's scene. So few of us realize the tremendous influence we bear in life.

Some years ago I was on my way to a preaching appointment. It had been a hectic day. Feeling the need of quietness and meditation I turned off the main thoroughfare into a side street and had no sooner parked the car than someone started to play the piano in a near-by cottage. It was either a child just starting to learn or someone who should have given up long ago. But what do you think they were playing? It was not "Love Me Tender" or "Your Pistol Packing Mama". They were playing "Jesus Wants Me for a Sunbeam." That sunbeam was all I needed for my soul. God used it to refresh my spirit. Unknown to them, someone had cast a shadow that had become a sunbeam.

Did you know that Peter's shadow fell on the pages of the Bible three times? Three times he stood before a light and cast his shadow.

The first time it was upon the mount of transfiguration. Peter, James and John had ascended the mount with our Lord. Jesus was revealed in all His glory. Peter said, "It is good for us to be here." That sounds spiritual. It was true. Then he said, "Let us build three tabernacles here, one for thee, one for Moses, and one for Elias." That was selfish. It was then that the shadow of Peter fell down the side of the mountain. It was the shadow of a selfish Christian.

Far below in the valley, the multitudes were bringing their sick to the disciples. They were powerless. One (continued on page sixteen)

News + Notes of Denominational Interest

Attendance Awards Presented At St. Mary's Grove

In the closing exercise of the Sunday school at St. Mary's Grove Free Will Baptist Church, Route 3, Benson, North Carolina, Sunday, January 14, perfect attendance awards were presented to those making a perfect attendance for the last 12 months. Their names and year awards are as follows:

First year pins were presented to Sherry and Terry Barbour, David Barbour, Ricky Price, Yavane Stephenson, Stella Flowers, Lesa Grimes, and Alma Johnson.

Second year wreaths was presented to David Matthews.

Third year pins were presented to Ocie Dell, Hobbs and Daphney Cobb.

Fourth year bars were presented to Ricky Norris, Randy Langdon, and Beverly Barbour; fifth year bars, Bertha Johnson and Steve Langdon; sixth year bars, Nadine Matthews, Parker Johnson, Joe Hobbs, and Vickie Hobbs; seventh year bars, Inez Barbour, and Arthur Pollard; eighth year bars, Ted Barbour Jr. and Thearon Lassiter; ninth year bars, Eula Stephenson, Bob Langdon, Barbara Langdon, Annie Mac Byrd, and Nora Lynn Matthews; tenth year bar, Pearl Lassiter, Sue Norris, Gela Norris, and Lucille Barbour; eleventh year bar, Guain Gregory.

Everyone is enjoying the beauty of the new church and invite everyone to be with the church in prayer.

New Mission Established in Texas

We are very glad to report that the Central Texas District Home Mission Board, has established a mission in San Antonio, Texas. The work is being led by Rev. H. Ray Berry, former pastor of the Fellowship Free Will Baptist Church, Bryan, Texas, and now district missionary.

The first services were held January 7, 1962, at 115 96th Street, San Antonio, Texas. We are operating as a

Free Will Baptist Mission at the moment, and at such time as is deemed proper the organization will be formed into a church. At our first services we had twenty-two in Sunday school, and 25 in the morning worship service. We did not have as many in the evening service, but there was one profession of faith. We praise the Lord for this wonderful work of His Holy Spirit.

Those of you having friends who are Free Will Baptists in the San Antonio area should let us hear from you. All you have to do is write the clerk of the mission, Mrs. Talmage Blount, 156 East Harding Boulevard, San Antonio, Texas, and we shall be glad to look them up and invite them to the services, whether Free Will Baptists or not.

To make it simple for you to do this just fill out the form below, slip it into the envelope you have addressed and drop it in the mail box.

Name

Address

Your name

Your address

Central Texas District Association
H. Ray Berry, Missionary

Rices Leave Cragmont

On Thursday, January 4, 1962, Mr. and Mrs. Joe Rice left Cragmont Assembly to return to their home in New Bern. The Rices have served as host and hostess of Cragmont for nearly a year. Their leaving will be a loss to Cragmont, for they have become a part of the assembly.

On Wednesday night, January 3, after prayer service, the pastor, the Rev. Milton Hollifield and members of the Young Married Couples' Class of Swannanoa Free Will Baptist Church, went to Cragmont for a going away fellowship with the Rices. The class presented

them with a set of lovely lamps as a token of their appreciation for what the Rices had come to mean to them.

Mrs. Waynette Bridges, secretary of Swannanoa church states: "We, in Swannanoa, have grown to love and admire the Rices for what they are in their personal lives and for the fact that they were willing to give up their home and friends and come to Cragmont for a mere \$100 per month. We are sure that each of you who visited Cragmont feels the same way we do."

Revival Now In Progress



Special revival services are now in progress at Parker's Chapel Free Will Baptist Church, Greenville, North Carolina. Services are beginning each night at 7:30 p. m., and will continue through January 21. The church is located on the Pataulus highway just outside of Greenville. The Rev. Raymond Riggs is the evangelist for these services.

The pastor, the Rev. Milton Wortington, invites all to come and join in these services.

Report on Checks For Cragmont

The following is a report of additional contributions made to the "Checks for Cragmont" financial drive.

Amount Previously Reported \$ 989.40
Second Union Sunday School

Convention Central Conference 35.10

Ladies Bible Class, Greenville Church, Greenville 20.00

Mrs. J. E. Foster, Selma 10.00

Ruth's Chapel Church, New Bern 50.00

Rose Hill Sunday School, Win-

terville	25.00
elen Strickland, Raleigh	5.00
Washington Church, Wash-	
ington	26.85
Mary's Grove Church, Ben-	
son	18.50
Intermediate S. S. Class, War-	
den's Grove, Lowlands	1.00
r. and Mrs. Joe Rice, Crag-	
mont Assembly	6.00
rs. I. J. Ellis, Stantonsburg	5.00
ng Ridge Church, Mt. Olive	4.00
P. A.'s Long Ridge Church	
Mt. Olive	3.00
ee Union Church, Wilson	10.00
nion Grove Church, Fremont	50.00
fternoon Circle, Greenville	
Church	15.00
B. Dennis, Ayden	25.00

Total \$1,334.95

Winners of a free week at Cragmont during the 1962 season are as follows:

Contributors of \$100 or more:

Mrs. Etta Suggs, Snow Hill, N. C.

Miss Marie Garis, Ayden, N. C.

Drive manager of church giving the largest amount:

Mrs. Carolyn Craft, Ayden, Elm Grove Church, \$185.20.

Well Known Bible Scholar Dies

Dr. Kenneth S. Wuest, 68, author and former faculty member of Chicago's Moody Bible Institute, died December 7 in West Suburban Hospital of Oak Park, Illinois.

He retired three years ago after 29 years as a teacher of Bible and Greek at Moody. As author of 20 books, he was best known for his *Expanded Translation of the New Testament*.

Children's Home Report for December, 1961

The Free Will Baptist Children's Home, Middlesex, North Carolina, reports the following receipts for December 1961. Receipts have been mailed to each individual, auxiliary, or organization contributing, but totals are shown here only from each conference for the period covered. The books and files are open at the home for inspection or checking for any particular receipt:

General Fund

Albemarle Conference	\$ 200.60
Blue Ridge Association	5.00
Cape Fear Conference	255.26
Central Conference	1,548.26
Eastern Conference	1,058.50
French Broad Association	56.03

Pee Dee Association	12.68
Piedmont Association	22.60
Toe River Association	12.00
Western Conference	1,886.52
Western Annual Association	20.00
Miscellaneous	1,920.32

Clothing Fund

Central Conference	10.00
--------------------	-------

Central Conference Building Fund

Central Conference	205.42
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McLeod Educational Loan

Fund	1,200.00
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College Student Fund	55.00
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Total \$8,468.19

OUR GUIDE

He will go before us,
Through the unknown way,
He will go before us,
The night will be as day.
Darkness veils the future,
Fears haunt and dismay,
He will go before us,
He will point the way.

He will go before us,
As we face each day,
When our faith will falter,
And darkness seems the way,
When our hearts grow weary,
When our spirits dim,
He will go before us,
Leave it all to Him.

—C. F. K., in *The Challenger*.

Heroes of Faith

1962 Series

OF

DAILY VACATION BIBLE SCHOOL MATERIALS



COMPLETE MATERIALS FOR ALL DEPARTMENTS

Nursery, Beginners, Primary
Juniors and Intermediates

This, the sixth series covers the Book of Hebrews, with the main emphasis on Chapter 11, the faith chapter.

Written and Published by

The Free Will Baptist Press
AYDEN, NORTH CAROLINA

Introductory Packet Will Be Available April 1

Woman's Auxiliary

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

The Field of Christian Privileges

(Note: This article was written by Mrs. C. D. Clark, Greenville, North Carolina, and given to the woman's auxiliary of her church.)

The field of opportunity and the field of Christian privileges are alike in that both often present themselves to the Christian even if he does not take advantage of them. The greatest of all privileges is the privilege of being a Christian. A Christian is a person who believes in Christ and whose life follows the teachings of Christ; therefore, to be a Christian, one has to be Christlike. The word, *privilege*, means a special advantage or favor. We, who are Christians, might ask ourselves, "Why and how were we permitted the privileges of becoming a Christian?" The why may be found in John 3:16, "For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life." We all know about the story of the fall of man and of how Christ died on the Cross for the sins of the world, that we might have eternal life. We are Christians because of the love of God that made it possible for us to be brought back into fellowship with Him.

The Bible tells us that faith cometh by hearing and hearing by the Word of God. We had to hear the gospel of salvation before we could exercise faith and belief in Christ; when we did this, we became a Christian. John 1:12 says, "But as many as received him to them gave he power to become the sons of God, even to them that believe on his name." Christ is the only way, for the Bible declares, "Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved. It is a great privilege to become a member of the family of God.

Since we have to hear the gospel message of the plan of salvation before we can be saved, perhaps the Christian's next greatest privilege is that of proclaiming

this message to others so they, too, might be saved. This is the method God planned, for it to be made known unto the ends of the world. Those who know must tell those who know not. Part of Christ's commission is, "... Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15, 16). "Go ye therefore, and teach all nations, ... Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Amen (Matthew 28:19, 20). We have the Holy Spirit and God's Word to help us in this great task of evangelizing the world. This is a task that has to be perpetuated in order that each generation may be evangelized lest the people soon forget about His power to save. God is counting on Christians to get His message out.

God has given special gifts, or talents, to each Christian and wants these to be used for His glory and cause. All do not have the same gifts; therefore, God does not require as much of some as He does of others but He does require our best. He knows what we are capable of doing. A Christian should consider it a privilege to be able to use his talents for the advancement of God's Kingdom here on earth.

Many, many privileges are offered the Christian, but whether he will accept them or not depends upon the degree of his consecration or dedication and faithfulness to God. This will require much sacrifice and self-denial, also a separation from the world. We cannot serve God and mammon. We must come out from among them and be a separate people if we expect to bring the crowd to Christ. Many think this is too great a price to pay and will not completely yield their all to God, and in so doing will lose many rewards and blessings that could be theirs. They will suffer loss.

Instead of trying to name all of the Christian privileges, which, of course, is impossible, I'd like to name a few things

that are required of a Christian that will enable him to use these God-given privileges:

1. Worship—He must worship God in truth and in Spirit for God seeketh such to worship Him. Christ said, "... thou shalt worship the Lord thy God, and him only shalt thou serve" (Matthew 4:10). This worship should be daily as well as when Christians congregate themselves together for worship services, usually on Sundays.

2. Study—He must read and study his Bible—meditating upon its words. This is the way to learn God's will. Second Timothy 2:15 says, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (May we say: did the psalmist, "Thy word have I hid in mine heart, that I might not sin against thee" (Psalm 119:11). May we use God's Word as a lamp and a light and sword and a shield along life's pathway.

3. Prayer—He must spend much time in prayer. The Bible tells us to pray without ceasing. We are told in Philippians 4:6, "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." "... the effectual fervent prayer of a righteous man availeth much" (James 5:16). In prayer we are privileged to talk to God, and when we pray in faith nothing is impossible.

4. Love—He must have real love in his heart, the love of God. Jesus said that the two greatest commandments are, "... Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" and "... Thou shalt love thy neighbour as thyself" (Matthew 22:37, 39). This kind of love will cause him to be willing to help his fellow man. Love is the inspiration of service; service is the fulfillment of love. God gave the work of benevolence to the church or Christians who make up the church. Christ said, "... Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matthew 25:40).

5. Faithfulness—He must be faithful and obedient, for without faith it is impossible to please God. Obedience is better than sacrifice and we are to be doers of the word and not hearers only.

6. Work—He must be willing to work both spiritually and manually. A Christian should not be an idle nor slothful servant, but should be willing to help others with his means and also be willing to help in the work of the church.

(Continued on page fifteen)



NATIONAL FOREIGN—
Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—
Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

N. C. State Convention Mission Board Report

November and December 1961

A. B. Bryan, Secretary-Treasurer
P. O. Box 308
Ayden, N. C.

Balance in Bank Nov. 1, 1961 \$2,059.04

Receipts

Foreign Missions—	
General	\$661.53
Designated:	
Cuba	212.00
Aycocks, South America	227.35
Calverys, Japan	31.00
Eglestons,	
South America	10.00
Esterez, Cuba	40.00
Fulchers, South America	81.00
Hannas, India	79.00
Herseys, Japan	12.00
Jones, Africa	35.00
Merkhs, Africa	3.00
Martin, South America	10.00
Stevens, South America	107.20
Sparks, Africa	7.50
Waids, Japan	13.00
Tom Willeys Jr.,	
Costa Rica	185.50

Total Foreign Missions \$1,715.08

National Home Missions,
General \$123.43

Designated:	
Alaska	40.75
Billows, Old Mexico	20.00
Godwins, Alaska	107.10
Martinez, Miami,	
Florida	31.00
Owens, New	
Hampshire	5.25
Walkers,	
Washington, D. C.	2.00
Whelleys, Alaska	216.16
Ycalley, Arizona	4.00

Total National

Home Missions \$ 551.86

North Carolina Home Missions 388.03

Conference Missions,
Designated 27.36

Missions, Undesignated 458.38

Total to Account for \$5,199.75
Disbursements

Foreign Missions	\$1,715.08
National Home Missions	558.03
North Carolina Home Missions	675.00
Conference Missions, Designated	27.36
Promotional Expense:	
Chairman, Milcage	
and Expense	\$ 47.52
Operational Expense:	
Board Meeting	66.09
Stamps and	
Miscellaneous	12.18
Secretary-Treasurer	
Salary	120.00

Total Expense \$ 245.79

Total Disbursements \$3,221.26

Balance in Bank Jan. 1, 1962 \$1,978.49

We have faithfully handled all monies given for North Carolina mission work. We have also handled all general mission money and forwarded all earmarked funds as directed.

Several people have inquired as to whether earmarked funds were being forwarded as directed. You can be assured that they are, and, we have no plans or intentions otherwise.

For several months there has not been any personal contact by your North Carolina Mission Board with the national offices. Your state board has had a workable agreement with the national directors of the mission work, whereby all churches and individuals contributing to missions from the state of North Carolina were known by your state board. In return for this service, all missionaries, at their request, were in contact with donors. For the last several months we have failed to obtain this report from the national departments. However, our reports have continued to be given as suggested by the national offices. This seems to be further evidence that the mission program is being directly affected and is practicing a boycott of North Carolina Original Free Will Baptists, with an air and determination to destroy, com-

pletely control or eliminate us from being recognized.

As many of you already know, the North Carolina representative on the National Home Missions Board and also on the Foreign Missions Board have severed relationship with their local conferences in North Carolina and have connected themselves with the splinter group from North Carolina which have split about a half dozen of our churches, taking what they could of the membership with them; and further causing and condoning the waste of thousands of dollars in legal procedures in trying to uphold a minister who does not deserve to be called a Free Will Baptist.

This situation seems to be effecting the entire mission cause, as you will see. At the time when mission budgets were being raised and additional missionaries were entering the field, instead of an increase in mission offerings, records show a decrease in total offerings and finance. Your secretary-treasurer observes that offerings are coming in slow in our state mission program. We handled near \$3,000 less during the last two months than ordinarily we would have handled if relationship was as it should be.

We also note in the National Home Mission report for the month of November, 1961, that approximately \$2,000 more funds were expended than were received. As of this date we have no report on foreign missions. We hope that the foreign missions department is operating at par; however, it seems logical that foreign missions would be affected in the national office as it is in the state office. We do give account for several churches forwarding funds direct which originally used the state treasury and received credit in the state; however, several more churches which did not use the services of the state treasurer have begun forwarding funds through the proper channel.

We wonder how much longer we can continue to bicker and squabble over unnecessary disagreement and hold our mission program above the danger line, at the pace we are traveling.

We ask all our mission supporters to pray for the complete mission program. We all built it to where it is. Unless we soon decide to stop squabbling and work in harmony or, if it is necessary, come to the parting of the ways, we are soon to recognize the mission program folded up on our hands. I am fully aware that unless we soon accept the leadership of the Spirit the Lord will allow His judgments to fall upon our mission work.

(continued on page fifteen)

Questions & Answers on the Bible

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Please tell me how to help a unitarian to be saved?—*Maybelle Jones, Texas.*

Answer: Just about the same way you would lead any other sinner into a saving knowledge of our Lord and Saviour Jesus Christ. Begin by asking him if he is saved. If he says that he is, then ask on what ground he assumes that he is a Christian. If he should reply, "On the finished work of Christ on the Cross," then you may know that he is not a unitarian. If he should give any other grounds, then I would show him the truth as found in God's Word by quoting or reading to him, "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Ephesians 2:8, 9). Perhaps he might say he did not need to be saved, if and when he does, I should read or quote such passages as "What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways: And the way of peace have they not known: There is no fear of God before their eyes. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the

deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin" (Romans 3:9-20). "For there is not a just man upon earth, that doeth good, and sinneth not" (Ecclesiastes 7:20). "The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good. The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one" (Psalm 14:1-3).

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all" (Isaiah 53:6). The Word of God and prayer are the only effective means of bringing sinners to Christ as their Saviour. These indeed are able to do this "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing, even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart" (Hebrews 4:12). "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness" (Romans 1:18). "So then faith cometh by hearing, and hearing by the word of God" (Romans 10:17). "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Ephesians 2:8). "He that believeth on the son hath everlasting life: and he that believeth not the Son shall not see life: but the wrath of God abideth on him" (John 3:36).

Show him from your Bible the long line of verses that indicate that he can be saved if he only believes, such as: Romans 10:9-11; John 3:16; Acts 16:31; etc. The truth that God so loves the world of lost men that He has provided such a simple way by which to get saved and live a victorious life of happiness is so astounding that without divine aid the

sinful heart cannot comprehend it, but God has made provisions by which one may, for the Word carries this quickening power. See Romans 8:26, 27; Hebrews 4:12; Romans 1:16. The Word itself has the right message for every sinner whether infidel, atheist, universalist, Catholic, Christian Scientist, Jehovah's Witness, Seventh Day Adventist, or whosoever he is. It is yours and my business to get familiar with the Word and do the job.

IN OUR MAIL TODAY— —OUT OF P. O. BOX 507

EXPRESSES THANKS

"I would like space in *The Free Will Baptist* to thank the people of Hull Road Free Will Baptist Church, Snow Hill, North Carolina, for the kindness shown toward me during the holidays, for all the gifts and cards I received."—*Mrs. Agnes Letchworth, LaGrange, North Carolina.*

AVAILABLE FOR PASTORATE

"I would like to announce that I am available for pastoral work. Anywhere that the Lord would have me to go, I am ready and willing to go. I will be glad to supply the need of any Free Will Baptist church that needs a pastor now, and I hope that a church will meet my need of a place to work for the Lord."—*Rev. Arnold Woodlief, 410 West Milton Avenue, Marianna, Florida.*

CHANGE OF ADDRESS

"After pastoring the First Free Will Baptist Church in Erwin, Tennessee, for five years and four months I offered my resignation on Sunday night, December 31, 1961. I have accepted the pastorate of Goshen Free Will Baptist Church, North Belmont, North Carolina, which is former pastorate of the Rev. Ralph Staten, moderator of the National Association of Free Will Baptists. My pastorate will end here at Erwin on Sunday, January 21."—*Rev. Johnnie E. Floyd Jr.*

NO, NOT FOR YOU!

A minister dreamed that he saw in glory rows of crowns, garnished with dazzling gems! "Is the big one for me?" he asked. "Many souls have been saved under my preaching." "No, not for you," an angel said. "That one goes to the aged man who sat near your pulpit and pleaded with God for souls as you preached to them!"—*Walter B. Knight.*

"Sinner, there is hope for you in Jesus. Look unto Him, and receive life by believing on Him."—*Clipped.*

NOTES AND QUOTES



By J. C. Griffin

SIN

In our last issue we mentioned several Scriptures that we plan to use in 1962 Notes and Quotes, so we are making this our first of the year message to be built on the fact of sin.

There are people who claim that sin is not a reality, but we are convinced that sin is a fact.

THE FACT OF SIN

"Whereby, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Romans 5:12). No person can claim exemption from sin. All we like sheep have gone astray; we have turned every one to his own way. Yes, all are sinners. The first transgression brought both physical and spiritual death. "And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat; But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Genesis 2:17, 18).

It has been argued by some that Adam did not die in the day that he disobeyed God, because he lived to be nine hundred and 30 years old. But I hold that the very minute that he transgressed God's law he died instantly. Before he sinned we have the evidence that he was not afraid of God, but as soon as he sinned he began looking for a hiding place so he and Eve got off in a corner somewhere, thinking that they could hide from God. They were miserably disappointed. They could not hide. Many things are done by men and women today that they try to hide from, but God says: "... the soul that sinneth, it shall die" (Ezekiel 18:5). All unsaved people are dead spiritually, and are under the curse of sin. He cannot have a living fellowship with God until he is quickened by the grace of God through the Holy Spirit. "... you hath he quickened, who were dead in trespasses and sins" (Ephesians 2:1). If, in reality we

accept Christ as our personal Saviour, we are made alive. The old man is made a new man in Christ Jesus through faith, as we read: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Ephesians 2:8).

This being true, no man can please God while living under the condemnation of transgression of God's law.

As stated before, Adam was afraid of God and tried to hide, so the unsaved, unregenerated, unbeliever is under the penalty of sin and death and cannot be anything else except a lost sinner on his way to eternal hell. Every act of the unsaved is that of righteousness toward God and His only begotten Son. No man can live right until he gets right and no man can get right until he has ceased to live for self and begins to live with Christ in God.

THE OUTSTANDING SIN OF THE UNBELIEVER

The outstanding sin of the unbeliever is the willful rejection of the Lord Jesus Christ. It is a grand insult of rejecting Christ that damns the soul. No bigger insult can be thrown into the face of Almighty God than to willfully reject His Son and refuse to receive Him as Lord and Saviour.

SINS OF THE BELIEVER

First, let us consider the sin of omission. Jesus said for us to search the Scriptures; therefore, failing to read the Bible is a sin of omission. If one cannot read, he can get some one to read for him.

It is a sin of omission to fail to pray. Failure to pray is a sin against God, and living in open disobedience to the command of the Lord Jesus and the holy apostles. I do not mean to say prayers. I mean the heart that is yielded with no reservations—the life wholly committed to Christ will pray without ceasing as the Bible teaches us.

We must pray for self. We must pray for the Church of Christ. We must pray for friends. We must pray for our enemies. We must pray for the lost. We must pray for those who spitefully persecute us. We must pray for missionaries. We must pray for rulers. To fail in any of these is to sin by omission.

We are not to pray at them, but pray for them. I have heard prayers that were being prayed at certain individuals. I have also heard prayers that were little sermonettes, addressed to individuals. We must make the prayer in keeping with those that were offered by our Lord Jesus and the holy apostles, all in the name of Jesus Christ, and in keeping with His will. Selfish prayers are not

answered by Almighty God.

It is a sin of omission for a Christian to stay away from the worship hour in the house of God and other places dedicated for worship. I cannot quote every verse of Scripture, on the preceding, but here is one on worship: "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins" (Hebrews 10:23-26).

To fail to draw near to God is a sin of omission. To fail to hold fast is sin. To fail to consider one another is a sin of omission. To fail to exhort one another is a sin of omission. Forsaking the assembling of ourselves together is a sin of omission. We may sin by neglect. We may sin by excuses—just a little foolish excuse which in reality is a lie dressed up. We may go far in the sin of omission until it becomes a willful act of staying away from the house of God.

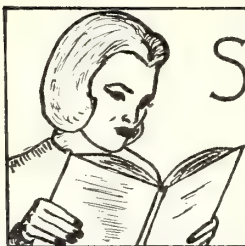
The sin of omission may be practiced until it becomes a habit, a habit that actually pulls us back into the world. The habitual absentee very often slips out after church time is over, and gets with a crowd of those who have already turned their backs on the Lord Jesus and engages in card playing, drinking of beer or some other thing that is harmful to the body and damning to the soul.

Next week, we shall talk about the sin of commission—that a Christian cannot sin and here is our basic Scripture.

"He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God" (1 John 3:8, 9).

"Nature has some instructions for all who will tarry at her shrine long enough to learn, but her most helpful lessons are reserved for those who recognize not only a "beautiful outdoors" but a beautiful outdoors that is God's."—Selected.

"Spiritual pride is the worst kind of pride."—Selected.



STORIES for our BOYS and GIRLS



IT HAPPENED IN THE FIFTH GRADE

Margaret N. Freeman

"Please check your own papers and turn them in," the teacher said.

"Miss Hunt is too trusting," Doug whispered to Jeffrey. Jeffrey nodded and the boys watched as the teacher read the answers. Sure enough, every now and then Charlotte and Suzi reached for their crasgers when the teacher wasn't looking and changed the answer.

"All through?" the teacher questioned cheerily. "Hand in your papers now. Did anyone get all the answers right?"

"Two girls!" she said smiling at Suzi and Charlotte. "Well, fine! How about the rest of you?"

Doug looked at Jeffrey and shook his head. "Well, Doug, how about you? Why are you shaking your head?" asked the teacher.

"I missed five," Doug said slowly.

"I missed seven," said Jeffrey.

Several of the pupils began calling out their scores.

"Well, it was a stiff test. None of you did badly. Of course, two girls had a perfect paper, so you see what can be done when you study."

"That's just the trouble," Doug complained to Jeffrey at recess. "They didn't study, and do they show us up! And we do all the work."

"I don't understand why Miss Hunt never catches them!" Jeffrey puzzled.

"Yeah, me too! She saw me shaking my head, but she never sees them using their crasgers!"

"Well, you and I certainly sit where we can see them. I feel like telling Miss Hunt."

"What are you two whispering about—the geography test? Was it ever easy?" Suzi came up with a sly grin.

"Are you sure it was easy?" Jeffrey said sternly.

"I don't know what you mean!" Suzi flounced away, saying over her shoulder, "Why shouldn't I think it was easy? I got a hundred, didn't I?"

"Should we go and tell Miss Hunt?" Jeffrey snorted. "She thinks she's pretty smart."

"I don't know," Douglas looked troubled. "I guess I'll wait and talk it over with Mom tonight. Why don't you do the same?"

"Good idea!" Jeffrey agreed. "See you tomorrow!"

"Well," Douglas' mother said when he told her his problem, "that is something to think about, isn't it? First, let me get this straight. Does the cheating the girls do affect your grade?"

"No, I get what I earn," Douglas said. "Of course, sometimes my grade doesn't look so good in comparison. Miss Hunt calls Suzi and Charlotte the 'star pupils.'" He sighed. "It makes me feel kinda stupid."

"Oh, I think you do pretty well," his mother smiled, "and it's good to know dishonesty bothers you."

"I think Miss Hunt ought to know, but how can I tell her? I can't prove anything. She might not believe me."

"These girls need help, Douglas," his mother said. "Why don't you warn them of the danger of this thing they are doing—in a kind, friendly way, of course?"

"You know, Mom, I believe I know just the words to say!"

"You do?"

"Yeah. Last Sunday's memory verse!"

"And what was that, Douglas?"

"'Be sure your sin will find you out.'"

"Yes," his mother nodded her head, "that is certainly true."

Douglas told Jeffrey about the talk he had with his mother.

"That sounds like a good plan," Jeffrey agreed.

"Miss Hunt says we're going to have another test today," Douglas said. "Let's give Suzi and Charlotte another chance. Maybe they got scared yesterday when we talked to them so they won't cheat anymore."

But when the test was given, as usual the teacher said, "Correct your own papers." Again Douglas and Jeffrey watched the two change answers and come up with perfect papers.

"Charlotte and Suzi," the teacher beamed, "I am proud of you! Perfect papers again! You are the star pupils of the fifth grade."

Douglas and Jeffrey exchanged looks that said, "Well if we told her now she'd think for sure we were jealous!"

At recess time, Douglas had a hard time to get up enough nerve to talk to Suzi and Charlotte. Suzi flashed by with a jumping rope. "Uh, Suzi, wait a minute!" he begged.

"Oh, Doug! I'm in a hurry," she said.

"This is important. I have something to say to you and Charlotte."

Suzi looked a little scared. "I—I don't know where Charlotte is," she said.

"I do," Jeffrey said grimly, "over there by the basketball hoop. You stay here. I'll go and get her." When he and Charlotte came back, the two girls stared at each other. They both looked ill at ease.

"We know you've been cheating," Douglas told them.

"Pooh! You just think you saw us," Suzi said boldly.

"Yeah," Charlotte chimed in. "You want to make trouble because you can't make good grades the way we do."

"I wouldn't want to make good grades the way you do," Douglas said. "What's the capitol of Tennessee?"

"Well, uh—uh—" Charlotte stammered with a helpless look at Suzi.

Suzi looked at the waiting boys. "Why, it—it's Mobile!" she said triumphantly.

"Nopel!" Jeffrey said. "You don't know the answers, do you?"

"You can't prove I don't, smarty!" Suzi gave the jumping rope a quick flick in the dirt.

"There's a Bible verse I think you should know," Douglas said slowly. "It was our memory verse in Sunday school. It's 'Be sure your sin will find you out.'"

Both girls looked frightened. Then Charlotte twined her arm through Suzi's. "You can't prove we cheated, and you can't scare us either. Miss Hunt thinks we're smart and she's the one who counts."

"You don't understand, do you?" Douglas said, "you're the ones who count, and you are cheating yourselves."

The girls looked at him with puzzled faces and walked away.

Then came the end of the six week and the big test. When the pupils were

ished, Miss Hunt said crisply: "Hand your papers."

"Can't we check them now?" stammered Suzi.

"We haven't time," smiled Miss Hunt. "It's recess time."

When grades were given out, the teacher announced, "I don't like to embarrass pupils in front of the whole class, but since I've built them up in front of the whole class, I think it's only fair to try our two star pupils fell flat on their faces in this test."

Douglas felt sorry for the miserable looking girls. He couldn't even turn an told-you-so look in Jeffrey's direction.

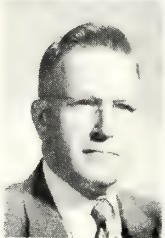
Miss Hunt went on, "If you two girls have an explanation for me, I'll expect to hear from you at recess time."

When the two finally came out on the playground, their eyes were red from crying. Douglas and Jeffrey were in their oakroom, when they heard Suzi and Charlotte talking in the girls' cloakroom. Their voices carried through the thin partition.

"Well, I've learned my lesson," Charlotte said sadly. "From now on, I study."

"Me, too," answered Suzi. "Douglas is as sure right with that Bible verse of Psalm 119:105!"—My Pleasure.

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

*Thy word is a lamp unto my feet, and a light
unto my path (PSALM 119:105).*

ANOTHER "I AM RESOLVED"

"I am resolved what to do, . . ." (Luke 5:4).

This week this column will be short and much removed from the regular style and subject matter that is usually given here for your devotional considerations, but I am taking this method of clearing up my standing regarding the disgraceful condition brought upon the denomination in this state and, indeed, in every state in the Union. I have been questioned as to why I had not spoken out regarding this mess. I had hoped that it would be possible for me not to have

to have anything to say regarding it. But, I assure you, my position was well known by those with whom I worked while I was still pastoring in the Eastern Conference. My churches knew exactly my stand on the matter. Further, those who are determined to bring as much disrepute upon the work of the State Convention and its institutions knew of my standing. Long ago my name was dropped from the mailing list of the *Challenger*. When the group who is going about over the state, trying to divide our people and confuse them as to the soundness of the leadership of the work in North Carolina, came to the Western part of the state to hold a so-called "Bible Conference" to which all the ministers of several Associations were supposed to be invited, I was conveniently left-out again, for which I am thankful. When the question as to why both sides were not represented, it is reported that the answer was that they did not want the other side. Some came away from that meeting asking, "What had they to hide?" Is it possible that they are afraid that some may know some things they do not want exposed? What is more, the church I am pastoring here in the French Broad Association knows where I stand on the matter.

It appears to me that the only interest the National Association has in North Carolina is that we pay off these debts, send them our money and keep our mouths shut. It seems to me that the National Association has severed connection with us, but almost every week I get letters, cards, bulletins, etc., asking for support of the National Association projects.

A great many years ago, after much prayer and study, I became connected with the Free Will Baptists. That connection led to my connection with the French Broad Association, and from that I became connected with the State Convention. With all these I am still connected and striving with all my heart to serve God as best I can. All the above connections were made possible by the greater connection which preceded them—the connection with Jesus Christ as my Saviour and Lord.

Therefore, "I am resolved" that I will be true to my denomination, to the North Carolina State Convention of Original Free Will Baptists and its institutions; that I will do all in my power to win the lost to Christ; that I will strive, and pray, to do nothing that will in any way cheapen Christianity in the eyes of the world; that I will work for harmony and peace in the hearts of all

Christians instead of sowing the seeds of discord and confusion. So help me, God.

Read John, Chapter 17, and 1 Corinthians, Chapter 6.

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *The Free Will Baptist*.

Resolutions of Respect

On June 30, 1961, Brother Robert Chancey Sumner, age 65, deceased this life after a prolonged illness.

He took membership with the original Free Will Baptist church early in life, also served on the board of trustees and was treasurer of the church. He served his country in which he was a veteran of World War I and a member of the American Legion.

Whereas, it pleased an all wise God to call from us this our Brother in Christ, be it therefore resolved:

First, that we were saddened by his passing, but bow in humble submission and due recognition of God's holy will in calling the Spirit of our Brother to be forever with Him.

Second, that we extend to his family our deepest sympathy and love during their bereavement and may they find comfort in Christ, realizing our loss is heaven's gain.

Third, that a copy of these resolutions be sent to the family, a copy to the *Free Will Baptist* and one to be entered into the church minutes.

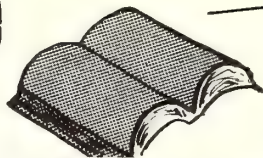
Prayerfully submitted,
Mrs. Claudie Sumner
Mrs. Coy Sumner
Mrs. Frank Baker

Mr. Heber Dixon

It is with a sad heart that I attempt to write of the death of my husband, Heber Dixon, of Greenville, North Carolina, who passed away, August 7, 1961, making his stay on earth 62 years, 11 months and 24 days.

He was a member of Black Jack Free Will Baptist Church and was faithful in attending services as long as health permitted. His funeral was conducted at the church by his pastor, the Reverend Floyd Cherry, and neighbor church pas-

(Continued on page fifteen)



Reverence for God's Name

(Lesson for January 28)

Lesson: Exodus 20:7; Matthew 5:33-37; 6:5-9

Golden Text: Matthew 6:9

I. INTRODUCTION

"Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain (Vs. 7). This is a strict prohibition, and it is also very inclusive. Since the Israelites had Jehovah as their God, it is natural to expect that they mention His name; and to make sure it was not used wrongfully, God gave them this precept. Matthew Henry points out five things which are forbidden by this one verse. First, there is the hypocrisy of making a profession. Those who name the name of Christ who do not depart from iniquity as the name binds them to do are using His name in vain. Next are the covenant-breakers. If we make a promise to God and do not live up to it, we take His name in vain. It is folly, and He has no pleasure in fools. In the third place, rash swearing, mentioning the name of God, or any of His attributes, is the form of an oath, or as a byword, is hereby condemned. Fourth, there is false swearing. To call God to be a witness to a lie is to affront Him, rather than doing Him honor. Last, it is sin to use the name of God lightly and carelessly, without any regard to its significance.—*The Advanced Quarterly* (F. W. B.).

II. HINTS THAT HELP

1. Christ teaches us that our speech should be simple, pure and clear. It should be purged of extravagance and hypocrisy. Furthermore, we must never bring the Lord's name into our conversation without perfectly pure motives.

2. The scriptural phrase, *in vain*, carries two principle ideas: falseness and carelessness. The sins which this commandment prohibits could be classified under two general headings, perjury

and blasphemy. But these two sins include far more than most people realize.

3. How many Christians have taken solemn vows when uniting with a local church, but have then been careless about keeping those vows? American churches are filled with people who flagrantly violate their covenant.

4. How many people have made promises to God in times of sickness or other times of need and then forgotten them as time went by.

5. Many use the name of Jesus as a byword, proving they do not respect Him or love Him.

6. Many damn others in the name of God and Christ, using God's name to express their hatreds and wickedness.

7. Thou shalt not forswear thyself. To forswear oneself means to swear falsely or commit perjury. One of the things which God hates is a "lying tongue" (Proverbs 6:17). To His children, God says, "Lie not one to another" (Colossians 3:9). It is serious to lie to others, but more serious to lie to God: "Thou hast not lied unto men, but unto God" (Acts 5:4).—*The Bible Expositor*.

8. Just as taking an oath to God is expected when the law of swearing is given in the Old Testament, it seems that taking an oath in the courtroom in our day may also be expected. Concerning this matter, the *Standard Sunday School Lesson Commentary* says, "Some apply this principle so rigidly as to forbid a legal oath in the courtroom. They insist they will only solemnly affirm. But it seems evident that Jesus was talking of the ordinary relations of men and did not include legal procedure. He Himself answered without protest when the high priest put Him under oath in court: 'I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God' (Matthew 26:63)."—*The Bible Student* (F. W. B.).

9. The prayer of the Christian should be given in such manner as to give glory to God, not to draw attention and praise to self. Only a few words in the secret place are often most pleasing to God.

10. Jesus' reference to God as Father indicates a new relationship between the

believer and God. As His children we should hallow and reverence His name.

III. ADDITIONAL TRUTHS

We should never, never use God's name in an irreverent way. And we should not use slang expressions that are almost like swearing, or any other bad words. A little boy in an Eastern land heard another boy using bad language. He said to his mother, "Listen and see how he defiles his tongue!" Did he not speak the truth?

One night there came to the revival meeting (in Stacksteads, England) the most notorious drunkard in the town. His name was Robert Hamer. He had been guilty of every brutal crime in the calendar except murder. He had fought a fierce bulldog with his hands tied behind his back, worried rats with his teeth, eaten glass, swallowed knives, smashed furniture, wrecked public-house bars, mauled policemen, and fought all comers. He was a terror. His presence in a religious meeting was a sensation. The following Sunday he was gloriously saved.

Next morning he was first at the quarry, and very quietly he told every man as he came what had happened. Then hell was let loose. Men who a week before dare hardly have looked at him sneered and taunted, tempted and teased the great giant. He bore it meekly until Friday. Then as they were moving a huge piece of rock it caught his finger and before he knew it he swore a great oath. Then they laughed with a great laughter, and asked what had happened to his religion. They released his finger and offered to bind it up. To their surprise he dropped on his knees, clasped his hands, and while the blood dripped off his elbow he cried to God in a great agony of soul. When peace came he rose quietly, and every man of them was standing with his cap in his hand. Next Sunday morning the town turned out to see Bob go to Chapel.—*From the Biography, Samuel Chadwick*.

I JUST WANTED TO KNOW

While a missionary was speaking to a group of Hindu women, one of them silently walked away. Soon she returned and listened more intently than before. "Why did you leave in the midst of my message?" asked the missionary. "I was so interested in the wonderful things you were saying that I went to ask your servant if you live like you teach. He said you do. So I came back to hear more about Jesus," said the woman.—*Walter B. Knight*.

OBITUARIES

(Continued from Page 13)

or, Reverend D. E. Smith. He was
then laid to rest in Pine Wood Memorial
ark under a beautiful mound of flow-
s which was given by his many friends
and loved ones.

He leaves to mourn his passing his
wife, three sons, seven grandchildren
and a host of friends and relatives.

A TRUE STORY

ong years ago when but a child,
Wandering here and there,
met the sweetest little lad,
With real light, sandy hair.

o me he was a real light,
So jolly and so slim,
ll never forget just how he looked
And what I thought of him.

ut I could see in that lad,
With eyes of sorter blue
hings that others never saw
Or never even knew.

ve went to school together,
Were classmates in our room,
ve studied hard to make our grades
Sometimes, sure we had to trade.

ow time has come, life will change,
We'll leave our childhood days behind;
nd realize our plan for the future
That's in our minds.

ndeed, those words were sacred,
The sweetest of my life
e was to be my husband,
And I to be his wife.

ears rolled on as you can see,
We stayed together as the same,
ound ourselves side by side
No matter what the game.

he good Lord stayed beside us,
And blessed us every day.
e sent us little children
To brighten up our way.

He lived for those children,
And labored day by day,
or them to have the comforts in life
While on earth they stay.

hen when he went to pray at night,
When work and day was done;
He prayed, Good Lord guide them,
And save them every one.

THE FREE WILL BAPTIST

And now may those children,
Who number only four
Strive to meet their Daddy
On heaven's happy shore.

The death angel visited our home,
On Feb. 25, 1938, and took our sec-
ond son,
Which was a part of our pride and joy,
Now, dear old Dad's gone on to be his
guest.

He was a faithful husband
And a very good ole Dad,
We realize, children, fully
The best on earth we had.

He's taking his vacation,
With Jesus he doth reign
His earthly cares are over
He knows no aches or pains.

He's resting, sweetly resting,
We should so happy be;
But in the hour of sadness,
The truth is hard to see.

Yes, Lord you came and took him,
And left me bowed in tears,
We only lived together
For just a few short years.

But I must turn to Jesus,
I hear Him whisper low,
Cast all your burdens on me,
I'll help you as you go.

He has left a beautiful memory,
And a sorrow too great to be told,
But to us who have loved and lost him
His memory will never grow old.
Written by his wife,
Mrs. Mamie Dixon

Woman's Auxiliary

(continued from page eight)

whether it be that of an officer or helping
to care for the church buildings and
grounds.

7. Tithe—He should be willing to tithe
and to give offerings unto the Lord so
that the cause of His church should be
promoted. He is to bring the tithes into
God's storehouse and is to give as the
Lord hath prospered him. This is the
Bible way of financing the work of the
church.

8. Unity—He must be in unity with
Christ and other Christians for where
there is unity there is strength. Christ
prayed that Christians might be so united

that they would be one in Him as He
was one in the Father. His prayer was,
". . . that they also may be one in us:
that the world may believe that thou hast
sent me" (John 17:21). United we
stand, divided we fall.

9. Progressiveness—He must be pro-
gressive and alert—always going forward
for the Lord. He must be about his
Father's business.

10. Witness—He must witness to oth-
ers to win them to Christ—always show-
ing forth God's love and making known
His plan for our salvation either by word,
deed, or act. The fields are white unto
harvest and labourers are needed. He
that winneth souls is wise.

Realizing our many failures and short-
comings of Christian privileges during the
past year, may we do as did Paul of old
who said, ". . . but this one thing I do,
forgetting those things which are behind,
and reaching forth unto those things
which are before, I press toward the mark
for the prize of the high calling of God
in Christ Jesus" (Philippians 3:13, 14).
As we begin the new year, lets not be
slack concerning our obligations to God
and lets be thankful for the Christian
privilege that may be ours during this
new year.

MISSIONS

(Continued from Page Nine)

Under the present circumstances and
as we have been working together during
the past year, I, for one, (and I am the
first ministerial graduate of Free Will
Baptist Bible College and now the oldest
one connected with Original Free Will
Baptists in North Carolina) see the *hand
writing* on the wall for much of our
mission endeavors in and under the exist-
ing framework of Free Will Baptists.

I rather it would not be the way it is,
but it is sure to come. The law of sow-
ing and reaping is as much in the hands
of the Lord as it was when He gave the
Law. Free Will Baptists, as a distinct
denomination from the national level, is
in the greatest trouble of the history of
the denomination. All who desire it to
stand and not be sucked under from the
independents and other stronger groups,
better begin to take notice and observe
that there is trouble in the camp.

●
"There is a reason why some fathers
and children detest going home. Sur-
roundings perhaps, are not very con-
genial."—*Clipped*.

PAGE FIFTEEN

The Shadow of Peter

(continued from page five)

distraught father with a demon-possessed boy, his only child, had pleaded for help in vain. Have you ever cast this shadow? I have seen it cast at Bible conferences where Scripture-stuffed saints have strutted about with their stored treasure. I have seen the same shadow in our sanctuaries.

Some years ago my family and I were making our way home from church. What a glorious day, inside and out. Two choice young people who had been saved in our ministry had joyously voiced their vows in marriage. Our baby girl was in the buggy, our little boy at our heels and we all had a "wonderful feeling." Then I sensed that someone wanted to pass the family caravan. Before I could step aside, a man stumbled across our neighbor's lawn. I hurried to the man. Was he drunk or sick? Neither. As he held his hand to his head, I asked, "Can I help you?" "No, I will be all right," he answered. I asked again. "It would be foolish to tell you," he said. Noting now that he was a cripple I urged him to confide in me. This was the story.

"I was greatly depressed today because of utter loneliness. I saw you and your family. You were all so happy. I was just emotionally upset, sorry." "Just a minute," I said. Then I told him the same old story of One who wants to be Saviour and Friend. With tear-filled eyes he said, "I have lived here all my life and no one has ever told me that before." He could have walked to six churches which preached the gospel. I should have said that six churches could have walked to him. Has that shadow of a selfish Christian fallen in your office or shop?

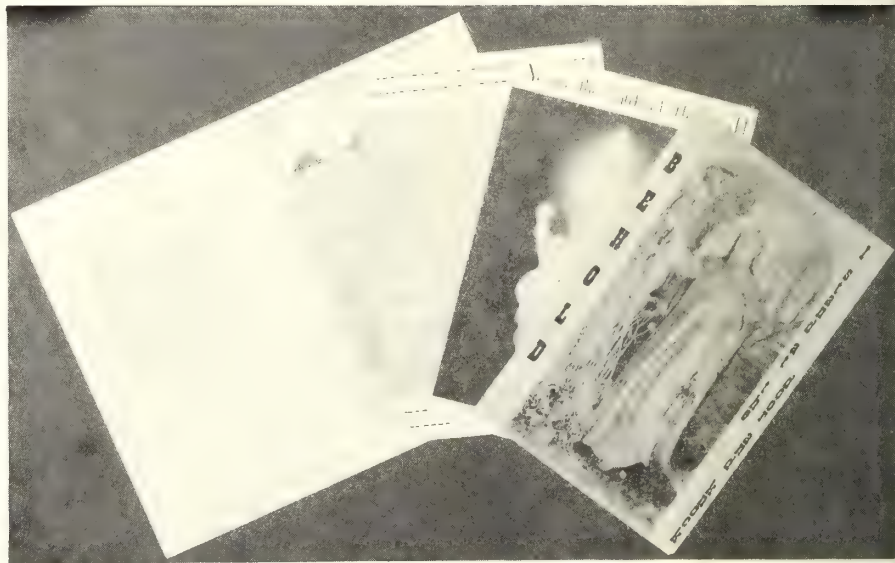
The next shadow of Peter is entirely different. The scene shifts from the mount of transfiguration to Pilate's hall. The light is different too. It is a fire of coals. Hands are stretched toward it and we see Peter's hands. We hear his heart. Someone has suggested that he belonged to Jesus. You know what followed. Peter denied his Lord. This is the shadow of a sinning Christian. The sin of omission had become the sin of commission. We can understand the soldiers' presence at this scene. We are not surprised at the plotting Pharisees. But why the women? Could it be that down deep in the heart someone had hoped that Peter would be true? Quite likely. It could also be true of those who scoff at you. Will the shadow of a sinning Christian fall upon them?

The hand of grace points us to the third shadow of Peter. It is the one in our text in Acts 5. It is the shadow of a Spirit-filled Christian. Pentecost had made the difference. Before Pentecost the disciples were questioning. After Pentecost they were quoting the Word of God. Before Pentecost there was tragic failure, now triumphant testimony.

This explains the shadow of Peter in Acts 5. This is the will of God for you Yea, it is a command. "And be no drunk with wine, wherein is excess but be filled with the Spirit" (Eph 5:18). This portrait of Peter is precious. It ought to be the normal pattern and walk of every believer. We cannot all be preachers like Peter. We can cast a shadow. In fact, we do

—Gospel Herald

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Ayden, North Carolina, Wednesday, January 24, 1962

LUOMA PHOTOS



EDITORIAL

ONLY THE WIND THAT TOUCHES US

"We breathe only the wind that touches us." Few axioms are so often demonstrated in everyday life, in little personal things as well as big national and world issues. Conversation reeks with the trivia of the current hour's shopping, disappointments, the luncheon menu, or the length of dresses. Such topics hold the stage despite all efforts to inject other subjects. Our interest is limited by our experience. "I don't know a thing about it," often means a refusal to learn anything about it. It sometimes smacks of pride in our very ignorance. This attitude, this failure to grasp the intangibles of imagination and vision apart from ourselves is the basis of human wrong and suffering. I, I, I, instead of I, we, they.

If the robber could put himself in the position of the robbed, if the murderer could sense what his crime would mean to others, crime statistics—except for the insane—would practically vanish. But we cannot move away from ourselves. We are too much like the woman who complained, "Mrs. Smith is the most exasperating person I ever saw. She talks all the time while I'm interrupting."

The world is full of good interrupters but has very few good listeners. And millions are pleading for listeners. The old, the lonely, the sick. The teen-ager's "But you don't understand," is a cry for parental listening. The parents' complaint that their children pay no attention to what they say is a counter cry for listeners. Truth is forever appealing for an audience, but the winds of scandal, lies, and propaganda are always nearer than the wind of truth. We lazily breathe the wind that touches us.

The liquor traffic concentrates on customers and prospective customers. Its advertising, aimed to reach every individual, grows bolder and bolder in appeal. In advertising it certainly establishes empathy with the other person, but with the effects of that advertising the industry has no concern. Only the wind of financial gain touches it.

Parents should be touched by whatever touches their children, but drinking parents are too engrossed in indulging their appetite for liquor or maintaining social status to realize what their example can do to young people—even their own young. Not until tragedy strikes within their walls do they become aware.

To say that we breathe only the wind that touches us is an indictment—whether applied to a group, a church, a community, a nation, or an individual. One who lives within himself has nothing to reflect except a tiresome, barren, uninteresting self that repels all who come near. But the person who listens and absorbs the deep experiences of other lives can pass on to his generation, at least, the riches of an inspiring personality.

Man has never become effective in any way by staying in the same spot. The winds of Italy grew stale to the adventurous Columbus, and he discovered

the bracing winds of a new world. Albert Schweitzer had begun to breathe winds of fame from several directions when he gave up their comfort and safety for the rarefied air of sacrificial service in Africa.

There was only one Columbus; there is only one Albert Schweitzer. But every normal individual has some new, undiscovered world in his own soul. The only way to find it is through sacrifice. He must climb out of the rut of self to a broader view on higher ground where the wind that touches him is the wind that touches humanity.—E.K.H. in "Union Signal."

LIFE WITH DEPTH

The man who lives deeply is the man who draws life from the life of God. No really good man can ever be a shallow man, for the golden pipes of his life are connected with the reservoir of the eternal God.

The life that has depth always has secrets to tell but never is quite able to tell them. Superficiality alone has no secrets to tell. It is always shallowness that tells the whole story.

Reserve power is the test of power. Oh, the reserve power of God! Are you comforted or troubled by the knowledge of the almightiness of the Almighty? Our God is the strong Jehovah. He gathers the winds in His fist. He holds the sea in the hollow of His hand. He gives the tides in their time, and sends the fruit of its season.

A good man's life is deep. It is headed up in the inexhaustible life of God.—"The Free Methodist."

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THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

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Young People And Self-Denial

W. Walter Isenhour, Talorsville, N. C.

ONE of the greatest temptations that confronts our young people today is self-indulgence. No doubt this has been the main cause of defeat to countless multitudes in the past, but temptation to indulge the appetite, and various mental, physical desires is made more and more appealing as time goes by.

In the yesteryears of the older people there were temptations to self-indulgence, it is true, but the world has so increased these temptations until our youth today meets them more abundantly and frequently than ever before.

The temptation to indulge the appetite in strong drink is met everywhere, along with that of the evil, injurious tobacco habit. The styles and fashions in dress, and the popularity of the modern dance, make strong appeals to our young people throughout the land. Then the flood-tide of pernicious literature that assails our country is very appealing to our youth. Included in these temptations is the low-class television programs and the smutty scenes of the theatre. Multitudes fall for these things, and as a consequence crime increases, blighted characters and wrecked lives and souls increase.

It was recently stated that eight out of ten young people do not attend church and Sunday school. This is appalling, if true. Out of this vast and countless host are our law-violators, our drinkers and smokers, our adulterers and adulteresses—those who are depraved in body, mind, and spirit.

To steer clear of all this, and much more, requires heroism, will power, strong and indomitable courage, Godly zeal, the grace of God and much prayer. It means that there will be much criticism and rebuke on the part of those who are devoted to self-indulgence, and whose aim and desire it is to bring everyone into their company and flirt with them on the bad way hellward.

However, God has made it possible for

the youth of all ages of time to be Godly, despite the strong and mighty forces of sin and wickedness abroad in the earth—today being no exception. The

To Finish the Week

Say not my friend
That old Monday is blue.
For you're the only one
Who can make it true.

Look not on Tuesday
As just another day.
You might learn from it
A much better way.

The next will be Wednesday
As so well you can see.
So put forth a little effort
That a better man you might be.

If thus far you have come
Without meeting with sorrow.
You may look then to Thursday
As a bright tomorrow.

Some look to Friday
As the most dreaded day.
But only the superstitious
Will find it that way.

The next then is Saturday
When we count the cost.
Of what we have gained
And what we have lost.

With many a dear soul
This is the end of the week.
They never go to church
Divine guidance to seek.

If you keep not Sunday
As God's holy day
You may stumble in the dark
And fall by the way.

Go to church Sunday
Divine guidance to seek.
For unless you so do
You have not finished the week.

—J. A. Hughes, Rocky Mount, N. C.

youth of yesterday who denied himself of evil, sinful, and wicked indulgences, by the wonderful grace of God, can do so today. God was not more favorable to the young people of the yesterdays than today. He has never been a respecter of persons. His will is that all may live uprightly, righteously, clean and holy.

Regardless of all that God has done, and is doing, for the salvation of the youth, and all mankind, He compels no one to abstain from sin and wickedness. He makes it possible for all to do so, but drives no one to this. Every youth that would live Godly, clean, beautifully, nobly, and keep in the clear with God, and be a burning and shining light to the world, must have sublime convictions, and live a life of self-denial. God provides all that is necessary and needful for all who follow Him. There is great joy and deep, sweet pleasure and peace for the youth who separates himself from the multitudes that are self-indulgent, frivolous, proud, adulterous, drunken, wicked, and that are bent hellward.

Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23). Self-denial is of first importance if anyone would be a follower of the Lord Jesus Christ. To practice self-denial and follow Christ faithfully, conscientiously and obediently means a clear conscience and a clean record before God and man, which is marvelous and glorious. It is worth far more than all it costs. What we deny ourselves of doesn't compare with what we receive.

O that we might deeply impress this truth upon the minds and hearts of our young people everywhere! For millions it would mean better health, stronger bodies, more brilliant minds, and much happier and longer lives. To be devoted to Christ is self-rewarding, God-rewarding and heaven-rewarding. This means that there is nothing worthwhile and of eternal value to lose, but everything to gain that God has provided for the true and faithful. Hallelujah!

Watchman, What of the Night?

NIGHT is in this world. Few if any of us would deny that statement. He would be a bold optimist indeed who thinks everything, as it is, is for the best, in the best possible of worlds. Darkness still covers the world of men. God's children who have a glorious light within them are surrounded by this night. It is a moral night. A night in which men love darkness, because *their deeds are evil*. It is this kind of darkness of which our text speaks.

The historical setting is most interesting, and valuable, if we are to understand its contemporary message. Babylon was about to fall to the Medes and Persians. The Jews were delighted. Babylon had been the threshing floor upon which Judah had been willowed. Edom too, was interested in the event which was about to take place. The destruction of Babylon would also mean her own delivery from bondage. It would seem that the person addressing the watchman was in fact an Edomite. As he asked this political prophet what the dark clouds and ill winds meant, he received the answer: "The morning cometh, but also the night." Taken literally, these highly figurative words simply meant: Yes, Babylon is going to fall. This was the dawn of hope for the Edomites. When Babylon fell, his oppressor would be dead. The night, however, was like Joseph's interpretation of the baker's dream. His deliverance would be short lived. There was no hope for the Edomite.

When we take these words out of their original setting, remembering they were written for our admonition upon whom the ends of the world are come, it is possible to see in them the spirit of God's dealings with men in any age. Therefore, they are of special significance to us as we live in the infant hours of 1962.

"Watchman, what of the night," is the question concerning the human situation. It is asked by saint and sinner—on the street, in the shop, in the office, in various ways, and different manners—almost everyone asks where are we going, what lies ahead, tell us, what

by the Rev. Charles Sapp

TEXT: ISAIAH 21:11

lies around the bend of the road? It is the human attempt to pierce the darkness of the unknown, to clear the sky of man's destiny of the clouds that hide it from our eyes.

In a recent conversation with a lad I still consider to be a child, I was amazed at the pessimism which issued forth. The subject about which we were conversing was some form of entertainment which I had questioned. His reply was: "If you had no more to live for than boys my age, you would want every experience possible and as quickly as possible."

Why did this young person feel this way? Why did he suspect that life would cheat him before he had opportunity to make his own discoveries? The signs of the times had told him there was nothing ahead but gloom.

The champions of western civilization tell us our way of life is crumbling in and is about to be destroyed by the barbarism of eastern communism. The scientists, whose great advances in technology have created machinery to do all sorts of things, tell us we are becoming slaves of the very machines we build. The political economists have told us the only way we can meet the challenge of communism on the world market is by a continued spending which, despite their assurance that all is well, lends considerable weight to the darkness, and anxiety of man's predicament. Man's fevered effort to extend his dominion to outer space, is to some degree, an indication of what he seems to believe lies ahead. He would escape this world if possible; perhaps in outer space, there is no God to whom he must be subservient.

Having admitted the question, must also confess that the contemporary Watchmen have not given sufficient answers to our questions. One could almost say that we have asked every one but our Creator, God, to give answer our questions. Why have we failed direct our appeals to Him? Does He not hold the final answer to human destiny in His hand? If we direct our questions to human sources, we can expect no more than human answers—these answers never satisfy. Let us acknowledge that it is He who hath made us and not we ourselves. If we will direct our questions to Him, He will answer. That if we are earnest and sincere in our inquiry. In fact, His message to us indicates His willingness to hear the earnest sincere cry of the human heart. "If you will inquire, then inquire"—but be sure you want to make this quest. Return, do not be satisfied with an initial question—ask again. Come, I invite you question me—inquire, inquire . . . Jesus gives us the assurance that we will not be turned aside. *Ask and it shall be given you, seek and ye shall find,* the New Testament reiterations of this Old Testament text.

Human lips start inquiries, and through human lips the answers come. But we ought not think that we ask because the human soul is in quest of its God. Where could He hide Himself, even if He wanted to. I have read no where in Holy Writ that God is lost. As the poet has said, "I sought Him only to learn that my seeking was His seeking me." You see, the truth of the matter is that God's eternal answer has provoked the questions we ask, and in light of His answer, the questions become significant. The prophet's answer, *The morning cometh, and also the night* is the human attempt to vocalize God's eternal answer so that all may hear and receive it. The morning presents us with our viewing the compassion, tender mercy, and loving gifts through which God reaches out after man to draw him to His side in a fellowship supreme. The Cross and Resurrection of our Lord

(continued on page fifteen)

MARY LONDON

A Gripping Story of How Parents Are
Made to See Their Need of Christ

Mina Wiarda

MARY'S family was the envy of the community. And she the wife of tall, muscular Fred London, successful wheat grower. Their large kitchen table proved a popular rendezvous for growers, as over steaming coffee and Mary's cookies, they conferred.

Seventeen-year-old Mariann London, named for her mother and paternal grandmother, came first. Then Fritz, 14, his father's image and namesake. Mischievous Russell and Roselyn, 9, were followed by their darling little Peter, 4, named because his mother had read the Peter Marshall story before his birth.

Though not religious, she had picked up the best-seller on a hurried shopping trip, and so liked it that when she saw her baby, she wanted him to bear the name and merit the esteem of this man, named he long or briefly.

Mary's remote God, who sends sun and rain, gives seed and soil, expected man to make a success of life, she believed. Then one could leave to his Maker whatever further destiny there might be. Having your God too near, indeed, she felt, to weakness, dependence, uncertainty. She saw no reason to regret or alter her theory.

Further meditations that afternoon were interrupted by someone at the front door—Pastor Lynn, new in the community, making the rounds to become acquainted, he said. While appreciating his visit, Mary made no commitment. Sundays went for calling, entertaining, picnics, trips, and such. The Londons respected the church, but felt no need of it for themselves.

The next day, when Mariann came home from Mayfield High, one of her first accounts concerning the day ran, "You know, Mom, Ruth told me that while her minister was preaching Sunday she saw herself as 'lost.' And that she opened her heart to Christ." She's saved now,' she claims. And so excited, she wants me to be, too."

Strange language, yet, since children pick up all kinds of ideas, one learns not to pay too much attention, Mary reasoned. Ruth Wonroy, Mariann's closest friend, spoke to the girl every day, seemed, about her new life. Soon Mariann, too, got the notion she was

"lost," and in a few days "received Jesus right on the bus," she reported annoyingly.

"What do you make of Mariann's religious line?" Mrs. London asked her husband indignantly when they were alone.

"Baby stuff. Don't let it bother you," he asserted dismissively.

Mary agreed. But the next day the twins asked if they might attend a "Bible Hour," after school Thursdays. Several went, and they, too, wanted to. They could ride, they said, with Mrs. Parsons, who drove right by the London place.

"Children are curious," Mary commented as she informed the children's father of the twins' request. "S'pose a little Bible study won't hurt them."

On Friday Fritz came up with, "Don Humbolt wants me to go to church with him Sunday. He's always talkin' about it. I wanna see what it's like."

And go he did, returning to inform them that he had joined Don's class. After the second visit, he told how the lesson had to do with a jailer who found out he was lost and how he got saved. "And when our teacher asked if anyone in the class wanted to be saved, too, I just had to take Jesus," he said, "and glad I did."

Mary, always co-operative in any commendable activity in which the children wished to participate, found herself speechless. It came as a jolt that they should want anything other than the type of life she had fostered. In a short time the home atmosphere had changed radically.

Little gospel melodies sounded, annoyingly. Mariann even had the audacity to express concern for her parents' "need of Christ," Fritz would follow Don, and the twins babbled freely of Jesus.

While it disgusted, Mary fought it off as simply a phase in the children's development that would pass. As the pattern became fixed, however, Mariann not missing a meeting, Fritz equally

absorbed, and the twins determined to make the best record in the Bible Hour group, Mary decided to put a reign on the religious avalanche.

"I've mapped out a plan," she told Fred. Gently she sought to persuade her firstborn of the folly of religious fanaticism, only to discover that the girl had gone more deeply into this than she had realized. "Christ is everything, Mom. He's my life," Mariann declared.

Fritz opened right up as soon as she mentioned the subject. "Mom, I'm praying for you. Dad, too. You needa be saved, just like me. You're lost without Christ." Plain arrogance, she termed it. She must get at the twins. Patience would be needed with the older two, but Russ and Rosie she could still manage.

"We love it, Mommie. We're learnin' all about God." Their Bibles—actually Gospels of John won as awards—they treasured. Tears met the suggestion that they drop the Bible Hour for piano lessons. "Please, Mommie, please, not on Thursdays."

"Whatever has come over this family?" demanded Mary London after the youngsters had gone to bed. "We're getting too much religion. Haven't we been happy and done well? Why this change?"

But with business at peak season, Fred seemed to have little time for growing children's moods and fancies. "It hurts," Mary said, "to have the children's pleasures no longer only those of the well-ordered home." Instead of Sundays as they used to be, the youngsters were off to their religious gatherings, Mary and Fred often alone with little Pete.

"Not that they're doing anything bad," she continued, "but such fanaticism is disgusting. I lie awake worrying about it."

This morning, with Fred gone to town, little Pete along, she couldn't help mulling over the situation once more, snatches of the children's new melodies pestering and oft-quoted verses popping up. She wished she could shrug it off as Fred did.

The phone interrupted. When she
(continued on Page Thirteen)

News + Notes of Denominational Interest

Supreme Court Hands Down Opinion

The Supreme Court of North Carolina, in an opinion handed down on January 12 relative to the Edgemont Church dispute, recognized the right of the Western Conference to discipline its ministers and especially Ronald Creech. The opinion of the court was seventeen pages long, and was handed down after an appeal was made by the Miles Faction, or associates, of Edgemont Church.

The Court states: "From the evidence in the record there is probable cause for supposing that plaintiffs at trial on the merits, can show that the Western Conference had authority to revoke the rights and credentials of Rev. Creech to act as pastor of the Edgemont Church and to forbid him to hold himself out as an original Free Will Baptist minister by reason of endorsement by and membership in the Western Conference, and to determine that the Miles faction is not the true congregation of Edgemont Church by reason of departure from the Articles of Faith and polity and from the customs and usages of the denomination; and that it, the Western Conference, acted within the scope of its authority and in accordance with its form and rules."

Concerning the congregation and connec-tional church government argument, the Court stated that "a church may be congregational in some respects and connec-tional in others."

The Court also stated that Judge Clawson L. Williams acted hastily in issuing restraining orders which gave the use of the Edgemont property to one faction of the church; that the purpose of a restraining order was to maintain a "status quo" until trial is held; therefore, that part of the restraining order was altered. Modification was also made in that the Western Conference had disciplinary rights only to those ministers belonging to its conference; that it could not exercise these rights in other conferences.

All other action was affirmed.

Cragmont Assembly Summer Plans Made

At the annual stockholder's meeting of Cragmont Assembly in Ayden, North Carolina, January 17, plans were made for promoting the institution during 1962 with the twin goals of better conferences and better financing.

A conference committee, with the Rev. L. E. Ballard, P. O. Box 338, Scotland Neck, North Carolina, as chairman; the Rev. Walter Reynolds of Snow Hill; and the Rev. R. B. Crawford of Greenville, as associate members, will work with all organizations and agencies sponsoring meetings at the assembly in the interest of co-ordinating the schedules and programs and setting up standards of ethics regarding the soliciting of campers and conduct at the assembly, and general principles to be observed in selecting workers and subjects for instruction.

A finance committee, composed of Mrs. J. C. Moye and Mrs. L. E. Ballard, is to work out and promote plans on the field for raising money for the operation of the assembly and the retirement of the indebtedness against the institution. Mrs. Moye and Mrs. Ballard will visit conventions, conferences, union meetings and other denominational gatherings in the interest of Cragmont. They will be available for visits to local churches desiring to know more about the Assembly and its work. The North Carolina Free Will Baptist Sunday School Convention is making available to them color slides and other materials to use in presenting Cragmont to our people. Churches desiring to have them visit, or program committees willing to schedule them for a spot on programs, may contact either Mrs. J. C. Moye, Snow Hill, or Mrs. L. E. Ballard, Scotland Neck. Either may be reached by telephone: Mrs. Moye through the Snow Hill exchange and Mrs. Ballard through the Scotland Neck exchange.

Mrs. Fountain Taylor of Richlands was appointed as treasurer for the assembly, but all donations are to be sent directly to Cragmont Assembly, Black Mountain, North Carolina, and checks and money

orders should be made simply to Cragmont Assembly, and not to individual Churches are urged at this time to take special offerings, or make appropriate contributions to Cragmont to take care of immediate needs of the institution.

Mediation and Fact-Finding Committee Called Into Session

The Special Mediation and Fact-Finding Committee called for in a resolution adopted by the 1961 session of the North Carolina State Convention of Original Free Will Baptists has been called into session by the Executive Committee of the State Convention.

This meeting will be held February 1, 1962, at the First Free Will Baptist Church, Wilson, North Carolina, 10:00 a. m. Special invitation is being sent to all members of the General Board and Executive Committee of the National Association.

Other information concerning this meeting will be released in the next issue of *The Free Will Baptist*.

New Director Of Missions Named

The Rev. Reford Wilson has been named the new general director of Free Will Baptist foreign missions to succeed the Rev. Rolla Smith. The announcement was made by the board of foreign missions of the National Association of Free Will Baptists.

Mr. Wilson, re-elected to his third term on the board last July, has been a member and recording secretary of the board for more than ten years. He resigned his position on the board in order to accept the post of general director.

Mr. Smith resigned as general director in order to return to the pastoral ministry. He has accepted a call to the Donelson church in suburban Nashville.

The 38-year-old Mr. Wilson has pastored churches in Oklahoma, Arkansas and Michigan. He will move to Nashville in mid-February from the pastorate of the Holdenville, Okla., church where he has served the past two years.

Educationally, Mr. Wilson is a graduate of Free Will Baptist Bible College, Nashville, Tennessee, and has studied at Oklahoma State University, Stillwater, Oklahoma.

He is married to the former Jean Lane. Both are natives of Oklahoma. The Wilsons have two children—Jonathan, ten, and Rebecca, seven.

In addition to pastoral duties and service on the board, Mr. Wilson is a writer for the Oklahoma Sunday School Board.

Youth Rally Met Dilda's Grove

The Youth Rally composed of young people from Aspen Grove, Dilda's Grove, Owens Chapel, Kings Cross Roads and Saratoga Free Will Baptist Churches met Saturday night, January 20, at Dilda's Grove. The program was as follows: theme, "Faith for 1962"; hymn, "Faith and the Victory"; devotions, "Without It Is Impossible"; Saratoga League, "O Please Him"; Owens Chapel, "Bible Quiz"; Special Music, "All On the Altar," by Dilda's Grove; hymn, "Trusting in Jesus."

There were short talks as follows: "Life is a Journey," by Owens Chapel; "Life is a Task," by Aspen Grove; "Life is a Mission," by Saratoga; "Life is a Conflict," by Kings Cross Roads; "Life is a Battle," by Dilda's Grove. The closing hymn was "Have Thine Own Way," which was followed by the benediction.

The churches composing this youth rally are members of the Fourth Union district of the Central Conference of North Carolina, and are located in the vicinity of Fountain.

White River Quarterly Conference

The White River Quarterly Conference of Free Will Baptists met in conference with the Oak Grove Free Will Baptist Church near Eaton, Arkansas, January 13, with a delegation of 48 registering. Attendance was light on account of the cold and ice, but had the best reports on record of this conference. Now they have 16 churches, with a resident membership of 955. Over-all average attendance of the different work of the churches is: 16 Sunday schools with 37; 10 leagues with 313; 8 woman's auxiliaries with 83; 3 Y. P. A.'s with 57 and 3 Master's men groups with 29 average attendance.

Theme for the meeting was, "Investing for Christ," with three sermons on that topic during the day. Sermons were given by Revs. Hoover Lewis, J. W. Planks and Bob King. Officers elected for this year were: Hoover Lewis, moderator; David Joslin, assistant; Austin Hullen, clerk; Geraldine Johnston, assistant; program chairman, Ruth Leonard, Revs. Herman Lewis and David Joslin.

A vote of thanks was given to Rev. Bob King, retiring moderator, for his services in this district, with request that he be given a letter of recommendation from this meeting as he is leaving for

school soon. Everyone will miss him a lot. A committee prepared maps showing location of the churches in this district, and the main highways leading to them. Why not let this idea spread? They are not too difficult to make, and would help a lot. The conference would like to have a map showing all the churches in every state. Why not?

Next conference is to be with Weaver's Chapel, one-fourth mile north of Highway 167, seven miles north of Batesville. Friday night speakers will be Revs. Hoover Lewis and Lonnie Clark, April 6, 7, 1962.

HOW ILLOGICAL

An unbeliever said to a minister: "It is quite impossible nowadays to believe in the teaching of any book by an author whose authority is unknown." Asked the minister: "Is the author of the multiplication table known?" "No," answered the skeptic. "I assume logically, then, that you do not believe in the multiplication table. 'Right?' "Of course, I believe in it. It works well." Said the minister: "So does the Bible. It fits into the needs of human beings like the hand fits into the glove!"—*Gospel Herald*.

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A Better-Than Observation

HEBREWS 9

A glimpse into the ninth chapter of Hebrews reveals to us that its purpose is one of compassion or contrast to reassure the Saints of the eternal things which Christ represents to us, as compared with what the Levitical priesthood provided for the Old Testament saints as they awaited the fulfillment of the promise (Christ).

In preceding chapters, we have moved through the *art galleries of sacred history* and viewed by faith the great crowds of witnesses. We have been challenged to lay aside each besetting sin as we prepare for life's great enrichment.

I. The Two Tabernacles

A. One is veiled, it is an earthly way.

B. One is not veiled, it is not made by hand.

The eternal tabernacle is the outgrowth or fulfillment of the earthly; the second is made more precious to us as we see how it overshadows the first. A careful study of the Old Testament tabernacle will help us to see the fuller meaning of Christ in His ministry of dwelling among us. The tabernacle and all that was connected to it, should remind us that God is with His people. It all should remind us that God has purposed to restore fellowship with His redeemed people, and with God in their midst, they are to practice living in the awareness of His presence.

The tabernacle should suggest several areas of typical New Testament truths:

1. The church as a place to adore God.
2. The believers in whom dwells the Spirit of God.
3. The real heavenly experience which is veiled now but will be unveiled later.

Every detail of the tabernacle points us to Christ in whose coming unveils to believers the better covenant, the covenant of grace.

II. The Two Priesthoods

A. The Levitical—This is a priesthood that called for year by year offerings of animals, but never brought complete re-

lief to the sinner. It had to be continually prepared and planned for.

B. The Priesthood of Christ—"Once for all," cleansing us from all sin. There will never be again the necessity of His making a sacrifice for sin's atonement. We rejoice in the Sinless One, yet we remind ourselves that He was sin for us. He (Christ) returned to glory a priest forever. He returned to heaven to represent us (the redeemed) unto God. Even as He came to earth to represent God to us, Christ returned to heaven into the presence of God through His own redemptive blood to represent us to God. God forbids us to enter unless we appropriate His blood for ourselves in making preparation for our presence before Him.

Remember the Old Testament tabernacle was temporary and its priest and sacrifices had to be replaced and repeated, but our High Priest has no repeating or changing of program—"He once for all"—by the sacrificing of His own life, put the new covenant into operation. Paul declared that his gospel message was, "Christ died for our sins."

Let us also rejoice our High Priest who once appeared to take away sin, will soon appear, to take us from the presence of sin.

SOME SERVICE FOR EACH ONE

A humble servant girl applied for membership in Dr. Jowett's church. "What are you doing for the Lord?" asked Dr. Jowett. "My hours are long, and I seldom have time off to attend church, but I always take a paper with me to my bedroom at night. I turn to the births, marriages and deaths. I pray for the little babies that they will early come to Jesus. I pray for the newlyweds that they will be true to God and to each other. I pray for the bereaved ones, commending them to the Healer of broken things—Jesus!" Said Dr. Jowett, "What a great work you are doing for God!"—Rev. Walter B. Knight.

Joy is not dependent on happenings—rejoice in the Lord.

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Lena Gaskins, Vanceboro, N. C.
Al Wells, Thomaston, Ga.
W. A., Calvary Ch., Wilson, N. C.
Mrs. Pauline Godwin, Jacksonville, N. C.
Adult League Class, Hickory Chapel, Ahoskie
Pine Level W. A., Pine Level, N. C.
W.A., Gum Swamp Ch., Greenville, N. C.
Mrs. L. V. Pinson, Pensacola, Fla.
Walter Reynolds, Snow Hill, N. C.
Sarecta W. A., Kenansville, N. C.
Mrs. G. C. Carter Sr., Surrency, Ga.
Mrs. Martha Braxton, Winterville, N. C.
E. C. Morris, Tifton, Ga.
W.A., St. Mary's Ch., Lucama, N. C.
W.A., White Oak Hill Ch., Bailey, N. C.
M. B. Hutchinson, McArthur, Ohio
Mrs. K. L. Frisbee, Akron, Ohio
Robert E. Sullivan, Lake City, S. C.
Mrs. W. H. Jones, Stantonburg, N. C.
Mrs. Otto C. Merritt, Rocky Mount, N. C.
Mrs. L. L. Parker, Holly Ridge, N. C.
Mrs. H. C. Barnes, Bayboro, N. C.
Yelverton Grove Ch., Smithfield, N. C.
Rev. Willet L. Moretz, Swannanoa, N. C.
J. B. Starnes, Morehead City, N. C.
Mrs. Fannie Swindell, Arapahoe, N. C.
G.T.A.'s, Mrs. Geo. Wilson, Bailey, N. C.
Mrs. D. O. Wilder, Zebulon, N. C.
Mrs. Howard Ambrose, Creswell, N. C.
Mrs. Corbett Morris, Vanceboro, N. C.

JUST SO SHE STARTS SOON

A young girl said to her mother just after a whitehaired visitor left the home: "If I could be such an old lady as that—so beautiful, serene, sweet, a lovable—I should not mind growing old."

The discerning and keen-witted mother replied:

"Well, if you want to be that kind old lady, you'd better begin making it right now. She doesn't strike me as a piece of work that was done in a hurry. It has taken a long time to make her what she is. If you are going to paint that sort of portrait of yourself to leave the world, you'd better be mixing your colors now."—Upward.

"If you cannot go to China

You may go a half a mile;

There are lonesome souls awaiting

One real helpful Christian smile."

Christian Education

W. BURKETTE RAPER, President
Mount Olive College
Mount Olive, North Carolina
Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Building Fund Growing

The building fund of Mount Olive College is rapidly gaining momentum. During the past few weeks, eighteen individuals or organizations have either given or pledged to give \$1,000 during the next five years to the development program of the college, bringing the total membership in the \$1,000 Club to thirty-three.

Many other gifts of smaller amounts are being added to the total almost daily. A goal of \$225,000 in building funds by 1966 has been announced by the Board of Directors. The college hopes to receive an additional \$500,000 by 1971, bringing the total for building purposes to \$725,000 for the ten-year period.

January, 1963, has been set as the target date to begin construction of the first building on the new campus. The overall goal calls for complete relocation on the new campus by 1971 with provisions for 500 students.

Membership in the \$1,000 Club is open to individuals, churches, Sunday schools, leagues, or other organizations wishing to invest \$1,000 in the development program of Mount Olive College during the next five years. Investment may be made monthly, quarterly, annually, or in a lump sum.

Building fund gifts are to be in addition to regular support for general operation.

Those joining the \$1,000 Club thus far are:

The Reverend and Mrs. S. A. Smith, Beulaville

The Reverend and Mrs. J. C. Griffin, Bridgeton

Eastern Woman's Auxiliary Convention

Central Woman's Auxiliary Convention

Western Woman's Auxiliary Convention

Miss Verdie Davenport, Deep Run

Mr. and Mrs. Woodrow McCoy, Cove City

Mr. and Mrs. T. A. Taylor, Sea Level

Mount Olive Free Will Baptist Church, Mount Olive

State of Mrs. May Rouse, Dudley

Mr. and Mrs. C. J. Banks, Trenton

The Reverend and Mrs. Walter Jernigan, Bladenboro

Fifth Eastern Union Meeting
Sunday School of the First Free Will Baptist Church, Wilson

Little Rock Church, Lucama

Hull Road Church, Snow Hill

Fifth Eastern Sunday School Convention

Saint Mary's Free Will Baptist Church, (Western Conference)

Mr. and Mrs. E. J. Cassick, Greenville

Mr. and Mrs. Earl H. Holton, Vandemere

Dr. and Mrs. Roy C. O'Donnell, Mount Olive

Mr. and Mrs. E. L. Jones, Walstonburg

Mr. and Mrs. C. J. Harris, Greenville

Mr. and Mrs. W. P. Grant, Goldsboro

Mr. and Mrs. J. R. Davenport, Deep Run

Reedy Branch Free Will Baptist Church, Winterville

Dr. C. C. Henderson, Mount Olive

Mrs. Victoria A. Watson, Kenly

Mrs. Ruth Askew, Snow Hill

C. Ed Worley, Goldsboro

Fourth Central Sunday School and Auxiliary Convention

Calypso Plywood Company

Pleasant Grove Free Will Baptist Church, Pikeville

Bible Alphabet of Favorite Verses

"As ye have therefore received Christ Jesus the Lord, so walk ye in him" (Col. 2:6).

"Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48).

"Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28).

"Doth a fountain send forth at the same place sweet water and bitter?" (James 3:11).

"Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name" (Ps. 100:4).

"For the Son of man is come to seek and to save that which was lost" (Luke 19:10).

"Give us this day our daily bread" (Matt. 6:11).

"Honour thy father and thy mother:

that thy days may be long upon the land which the Lord thy God giveth thee" (Exod. 20:12).

"In the beginning God created the heaven and the earth" (Gen. 1:1).

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

"Known unto God are all his works from the beginning of the world" (Acts 15:18).

"Like as a father pitieth his children, so the Lord pitieth them that fear him" (Ps. 103:13).

"My help cometh from the Lord, which made heaven and earth" (Ps. 121:2).

"Now ye are clean through the word which I have spoken unto you" (John 15:3).

"Open thou mine eyes, that I may behold wondrous things out of thy law" (Ps. 119:18).

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27).

"Quench not the Spirit" (1 Thess. 5:19).

"Rejoicing in hope; patient in tribulation; continuing instant in prayer" (Rom. 12:12).

"Seek ye the Lord while he may be found, call ye upon him while he is near" (Is. 55:6).

"Thanks be unto God for his unspeakable gift" (II Cor. 9:15).

"Understanding is a wellspring of life unto him that hath it: but the instruction of fools is folly" (Prov. 16:22).

"Verily, verily, I say unto you, He that believeth on me hath everlasting life" (John 6:47).

"Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak" (Mark 14:38).

"Ye are my friends, if ye do whatsoever I command you" (John 15:14).

"Zion heard, and was glad; and the daughters of Judah rejoiced because of thy judgments, O Lord" (Ps. 97:8).

—Compiled by Esther B. Snavelly.

"Jealousy inspires every murder; in fact, every outrageous deed ever committed is caused, directly or indirectly, by jealousy. 'Jealousy is the rage of man.'"—Selected.

Questions & Answers on the Bible

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: I have heard it said that there were nine gifts of the Spirit, and by some that they belong to all Christians of this age while others say some of them were not. What are they and what is your opinion as to whom they apply? *Noro Jones, Illinois*

Answer: I guess what you have reference to is found in "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will" (1 Corinthians 12:8-11). These seem to apply to us of this whole age. However, when it comes to the latter two it seems to me that such gifts have special application to missionaries for a constructive purpose.

I read once, and at the present have forgotten where, of a poor ignorant woman, who took in washing for a living and gave most of her scanty income for the spreading of the gospel in the far-away places where the people have never heard before. This became the concern of many members of the congregation to which she belonged. They spoke to her about reserving more of her living for her own comforts but to no avail. Finally one day she arose in the congregation and announced her call to go to a backward fierce tribe of people in Africa, but the church would hear none of such nonsense. They would not think of allowing a person so simple as she was to go to carry the gospel where she knew no one and did not know the language, much less sending and supporting her. Some months later while she planned and saved of her own meager income to go, the church that was greatly concerned, heard of a doctor that was about ready to go to this heathen tribe as its first missionary. With this information concerned members approached the doc-

tor to know if he would accept as a servant this poor woman's service if they paid her expenses. This was done because they thought that zeal was all she had to offer as a missionary, but as a servant they had no doubt but that she would be of help to the worthy doctor. They gave as their main reason for not wanting this woman to go that she could never learn the language and therefore would be at a loss among those with so strange a tongue. She was willing to accept the arrangement if only she would be allowed to tell the story of Jesus. This she was promised. She went and immediately joined native servants in doing the doctor's housework and other menial chores. Without an incredibly short time she could freely converse with the native house servants in their own language and in only a few short months had won them all to her Lord and Saviour. From this time on she both acted as the doctor's interpreter, and went far and wide among the natives gaining both their confidence and close friendship. The doctor, though successful in his field of endeavor, never was able to communicate with the natives except through an interpreter.

This age, I believe, is still the age of miracles and God will, through His dedicated servants, continue to perform them where, when, and through whom this is necessary to propagate the gospel to every creature of every tribe and tongue. God is going to propagate His gospel through His servants of this present age to the whole world if it requires His by passing all the conventional means the present church has provided in order to do this.

The great denominations and the so-called churches with their huge programs, formalism, and facilities including a highly educated ministry may be set aside while God carries out His plan of the age. "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen" (Matthew 28:18-20).

"And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice" (Genesis 22:18). "That thy way may be known upon earth, thy saving health among all nations" (Psalm 67:2). "The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God" (Isaiah 52:10). "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Luke 24:47). "They lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith; and he maketh it a god: they fall down, yea, they worship" (Isaiah 46:6). "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions" (Joel 2:28). "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matthew 24:14).

Most prophet scholars of high repute that I have heard say that they think the gospel must be preached to all creatures in a single generation. There are many modern means such as radio, television, phonographs, etc., but after all it seems that reading is quite necessary in the full propagation of the gospel, for that up-to-date way is the best means by which all things God has taught us may be taught. So then we are still faced with the great language barrier, but with each passing day this obstacle is being hammered at by the faithful translators. I think that like there is a sense in which this age experienced the former rains in its genesis so also it will have the latter rains of God's special grace in the end.

Yes, a revival of great proportions, will come in this age and there will be some similar experiences that mark the end such as those that were manifested in its beginning. I believe that instead of all that it thought of or referred to as the church will know little or nothing of it because that is a decadent church. Just as there have been many phonies to follow the real Pentecost, so probably there will be many of these to precede the latter (rains) revival. "Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree

(continued on page sixteen)

NOTES

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QUOTES



By J. C. Griffin

SIN OF COMMISSION

Last week we talked about sin. Most-ly we wrote about the sin of omission, but God is displeased when sin dominates the life of any individual. Sin is a transgression of God's law, whether it is by omission or commission. God hates sin.

"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law" (1 John 3:4).

"And ye know that he manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him" (1 John 3:5, 6), *King James Version*. The Standard Edition as revised in 1901 says, "Every one that doeth sin doeth also lawlessness. And ye know that he was manifested to take away sins; and in him is no sin. Whosoever abideth him sinneth not; whosoever that sinneth hath not seen him, neither knoweth him."

May we notice the verbs *abideth* and *sinneth*. To abide means where we stay. I abide in Bridgeton at the present. When we are living in Christ, we are not practicing sin. We are not running after sinful things, however, Christ gave to us the understanding in the fifteenth chapter of the Gospel according to John that there was a possibility of changing our abiding place.

May we notice: "Now ye are clean through the word that I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned" (John 15:3-6).

Notice that we must abide (stay) in Christ to keep from committing sin. If a man's temper runs away with good

sense and he wishes something bad, or curses, his mind is not in Christ. If a man speaks destructively in criticizing his fellow man, he is not in the Spirit of Christ. If a man bears false witness against his brother in the church, he has to depart from the fellowship of Christ. We cannot abide in Christ with a lie on our lips. When we slander the good name of a person or an institution, we have to forsake the Spirit of Christ. When these things abound in our life, we have to depart from Christ.

CAN WE GET BACK IN FELLOWSHIP WITH CHRIST?

Yes, God has left the way open for us to get back into Christ and have sweet fellowship with Christ and with the one that we have slandered. Here it is, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

Generally when there is any trouble in the family of God it is because someone has left off the Spirit of Christ. Instead of abiding in Christ and letting Christ abide in him, he slips out and has a talk with Satan. The Satan that deceived Eve led Adam to commit sin against God, and brought death to the human family; therefore, a false rumor gets going like a snowball and the further it rolls the larger it gets and a great stir of confusion rolls up. God says: "For God is not the author of confusion, but of peace, as in all churches of the saints" (1 Corinthians 14:33). Human beings are subject to believe a lie of Satan rather than to obey the truth of God. Deception in the life of Eve brought this death about and then deceived the man, who said when God had found them, "The woman that You gave me did eat and gave to me." Thus, Adam laid the blame on God for giving him the woman. But Satan brought sin into the world by deceiving Eve and Satan has kept sin in the world and will keep it here until the seed of the woman bruises his head.

THE SIN OF HATRED

Perhaps the sin of hatred causes more trouble than any other sin. "Whosoever hateth his brother is a murderer. Notice that John says *brother*, not his neighbor, nor his enemy but brother, and ye know that no murderer hath eternal life abiding in him. Again we say abiding means staying. Eternal life may have been there at one time but when the spirit of hatred takes over, Christ is crowded out. God says this can be.

JOHN FURTHER SAYS

"If a man say, I love God, and hateth

his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also" (1 John 4:20).

OUR FELLOWSHIP WITH CHRIST

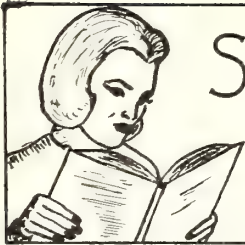
If it were not for the grace of God and His eternal watchcare, we would be forever lost, but we are told: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. And hereby we do know that we do know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily, is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked" (1 John 2:1-6).

Notice Verse 3 says: *And hereby we do know that we know Him, if we keep His commandments*. May we notice one of the strongest commandments of Christ. "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another" (John 13:34). Jesus spoke these words and said in Verse 35, "By this shall all men know that ye are my disciples, if ye have love one to another."

But in the face of these commandments a great many sing, "O How I Love Jesus."

No wonder James wrote: "But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren these things ought not so to be" (James 3:8-10).

I preach against sin, all kinds of sin. People who know me know that I do not compromise with sin. I can say with Billy Sunday, who said, "What the devil stands for I am against; and what God stands for I am for." I am preaching to a full-time church—a church that I have served more than any other church among the 28 that I have served as pastor, some for two years at the time, but in all, I am serving out, or on my twentieth year in all at different periods. God is blessing in a great way. This is not bragging, I have only one to brag on and that is my Lord and Saviour.



STORIES for our BOYS and GIRLS



Becky Loring and the White Wilderness

BECKY had thought it would be wonderful to visit her missionary uncle and aunt in Alaska. Now she wasn't so sure. For some reason she couldn't understand, her cousin Linda didn't seem to like her. Oh, it wasn't in anything Linda said! No . . . it was more in the way she acted.

Linda had eyes the color of the sky, and her long blond hair hung halfway to her waist. Sometimes Linda caught her hair back in a gay ribbon, and Becky thought she was truly beautiful.

"Are we still going for that ride, Linda?" Becky asked. "I can hardly wait to meet your Eskimo friends! Do you think they'll like me?"

That strange look was back on Linda's face. "Okay, Becky. If we hurry, we can be back for lunch."

The girls struggled into fur-lined clothing, pulling their parkas snug.

Taking the horse, the girls started out on the sled. Linda had said the trip was only two miles.

"What are the names of your friends?" Becky asked.

Linda shrugged. "Oh, there's Konak and his sister, Paomgak. They have a little sister, Kango. We'll only visit the one family today."

"Are they a Christian family, Linda?"

"Paomgak and her mother have accepted Jesus. Maybe before long the rest of the family will too."

They were just skimming the edge of the frozen sea when the horse, Little Fellow, suddenly slipped and fell. The sled overturned and the two girls were thrown quickly to one side. The next instant Little Fellow was going in a brisk gallop away from them, the overturned sled wobbling along behind.

"Linda!" Becky scrambled to her feet and brushed off the snow. "Linda, the horse—!"

But Linda had made a grab for her ankle, groaning in pain. "Oh, Becky, what're we going to do now? I know I've sprained my ankle, and Little Fellow is gone!"

"Can you walk?"

Linda tried to put her weight on her right foot but sat back down quickly. "Becky, you'll have to see if Little Fellow has stopped. I'm sure he hasn't gone very far."

Becky helped her cousin to be comfortable and then started out alone. She followed the horse's tracks. It was snowing again, and soon they would be erased. After a few minutes, Becky realized that Little Fellow's tracks had been lost. The snow was swirling, and the wind howling. A feeling of fear clutched at Becky's heart.

"Lord, Jesus, it's up to You now. I need You to help me and show me what to do."

She turned around. Which way led back to Linda? Everywhere she looked was white and frozen. Which way?

She had walked a dozen steps when there came a whisper of sound.

A moment later a team of huskies had stopped at her side and a boy was frowning at her from a sled.

"Oh, please!" Becky cried. "I need help right away!"

The boy seemed puzzled. "You not girl with yellow hair!"

Becky understood at once. "Oh, you mean Linda! Quickly Becky told the Eskimo boy what had happened.

"Konak will help," he said. He waited for her to get on the sled and then gave a sharp command to the dogs. They were off at once, straining ahead through the snow. To Becky it was like a dream.

Konak found Linda without the least bit of trouble, and together they got her back to the house. Konak stood grinning. "I find Little Fellow! You no worry, Golden Girl."

Becky looked at Linda—Golden Girl. Was that what her Eskimo friends called her? Then they must like Linda very much.

Linda's mother soaked the sprained ankle in hot water and then bandaged it firmly. It was swollen but would be fine in a few days. Then Becky and Linda were left alone.

"Thanks for getting help, Becky. I was afraid you might get lost and I'd freeze to death."

"I guess you know I didn't get help. Not really." She plopped down on the side of Linda's bed. "The Lord sent help to both of us."

Linda bowed her head. A glistening tear rolled down one cheek. "You're so good, Becky! How can you go on being so nice to me when—when I've treated you like I have?"

Becky hesitated. "What do you mean, Linda?"

Linda swallowed. Her bright gold hair fell about her face like a lovely frame. "Don't you know? You heard what Konak called me. All the kids here call me that. They're all so dark—black hair and eyes. And I'm so light and all. I—I've loved every bit of their attention! When you came, I was afraid they would turn their attention to you. I was just plain jealous, Becky. I don't see how you can forgive me."

Becky smiled. "It's easy, Linda, when you have Jesus in your heart."

Linda looked up. "Thanks, Becky. And I'm going to ask Him to forgive me too."—My Pleasure.

WHY THE DOG BARKED

Some people take pleasure in finding fault with those who are busy for God and others. A boy hitched his dog to a lawn mower. Frequently the dog stopped pulling to bark at the passers-by. The boy would say, "Don't mind the dog. He is just barking for an excuse to rest. It is easier to bark than to pull this mower!" It is easier for faultfinders to criticize others than to help others.—Rev. Walter B. Knight.

GOD WILL MAKE EVERYTHING RIGHT

Three Doolittle flyers were shot down over Japan during World War II. They were captured and sentenced to death. Before his death, one of them wrote a letter to his loved ones. The letter said in part: "Don't let this get you down. Just remember God will make everything right. I'll see you all again in the hereafter. My faith in God is complete. I am unafraid!"—Rev. Walter B. Knight

MARY LONDON

(Continued from page five)

answered, a feminine voice said, "Just a moment, Mrs. London." Then a click, and she heard, "Mrs. London, this is Dr. Whitman at Lakeview Hospital. There's been an accident, Mrs. London. Your son Peter is here. Can you come?"

Stunned, the usually poised woman sprang to her room, ran a brush through her hair, grabbed the keys, and dashed to her car. She covered the miles in record time, questions coming that she wished she'd had presence of mind enough to ask the doctor—"Where was Fred?" "Why hadn't he called?" "What kind of accident?"

Bravely Mary stepped to the desk, learned the child's location, and at his door met a sober-faced nurse, who walked with her to the bed. There, bandaged almost completely, lay her baby. Was there nothing she could do? She wanted to raise an anguished cry. Instead she asked, "Where is my husband?"

"Mr. London was injured, too, Mrs. London, but he'll be all right. He should be in here any minute. Won't you be seated?"

Mary sat, burying her head in her hands, her world shattered. The darling of the family—"We can't lose him," she groaned. Then Fred, with head bandaged and an eye capped, moved into the room, appearing shaken and weak.

Rushing to him, Mary grasped his hands, pressed a kiss on his pale lips, and cried, "How are you, darling? What happened?"

Fred recounted how a truck's brakes had gone bad, and that before the driver could bring the vehicle to a halt it had slammed into their car and knocked it over, little Pete pinned beneath. "His condition's grave," said the father solemnly. He himself might be hospitalized a day or two.

For once in her life Mary London could do absolutely nothing. The frustration of it remained even after she returned home to see that everything there was under control. Though heartbroken over Petie and Daddy, when Mariann expressed confidence in God, Fritz freely concurred, and the twins dried their tears.

This irritated their mother. One had to solve his problems; not throw them off on another, she believed.

Back at the hospital Mary found her husband in bed and miserable. As for the little one, the physician insisted that "where there is life there is hope." Mary

would stay for the night, giving her another worry, for her children had never before spent a night without at least one of the parents.

Sitting alone in the dim light, Mary found little to do outside an occasional visit in her husband's room. When he finally fell asleep, she began to feel utterly helpless. Her thoughts ran to home, the children, and their childish faith. Of course, they were young; they'd learn some day that we are victims of chance. She must bolster her courage. But, with what?

The nurse's grim expression? The doctor's grave concern? The thin thread of the little life? What anchor had she? "Anchor?" Why, that's what Mariann kept singing about yesterday as she dusted. Mary readily recalled, "We have an anchor that keeps the soul steadfast and sure while the billows roll."

"What is the anchor?" she wondered. "How do you anchor to God?" Such were her thoughts. She dozed occasionally, waking at the slightest sound. Finally she must have fallen into deep sleep, for when she opened her eyes, morning flooded the room and Mariann stood before her.

"Darling," Mary cried, "I'm so glad you're here. How's everything?"

"O. K.," the girl replied. "I woke up early, and wanted to come right over. Left soon as I could. I'll go to school from here. I'd rather stay, but we're having an exam."

Mary searched the sweet face for signs of despair, but found none. Child faith, she told herself; a dream world of unreality, from which maturing years would bring release, she concluded, when Fred shuffled into the room.

"Lot better," he responded to their inquiries, "but stiff. Got a bunch of sore spots." Then turning to his daughter, he beamed, "Seeing you sure gives me a lift, honey." Mary felt as if Mariann manifested more concern right now for her parents than for the child. "Should they—mature and successful—have to learn from her?" she asked herself incredulously.

"I don't know about Petie's condition," Mariann confessed, "but I trust Jesus." She had witnessed before, but never under such stress. When she had finished and dried her tears, her smile appeared more radiant than ever.

In fact, it proved provoking. "Mariann is old enough," Mary reasoned, "to act like a normal person." But another sound at the door just then turned all eyes in that direction, to find Pastor Lynn coming in. Mariann had phoned

him last night, she said, about the accident.

The minister soon introduced the gospel, pointing out at the same time the absurdity of life without Christ. Mary, uncomfortable, was glad he didn't make it too personal. After he left, having assured them of his prayers, Mary and her husband sat in silence, heads bowed. A moment later Mariann kissed all three good-by and hurried off to school.

"She's got something," Fred told his wife. "The children's God seems to have quite a grip on them."

"I'd be tempted to envy them were the whole thing not so naive," Mary admitted.

Tension found relief in Mariann's return during lunch hour. Shortly after, the nurse came in, lifted Peter's wrist, looked intently, gently laid it down, and hurried out. In a moment she returned, following Dr. Whitman. He, too, held the child's wrist momentarily, replaced it, quickly applied his stethoscope to the little chest, then said tenderly, "Yes—he is gone."

With a muffled sob, Mariann dropped to her mother's knees, soon lapsing into, "Oh, Father, help us. I won't question. Thank You for grace." Then, "Mommie," she cried through tears, "it's all right. Some day God'll tell us why." Mary, Fred, and the nurse all sensed a strange power in the teen-ager.

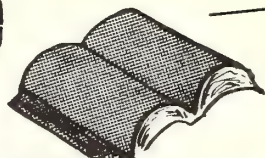
Three days later Mary and her husband listened once more to the story of God's great love and victory in Christ. Sitting close to the small casket, they heard, "Before we lay little Peter to rest, you may open your hearts and pass out of death into life, out of loss into eternal gain, out of grief into the joy of the Lord."

Suddenly Mary felt her husband's hand tighten on hers. Then drawing her close, he stammeringly whispered, "Let's—take—Him." Mary acceded at once with a quiet, tremulous, "Yes."

The service became a revival, several going to their knees in brokenness. Again the minister explained man's need, God's remedy, and Christ's victory. The day went down in the community as one of the greatest, soon sparking revival in surrounding areas, Mary London one of its most radiant exponents.

As she reached out to others as foolish as she had been, she felt the tug of a little hand sweetly compelling her love, devotion, and service. She knew God had wisely created the emptiness to bring in His overwhelming fullness.

And now the community envies Mary's family more than ever—*Gospel Herald*.



The Christian Use of the Lord's Day

(Lesson for February 4)

Lesson: Exodus 20:8-11; Mark 2:23—3:6
Golden Text: Exodus 20:8

I. INTRODUCTION

The human body is so made that it requires a certain amount of exercise, a prescribed amount of rest in sleep, and a change in its regular routine at certain intervals, if it is to function as it should. God knew this; therefore, He prescribed that, in addition to vocational work during six days and approximately eight hours of sleep each night, the body could get its recuperation by a change of routine on the seventh day of the week. Furthermore, God also made man spiritually so that he would require communion and fellowship with God for his spiritual being to remain healthy and in a state of growth. Thus, God ordained that man should keep the seventh day holy by rest from his labors and by worship of God in company with other believers. Out of this divine ordination has grown the whole system of worship in which Christians engage on Sundays.—*The Bible Student* (F.W.B.).

II. HINTS THAT HELP

1. There are always some "ears of corn" to be plucked on the Lord's pathway (Vs. 23).

2. That which it is really necessary to do it is also lawful to do on the Lord's Day (Vs. 24).

3. The true service of the Lord supercedes the outward requirement of formal worship (Vv. 25, 26).

4. The day of rest was designed to be a blessing, and not a burden (Vs. 27).

5. The service of the Son of man is greater than the service of the Sabbath (Vs. 28).

6. Partially incapacitated worshipers may often be present in the "synagogues" (3:1).

7. Men with malice in their hearts may also be present in religious meetings (3:2).

8. Jesus centered attention upon the

unfortunate man, not to censure, but to cure him (3:3).

9. It is always lawful to do good, even when the bitterest enemies are present and ready to criticize (3:4).

10. The more men criticize the Lord, the more their hearts will be hardened (3:5).

11. "As Jesus did this miracle, He had been filled with sadness; as they saw it, they were filled with madness" (3:6).—*The Bible Expositor*.

III. ADDITIONAL TRUTHS

1. A man will do more in six days with a seventh day given to rest than he will do by devoting the entire seven to labor. Another answer: We need the day for worship, and for going about doing good.

Visiting the Pennsylvania mining country, a man asked why a nearby field was full of mules. The answer was, "The mules work in the mines. They are brought up into the light on Sunday to keep them from going blind." We need the Lord's Day of rest to keep us from going blind spiritually.—*The Standard Lesson Commentary*.

2. There are three words in the Bible which are sometimes confused in the thoughts of the average reader, but which have specific significance and should thus be kept clearly separated. One word is "Sabbath" which, in the Hebrew method of reckoning time, was the seventh day of the week. By our calendar this would be Saturday. This day was given to the Jews as a day of rest and worship, to denominate them as God's peculiar and separated people. It commemorates the fact of creation, as it is recorded in Genesis.

This law of the Sabbath never was given to the Gentile nations. In Exodus 31:13-17, it is four times stated that this day is specifically committed to and for Israel. Verse 17 says, "It is a sign between Me and the Children of Israel for ever," and it sets them apart from all of the rest of mankind.—*The Bible Expositor*.

3. And now will I discover her lewdness in the sight of her lovers, and none shall deliver her out of mine hand.

I will also cause all her mirth to cease, her feast days, her new moons, and her

sabbaths, and all her solemn feasts.—Hosea 2:10, 11.

The Jews had the seventh-day Sabbath, the seventh-year Sabbath for their land, and a few special Sabbaths which were to be observed as carefully as the seventh-day Sabbath regardless of what time in the week they occurred. When the Jewish people cried for the blood of the Son of God and had Him nailed to the Cross, they had reached the greatest depth in their sin. The outward observance of the Sabbath would mean nothing until they repented and turned to God, and this is something that the Jews as a nation have never done. The people who would have people observe the seventh-day Sabbath are trying to make God a liar.

4. In the New Testament we read of a new order, and find the Christian Church meeting and worshiping on "the first day of the week." The reason is not far to seek. On this day our Lord Jesus rose from the dead, and thus established the basis of the Church. If Jesus had stayed dead, He would have been forgotten by the end of His century. But the world never can forget the Man who was raised from the dead, bringing to all of our race an assurance of a life to come. So, even as the Jews worshiped God on the Sabbath, and thus were marked as a separated race, so the Christians worship God on Sunday or the first day of the week, and thus are marked as followers of the risen Saviour and Lord. The Sabbath commemorated creation; Sunday attests that Christ is risen.—*Selected*.

5. After the resurrection of Jesus, He never met with His disciples on the Jewish Sabbath for worship, but He did meet with them on the first day of the week. It was on the first day of the week that the Holy Spirit was given, for Pentecost had always come on that day. The first day is mentioned in Acts 20:7 and 1 Corinthians 16:2. When John wrote Revelation it had come to be known as the Lord's Day. See Revelation 1:10.

6. "Sunday is the day on which we hold common assembly," wrote Justin Martyr back in 140 A. D., "because it is the day on which God wrought a change in the darkness and made the light appear, and Jesus Christ on the same day rose from the dead."

Sometimes about 3:15 A. D., Constantine the Great became emperor of the Roman Empire, and he made Christianity the official religion of the empire. Next a law was enacted requiring everyone to abstain from doing manual labor on the Lord's Day, or Sunday, unless absolutely necessary. Jews, for example, could ob-

serve Saturday if they wished, but they must also refrain from working on Sundays. People could observe any day their religion called for but they were required to forego labor on Sundays also.

7. Some false teachers claim that Constantine the Great changed the Sabbath from the seventh day to the first day of the week, at the instigation of the church, but this is untrue. Christians had observed the first day since the resurrection of Christ, but after Constantine's decree all peoples, both Christian and non-Christian, were required to stop work on Sundays. All our quarterlies have splendid helps on observing the Lord's Day and you will profit by using them prayerfully.

Watchman, What of the Night?

(continued from page four)

God's morning appeal for man to respond to His offer of companionship. The night presents to us, His judgment, awful anger, heavy inflictions, and can also be seen in Cross and Resurrection. The Cross of Christ tells us of God's attitude and disposition toward the rebellion of man. Christ took our place before that onslaught, and absorbed it into Himself for those who by faith have identified themselves with His passion.

Notice the order in which they are presented: The morning comes first. Morning, fresh, clear, dewy, bracing, beautiful, comes first. So in the history of men, the church, nations, the world also. Morning spells opportunity. In the day you can meet God, and bind yourself to Him in eternal fellowship, but the night is coming. The night of the soul—death; it comes to all. But there is a vast difference between death in Christ and out of Christ. He who dies in Christ comes into eternal day; he who dies out of Christ, is cast into eternal outer darkness! Come to Christ while it is called today, for the night cometh. Come penitently, believingly now!

•

"Reader, remember it is not all of life to live, nor is it all of death to die, but after this the judgment."

•

He that laughs at me today will have somebody to laugh at him tomorrow.—Seneca.

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

Thy word is a lamp unto my feet, and a light unto my path (PSALM 119:105).

MAN VERSUS GOD

"Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; With good will doing service, as to the Lord, and not to men: Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free" (Ephesians 6:5-8).

We are living in a day when we are more interested in having our own way, and in doing and saying the things which please those about us and ourselves, more than looking out for God's way and the things which please Him regardless of what may be the outcome. I have selected a poem for this week's meditation which I believe gives us a message vital to the condition we are witnessing.

WHAT PLEASETH GOD

What pleaseth God with joy receive;
Though storm-winds rage and billows
 heave,
And earth's foundations all be rent,
Be comforted; to thee is sent
 What pleaseth God.

God's will is best; to this resign,
How sweetly rests the weary mind!
Seek, then, this blessed conformity,
Desiring but to do and be
 What pleaseth God.

God's thoughts are wisest; human
 schemes
Are vain delusions, idle dreams;
Our purposes are frail and weak;
With earthly mind we seldom seek
 What pleaseth God.

God is the holiest; and his ways
Are full of kindness, truth, and grace;
His blessing crowns our earnest prayer,
While worldlings scorn, and little care
 What pleaseth God.

God's is the truest heart; his love
Nor time, nor life, nor death, can move;
To those his mercies daily flow,
Whose chief concern it is to know
 What pleaseth God.

Omnipotent he reigns on high
And watcheth o'er thy destiny;
While sea, and earth, and air produce
For daily pleasure, daily use,
 What pleaseth God.

He loves his sheep, and when they stray
He leads them back to wisdom's way;
Their faithless, wandering hearts to turn,
Gently chastising, till they learn
 What pleaseth God.

He knows our every need, and grants
A rich supply to all our wants;
No good withholds from those whose
 mind
Is bent with earnest zeal to find
 What pleaseth God.

Then let the world, with stubborn will,
Its earth-born pleasures follow still;
Be this, my soul, thy constant aim,
Thy riches, honor, glory, fame,
 What pleaseth God.

Should care and grief thy portion be,
To thy strong refuge ever flee;
For all his creatures but perform,
In peace and tumult, calm and storm,
 What pleaseth God.

Faith lays her hand on God's rich grace,
And hope gives patience for the race;
These virtues in thy heart enshrined,
Thy portion thou wilt surely find,
 What pleaseth God.

In heaven thy glorious portion is;
There is thy throne, thy crown, thy bliss;
There shalt thou taste, and hear, and see,
There shalt thou ever do and be,
 What pleaseth God.

—Paul Gerhardt.

"And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment" (1 John 3:22, 23).

Questions & Answers

(continued from page ten)

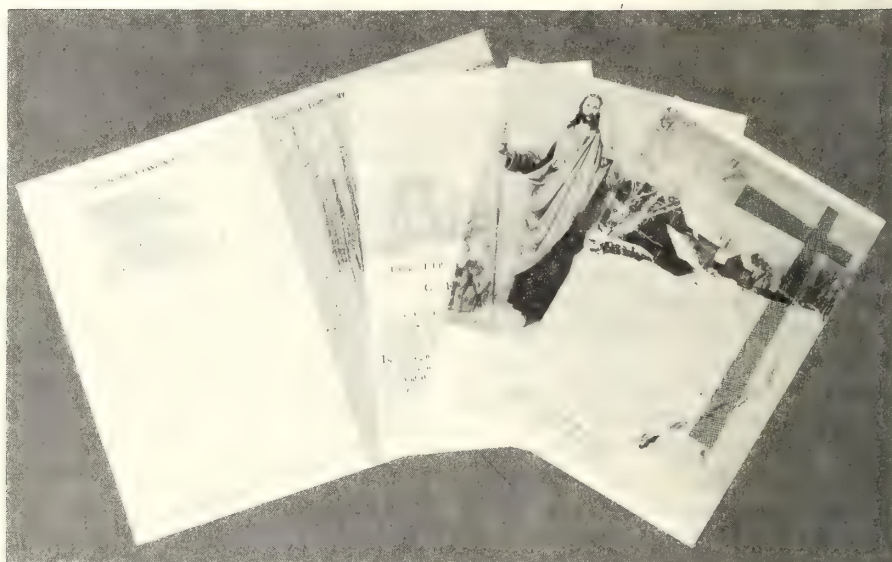
bearth her fruit, the fig tree and the vine do yield their strength. Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. And the floors shall be full of wheat, and the fats shall overflow with wine and oil. And I will restore to you the years that the locusts hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you. And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed. And ye shall know that I am in the midst of Israel, and that I am the LORD your God, and none else: and my people shall never be ashamed. And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit" (Joel 2:22-29). Compare with this "But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy" (Acts 2:16-18).

If you will now go to and read the Book of Revelation you may in it see that there was only a partial fulfillment of Joel's prophecy in what happened and is recorded in the Book of Acts, therefore, may it not be that Bible scholars who think the latter rain of this age is yet future, and may it not be that in such a revival, one like Pentecost, that there will be on the part of the Holy Spirit a disregard for and overcoming of the great language barrier. I conceive of such a possibility. Peter and John were referred to by their enemies, who of

course were the enemies of the gospel, as "ignorant and unlearned men" and yet in spite of the public's opinion the Holy Spirit caused the 120 disciples upon whom the Holy Ghost came at Pentecost, the appointed time for His coming, to so speak that those of all languages of the earth that were then in Jerusalem to hear and understand, as though what they said had been in their own tongue.

"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language" (Acts 2:4-6).

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the Free Will Baptist

Ayden, North Carolina, Wednesday, January 31, 1962

PHOTO BY EWING GALLOWAY



EDITORIAL

A CHURCH PROPERTY CASE

Occasionally we come across an item in some other denominational periodical that fits so well into some of our Free Will Baptist problems that we feel they are worthy to pass on to our readers. We read a most interesting editorial in the January 27 issue of the "Biblical Recorder," which seems quite appropriate at this time:

"A court decision similar to the one rendered in the North Rocky Mount dispute has been handed down by the Appellate Court of Illinois at Springfield.

"The dispute in Illinois, dating back to 1954, was between the American Baptist Convention and the Conservative Baptist Association. The church involved was the Normal Baptist Church. The court awarded church property to the 'loyal minority,' in this case the American Baptist group. The Conservative Baptists are expected to appeal to the Illinois Supreme Court.

"The Appellate Court decision said in part:

"In controversies of this kind, the rule in Illinois, which is in accord with the almost universal rule, is that a majority of the membership of an independent and autonomous church may not, as against a faithful minority, divert the property of that church to another denomination, or to the support of doctrines, usages, customs, principles, and practices radically . . . opposed . . . to the principles and practices . . . recognized and accepted by both factions before the schism arose, for in such event the real identity of the church is no longer lodged with the majority group, but rests with the minority . . .

"After reviewing Baptist doctrine and noting the statement of belief required of members (on threat of exclusion) adopted by the Normal Church at the time of affiliation with the Conservative Baptist Association, the Court determined that the CBA 'is a separated and distinct organization of Baptists growing out of differences of beliefs and doctrines.'

"An interesting commentary on the case by William H. Rhoades, secretary of the American Baptist Home Mission Societies, is printed in the "Crusader":

"Increasingly there is an acceptance of the law that when a church splits, the property and assets belong to that segment of the church, majority or minority, which most nearly represents the character and faith of the church prior to its split. It is at this point that the preceding line of reasoning relating to associational affiliations becomes important. I know that there are many purists in the Baptist faith who find themselves substantially distressed by the possible projection of this whole line of reasoning. At first glance there seems to be a limitation on the right of a local church to choose its affiliation in accordance with decisions reached by the majority or so-called democratic process. At this point I differentiate very sharply between the church as such and the property which it holds. There is no question, I think, but what a church has a right to affiliate or disaffiliate as it may determine through normal democratic processes. This is an entirely dif-

ferent matter from its right to go off with property or assets which presumably have been accumulated during such time as its affiliation have commended it and its entire program to its constituency. In other words, past donors have contributed capital assets on an assumption that they were to be used in accord with the accepted program and affiliation of the church at the time they were given. This establishes in a sense a quasitrust and to divert the property to other affiliations means no more or less than the fact that the intended usages of the donor for the property he gave the church in the first place have been thwarted."

Whether many of our denominational leaders will admit it or not, our present denominational strife centers around the Edgemont Church dispute of Durham County, North Carolina. As so clearly defined in the editorial above, it is not a matter of majority or minority. It is a matter of who is the true church as based upon the usual customs, practices, usages, and doctrines.

Some have gone so far as to say that the majority is always right. We have discussed this matter before, pointing out that the majority rule does not overrule the rights of the minority.

Most of the trouble in North Carolina has come about because of those who are opposed to our policies, as well as our enterprises. It is not of recent origin, for we can well remember some of the conversations we heard pertaining to North Carolina. We realize that the matter is not yet settled, and only time will tell. At least one good thing can be seen, and perhaps will prove even more true in the coming months, there has been a purging which has strengthened Original Free Will Baptists in North Carolina.

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THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

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How To Read

The Bible

ONE DAY, just after I had accepted Christ as my Saviour, a personal worker stepped up to me and asked me to loan him my Bible. I did so. He turned to the flyleaf and wrote these words: "This Book will keep you from sin, or sin will keep you from this book."

Sin and the Book cannot co-exist. You will either give up one or the other. If you read the Word of God, you will turn away from sin. If you indulge in sin, you will have no appetite for the Book.

KNOW THE AUTHOR

You tell me that the Bible is dry and uninteresting, and that that is why you do not read it. May I say that the reason you find it dry and uninteresting is because you do not know the Author. You may have met the Author, but you have not become acquainted with Him. Once you really know Him, you will enjoy everything that has come from Him.

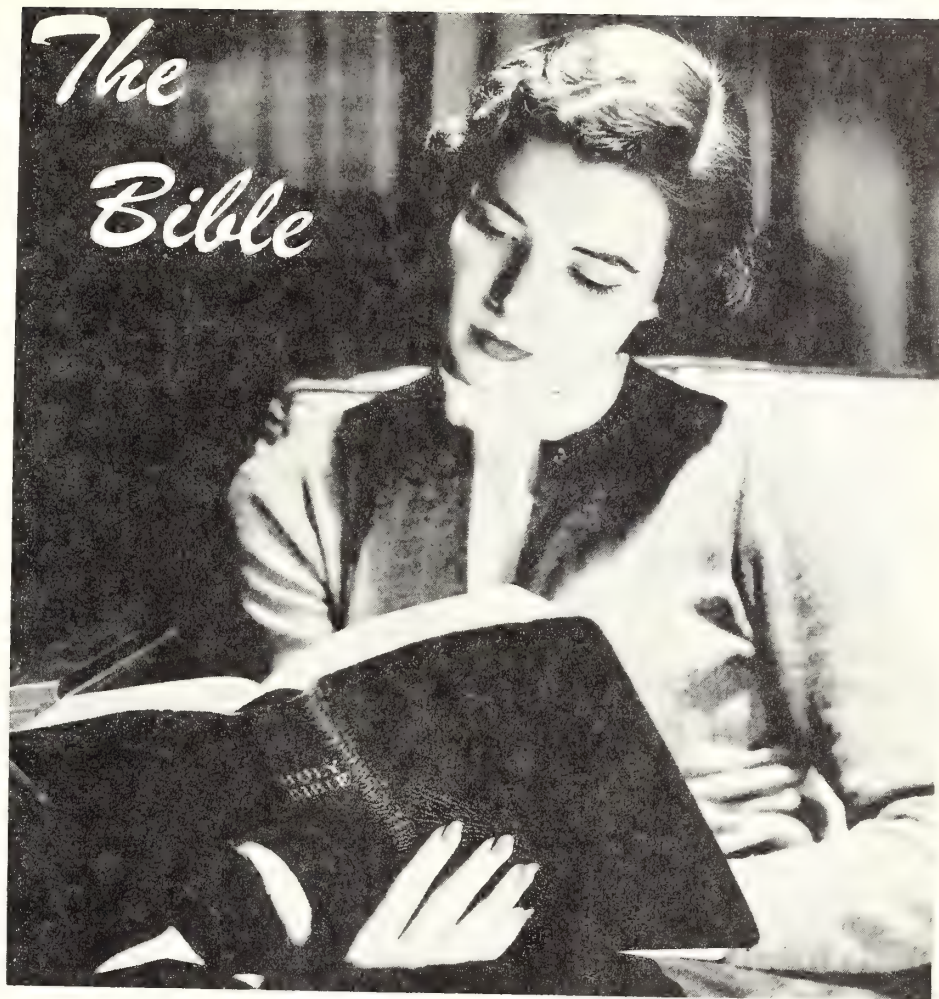
There was one time a young woman who tried to read a book of poems. She found them so dry and uninteresting, however, that she threw them aside. Later on she met the young man who had written them and fell in love with him. Then once again she picked up the book of poems, and this time, to her utter amazement and astonishment, she found them the most interesting poems she had ever read in her life. What made the difference? They were still the same dry poems they had been before. The difference was in her, not in the poems. She had now met the author, and as she read them she thought of him.

So will it be with you. If you know the Author, the Lord Jesus Christ, you will revel in His Word. It will mean more to you than any other book. The more you read it, the more you will want to read it.

The Word of God is not a manmade book. It is supernatural. It has come from God. I can never sound its depths. There is always something new in it—something that I have not seen before. The more I read it, the more I enjoy it. When I read the Old Testament I read about men whom I am going to see one of these days, and so I want to learn all I can about them. Therefore I find the Old Testament fascinating as well as the New.

READ IT DAILY

Moreover, I read it daily, just as the children of Israel gathered the manna



by Oswald J. Smith

daily. You remember, they could not gather sufficient on one day to do for even two days. They had to go out morning by morning and gather it. That is the only way you can nurture your spiritual life. You will have to study the Word daily. God says "day and night" (Joshua 1:8).

AS YOU EAT FISH

Perhaps you do not read the Word of God because you cannot understand it. You come across passages that are beyond your comprehension. My friend, you should read the Bible as you eat fish. Now how do I eat fish? When I come to a bone, do I take up my plate of fish and throw it away just because I have found a bone? Of course not. I pick out the bone, lay it on the side of my plate, and go on eating fish. Then when I come to another bone, I lay it, too, aside and continue eating fish. I am not going to throw my fish away just because I find a bone. Are you going to cast God's Word aside because you come across a passage that you cannot understand?

AS YOU READ A LETTER

I read the Word of God as I read a letter. When I get a letter I do not turn

to the first page and read a paragraph and then put it away. When I read a letter I start at the beginning, and I read through to the end. Thus I know the contents of the letter. There is no other way to read the Word of God.

I start with the first word of Genesis and I read two or three chapters a day until I have read through to the last word of Revelation. Then the next day I go back to the first word of Genesis, and again I read through to the last word of Revelation. How often I have read it I do not know. I have never kept count. But I do know that I have gone through it again and again, reading the entire book from beginning to end. Thus I know something of the contents of the Book. If you really want to know it, you will have to read it like that. You will have to go through it from start to finish. Then you will become familiar with it. Read it, I say, as you would read a letter.

That is how you should read it. And remember, "This Book will keep you from sin, or sin will keep you from this Book." Therefore, "As newborn babes, desire the sincere milk of the Word, that ye may grow thereby" (1 Peter 2:2).

SCOURGE OF THE

THE third World War has already begun. It started before World War II had ended. During the first half of this century we have seen the scourge of communism spread across the face of the earth.

Lenin established Bolshevism with seventeen supporters in 1903. He conquered Russia with 40,000 followers in 1917. Since 1945, 850 million have been added. Today, over one billion people, one-third the population of the earth, are under communism. Compare this with the fact that communism has gained more converts in 50 years than Christianity has in 1,930 years of evangelical zeal. There are only about 900 million Christians in the world today. With communism's present rate of conquest, the war will soon be won.

The issue in this war is Christ versus Marx; Christian truth versus Marxian error. Arnold Toynbee defines communism as the "worship of the collective power of man in place of worship of God." Communism is the materialistic, man-centered scourge of this century. It means man-worship. It is atheistic at its core. It has no place for religion. They bring pressure to eliminate all Christian influence in society.

The Church has itself to blame for much of the hostility toward religion. Ponder the soil from which communism emerged, and developed. Call to mind the deadness of the Protestant church of Marx's day. Do not overlook the reactionary, exploiting activities of the Roman church of the nineteenth century. Realize again the injustices, the oppression, the totalitarianism, the autocratic rule of organized religion in Marx's day. It is true that a few churches are still allowed to exist in Communist countries . . . probably for propaganda purposes. But, its message has been devitalized, its life muzzled, its outreach terminated. It has no place of power or prestige. It is barely tolerated. In China, where evangelical missionaries by the thousands labored for hundreds of years, the church has been penetrated, captured, and defiled. There were 400,000 Christians in North Korea before that conflict. Today, there is not one pastor, not one functioning church.

Communism is the most cleverly devised weapon Satan has ever used in his age-long conflict with God. Its emergence

at this hour in history is most significant, especially in the light of prophecy. We are living in the most challenging age in the history of the world. Never in history has the goal of world-wide gospel witness been so attainable. Satan knows this and he is using communism, as no other force in the past, to hinder missionary advance.

The communists have one objective; to conquer the world. Lin Shao Chi, vice chairman of the Peoples Republic of China, on Page 39 of his book "How to Be a Good Communist" says, "What is the most fundamental and common duty of us Communist Party members? As everybody knows, it is to establish communism, to transform the present world into a communist world." Nikita Khrushchev, speaking before the Polish Embassy in Moscow in 1957 said, "Whether you like it or not, history is on our side; we will bury you." And to those who say that communism in Russia today is not true communism, Khrushchev said recently, "Anyone who thinks we have forsaken Marxism-Leninism is crazy. That won't happen until shrimp learn to whistle." What is Marxism-Leninism? To put it briefly, it teaches that there is no God; that men and women are animal devoid of soul and spirit, significant individual value and continuity of life; and that the human animal species has been divided by its economic environment into warring classes and that the basic dynamic of capitalistic society is a state of this class warfare. War is universal! Yet, the communist talks of peace. By his definition, peace is communist world conquest. Since peace is communist conquest, every act that ministers to communist conquest is peaceful. When the armies of the communists advance with tanks, guns, bombs and bayonets, littering the earth with the dead, it is the advance of the forces of peace. Any act that assists communists conquest is by definition good. A lie is not a lie if told in the interest of communism. Anything no matter how terrible, is good if for the promotion of communism.

We are living in an age of deception. The average person is deceived, among other things, into believing that communism breeds in poverty, hunger, social minority problems, labor unions. Communists exploit hunger, poverty and social problems; but its breeding ground in any

Dr. Thomas R. Morris

Goldsboro, North Carolina

country not yet controlled is among students, among the intellectuals, and among religionists—in a battle for the minds of men. Let's look at some communist leaders: Marx, Engels, Lenin, Stalin—poor boys? Only one had a humble beginning: Stalin. But, he had four years of college, at a theological seminary! The leaders in China are Chinese, educated abroad, sons of millionaires. The leaders in this country: Alger Hiss, sitting right next to the president; Harry Dexter White, assistant secretary of the treasury; Frederick Vanderbilt Field and William Remington, sons of millionaires.

During the past few years, we have seen a falling away in the spiritual life of this country as never before. Oh, we have many church members, but that is about all. Club membership at all levels is at an all-time high. Modernism among many religious denominations has taken over. We must never forget that only Christ makes Christians, and Christianity exists only as men obediently come into a saving relationship with him. In pulpits today, there is the ever-present temptation to preach ethical concepts without the root of spiritual facts; to associate social grace with Christian behavior; to dwell on intellectual attainment rather than humble faith; to confuse and distort the gods of this world with the sovereign God of the universe. Many ministers are more adept at reading poetry than quoting Scripture; excited only when raising the church budget. No wonder that the layman has become disappointed and disinterested. If the world is going to be saved, if communism is going to be defeated, all Christians must work. Nothing replaces work. One of the greatest sins of our time is the sin of just taking it easy.

How disparaging it has been to see some religious organizations, magazines, and leaders castigate those Americans who are leading in the crusade against the scourge of communism. Chief target has been the film, "Operation Abolition," which shows the rioting and the events in the hearing room when the House Committee on Un-American Activities conducted hearings in San Francisco last

CENTURY!

ay. This committee has been one of the primary targets of the Communist Party. It set aside one of its outstanding members, Frank Wilkinson, to organize protests wherever the Committee conducted hearings. F. B. I. Director J. Edgar Hoover, has declared, "The Communist Party in San Francisco specifically planned to organize mass demonstrations." The film has been under vitriolic attack from many quarters especially from editorials and pulpits. One example is that of Martin Luther King. After Wilkinson was jailed for refusing to tell the committee whether he was a communist, King said that he was being punished for integration activities. King has demanded that the committee be abolished. Criticism from liberal religious magazines and liberal ministers has caused dismay to Christians around the world. Each one of you should read the Report on the National Council of Churches by the Ministry Committee, Saint Mark's Episcopal Church, Shreveport, Louisiana. (A free copy may be obtained by writing to Saint Mark's Episcopal Church, Shreveport, Louisiana.)

Why is it that a people who sends out its men to the battlefields of the world to die for the cause of freedom can now tolerate the forces of evil to infiltrate deeply into its society, with the sole purpose of destroying all of its freedom? No one wants to go to prison. People will do anything to stay free. Yet, few seem to be concerned about preserving their freedom and God-given privileges. Surely if ever there has been a time for religious leaders to stand up and be counted for Christ and against Marx, the time is now.

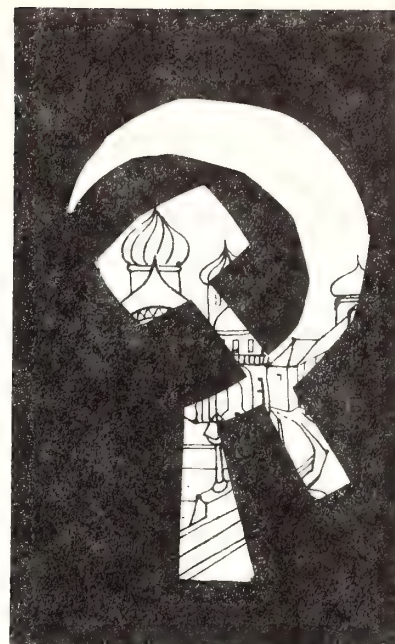
Perhaps the greatest paradox of the century has been the attitude of our government during this time of war. American military personnel eat bread made from Russian wheat; communist Poland received \$700,000,000 of American foreign aid and agreed to sell Cuba planes, helicopters, and heavy machinery; communist Yugoslavia received United States fighter planes (we even trained the pilots); Russia received a synthetic tire plant from England and a synthetic yarn plant from West Germany; forty American firms agreed to build a huge \$30,000,000 textile plant in a suburb of Moscow. Why do businessmen and politicians continue to prepare the tor-

pedo for our destruction by trading with the communists? Considering even that we could make a profitable transaction, have we emerged to such a depth that we could take blood-soaked profits? The author took a graduate course in Political Geography at a well-known university several years ago and will never forget weighing the resources of America against those of Russia. Strange as it may seem now, what they lacked we have managed to give them, even during this time of the cold war.

Perhaps the greatest fiasco of the century has been the Caribbean carrousel involving communist Fidel Castro and his offer to exchange 1,214 captured prisoners for 500 tractors. There, again, the government with certain left-winged citizens leading the way, swallowed the communist bait, hook, line and sinker. To top it all off, the American tax payer is now footing the bill for \$400,000 worth of foreign aid recently extended Castro by the United Nations. As you might suspect, the United States foots 10 percent of the bill for the fund from which it came. How quickly we have forgotten that Castro a few months ago was a hero in the minds of most Americans, squired around our country, praised by everyone from television's Jack Paar to the New York Times. Even though he has said that he is and has always been a communist, many of our people still refuse to believe it.

Many other examples could be shown of the indiscreetness of our government. The most recent example is the deplorable situation in British Guiana. Cheddi Jagan was recently elected to control that country. He and his wife are American educated communists. State Department Report No. 4489R-12 describes Jagan as a communist agent. Yet, as soon as he was elected, he came to this country seeking aid. The State Department announced on October 28, 1961, "The United States agreed to expand technical aid and to study other possible United States aid programs for British Guiana." This was done in spite of the fact that the Christian Anti-Communism Crusade had spent thousands of dollars there trying to keep the people free. An excellent editorial on the problem of British Guiana is in the *Saturday Evening Post* of September 30, 1961.

We Christians desire truth. We desire



to bear witness to the truth. In spite of the indifference to unprincipled manipulation of the electorate, to corruption in high places, to grave social injustices, to obsession that profit can bring us, as an American, I am grateful for my country and its political system. It has stimulated human incentives for advancement far better than the welfare state could ever accomplish. Nothing is final and absolute and our country can be improved, if we will do it.

Communism represents dictatorship, the rule unrestrained by law, based on force, of a minority over millions. It represents thought control, world conquest, murder that is condoned, slavery that is national, all that is evil. I have personally talked with communists, however, who believed that communism is the answer to all the problems of mankind. Although it is just as important for us to believe in democracy, being anti-communist does not make one Christian. We must be very careful about our organizational affiliations.

There is a reason why such a vast number of people have accepted communism; why the Church has disappeared where it has taken over; why people in America and other free countries are apathetic to the rapid advance. Christianity began as a movement of God's Spirit among the poorer people. The upper classes ignored Him. Our Lord did not lose sight of the needs of men; they had bodies as well as souls. He fed and healed as well as preached. Modern Christianity has moved away from the common people. A vacuum has been left just right for the propagation of communism. Our churches with their lofty buildings, big budgets,

(continued on page sixteen)

Christian Education

W. BURKETTE RAPER, President
Mount Olive College
Mount Olive, North Carolina
Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

February Observed as Education Month

February is being observed as "Education Month" by the North Carolina State Convention. Free Will Baptists everywhere are invited to join in this observance by making special gifts to Mount Olive College during this time.

In a ten-year period, Mount Olive College has grown from a student body of nine to an enrollment of approximately 200. Its assets have likewise grown from practically nothing to more than a quarter of a million dollars.

During its short period of operation, the college has been accredited by every accrediting agency of the southeast, including the Southern Association of Colleges and Secondary Schools. This achievement means that credits earned at Mount Olive may be transferred without loss to any college in the United States.

Plans are being made to begin construction of the first building on the new campus in January of next year. Included in the over-all plans are provisions for 500 resident students by 1971.

Mount Olive College seeks to provide the best program of education possible one that is fully Christian and second to none. It strives at all times to keep its religious purpose uppermost in its

efforts to provide a well-rounded liberal arts training program for our youth.

Individuals, churches, Sunday schools, leagues, woman's auxiliaries, and other organizations are asked to make a special investment in Mount Olive College in observance of Education Month. Your money will help to train the young men and women who are destined to become the leaders of our Church, society, and nation.

Six More Added to \$1,000 Club

Since the report in *The Free Will Baptist* last week, six more individuals and organizations have given and pledged to give \$1,000 each to the building fund of Mount Olive College, bringing the membership in the \$1,000 Club to thirty-nine.

The \$1,000 Club is made up of individuals and organizations giving \$1,000 to the development program of the college during the next five years. Membership is open to individuals, churches, Sunday schools, leagues, or other organizations wishing to give this amount. Gifts may be made monthly, quarterly, annually, or in a lump sum.

Several of the memberships have been paid in full already, and substantial pay-

ments have been made on practically the others.

Building fund money is placed in an interest-bearing account until construction begins in January, 1963, thus increasing the value of the gift.

New members added to the \$1,000 Club this week are Mr. and Mrs. F. J. Morris, Fremont; Mrs. H. L. Spivey Maury; Mr. Thad F. Hart, Sr., Ayden; Mrs. Celia Garris, Ayden; Mount Olive Junior Chamber of Commerce; and Holl Springs Church, Kenly.

In the Shadow

We must all go there sometimes. The glance of the daylight is too brilliant; our eyes become injured and unable to discern the delicate shades of color, to appreciate neutral tints—the shadowed chamber of sickness, the shadowed house of mourning; the shadowed life from which the sunlight is gone. But, fear not! it is the shadow of God's hand. He is leading thee. There are lessons which can be learned only there. The photograph of His face can be fixed only in the dark chamber. But do not suppose that He has cast thee aside. Thou art still in His quiver; He has not flung thee away as a worthless thing. He is only keeping thee close till the moment comes when He can send thee most swiftly and surely on some errand in which He will be glorified. Oh, shadowed solitary ones, remember how closely the quiver is bound to the warrior, within easy reach of the hand, and guarded jealously!—Rev. F. B. Meyer.

"Christ-pleasing and self-pleasing are eternal opposites."

An Appeal by the Executive Committee of the N. C. State Convention

An appeal by the Executive Committee of the North Carolina State Convention of Original Free Will Baptists, adopted in official session January 19, 1962:

Inasmuch as the North Carolina State Convention of Original Free Will Baptists adopted a Statement and Recommendations, during its 1961 session, which did contain advice and recommendations to all parties to the litigations involving the Western Conference of Original Free Will Baptists and certain of its officials, Ronald Creech, and the two factions of Edgemont Free Will Baptist Church; and inasmuch as the Western Conference and its officials and the Teasley Faction of Edgemont have expressed their willingness to follow the advice of the State Convention, but Ronald Creech and the Miles Faction of Edgemont have not expressed such willingness; and inasmuch as the continued delays, stalling tactics, and confusion

resulting from these litigations are doing great violence to Original Free Will Baptists, are causing great and irreparable harm and damages to Original Free Will Baptists and threaten to do further irreparable harm and damages to our denomination if continued:

We, therefore, urgently appeal to all parties involved to accept and follow the advice and recommendations adopted by the State Convention on September 13, 1961, or if they be unwilling to follow said advice and recommendations, we urgently appeal to all parties to these litigations, and to their counsels, and to the Courts before which these matters are pending, that every effort possible be made to eliminate unnecessary delays and legal maneuvers and to bring each of the issues involved to an early decision and settlement in order to mitigate the great and irreparable harm and damages now being done to our denomination.

Fountains of Truth

The Rev. Walter E. Isenhour

He who walks the trail to the place of prayer is not found as a criminal pacing prison cell.

A man's soul will starve on education without God as much as it will on ignorance without God.

It is better to be contented in poverty, the grace of God, than to be miserable in riches outside of God's grace.

If you are in touch with God in the chamber of quietness you won't be swept away when the storms of tests and trials sweep about you.

Hold on a while longer. Sometimes defeat is very near success. Hold on, OLD ON.

He who pleads the blood of Christ for cleansing can have a pure heart, and he who pleads the blood of Christ for protection has a safe refuge.

The saint in the pew might have been a criminal in prison but for the wonderful grace of God.

If the devil turns loose his hosts against you, flee to the foot of the cross and pray. He can't capture and defeat anyone that kneels at the cross of Christ in sincere prayer.

He who gambles with the devil will be eternally defeated at the end of the game. He is the champion gambler of the earth.

It is better to sit in righteousness on the footstool than reign with the devil on the throne.

The day of battle to the Godly may seem long, but the hour of victory will be pleasant and the reward will be glorious.

Don't look with contempt upon the wretch that is down. Pity him; pray for him. He may be in the place where you would have been if you had not given yourself to God.

It is blessed to be tender in heart and spirit. Such a state of grace brings sweetness and peace, whereas, hardness of heart and stubbornness of spirit brings irritableness and unpleasantness.

Don't look over the fence and wish yourself in the other man's place, if he is out of the will of God. He may be making lots of money, but remember there are "no pockets in a shroud."

The Canaan of sweet peace and happy living is never found outside the will of God and apart from heart purity.

He who makes the Bible the guidebook of his life always knows where to stop for prayer, communion with God, and refreshment for his soul.

God's Goodness

Mrs. Hersel L. Bowen
Winterville, N. C.

As I stood in the still of the cold night,
Looking up at the heavens of glory so bright;

The Holy Spirit came and visited me,
And the goodness and grace of God I could see.

Oh, the wonderful feeling of His loving hand:

Letting me know how much he loved man.

The greatest gift of His Son was so real
As I stood gazing into the blue, I just had to kneel.

I thanked God for His loving gift,
And as I stood again—What a lift!
My trouble and worries just seemed to fly,
To have this now—and also when I die.

"Glittering generalities are as likely to hurt the devil as tissue paper bullets."

MUSIC TO MEET YOUR CHURCH NEED

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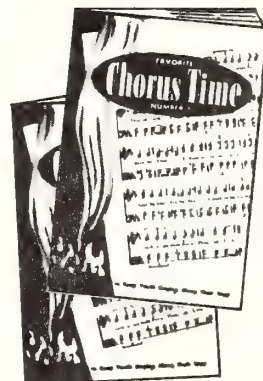
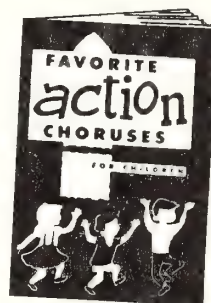
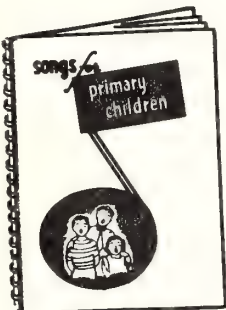
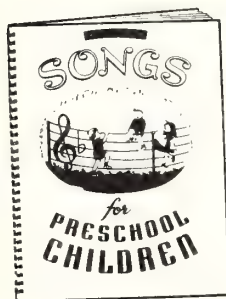
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AYDEN, NORTH CAROLINA

Woman's Auxiliary

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

Newport, N. C.—The Woman's Auxiliary of Holly Springs Free Will Baptist Church, Newport, North Carolina met for its regular monthly meeting at Mrs. Ailene Garner's home on January 2, 1962. The meeting was called to order by the president, Mrs. Pearl Johnson and the group sang "Jesus Calls Us," followed with prayer. The secretary then called the roll and each member answered by quoting a verse of Scripture. There were 14 members present and one new member enrolled. Minutes of the last meeting were read and approved with a list of the officers for the new year included as follows:

President, Mrs. Pearl Johnson
Vice-President, Mrs. Lois Bryan
Recording Secretary, Mrs. Elizabeth Slaughter
Corresponding Secretary, Mrs. Lorraine Garner
Treasurer, Mrs. Ann Garner
Youth Chairman, Mrs. Dorla Hill
Bible School Director, Mrs. Dorla Hill
Y. P. A. Sponsor, Mrs. Florine Slaughter
G. T. A. Sponsor, Mrs. Alice Garner
Study Course Chairman, Mrs. Nina Kelly
Missions, Mrs. Ruby Fleming
Benevolence Chairman, Mrs. Nina Kelly
Program—Prayer Chairman, Mrs. Rena Kirk
Children's Home Chairman, Mrs. Kathleen Slaughter

The treasurer's report was read and approved and the offering taken. Various other reports were given and a special prayer for missions was offered by Mrs. Kathleen Slaughter. Old and new business was then discussed.

The program period began as Mrs. Johnson read the Scripture for the evening, Genesis 22:13 and John 8:56. Mrs. Lorraine Garner gave the topic, "The Field of Creativity"; Mrs. Ethel Bush gave the topic, "The Field of Opportunity"; "The Field of Christian Privileges" was given by Mrs. Althea Tolson; and the topic, "Pre-Vision Means Pro-Vision" was given by Mrs. Pat Gurganus. Mrs. Elizabeth Slaughter read the poem, "Perfect Peace." This program explained the fields in the auxiliary work which

remain unexplored. It was a most interesting and inspiring program.

A social hour followed the meeting as the hostess served refreshments of salted peanuts, cake and punch.

The February meeting will be at the home of Mrs. Nina Kelly and auxiliary members, new and old are urged to attend.

Rocky Mount, N. C.—The Y. P. A. the Cokey Road First Free Will Baptist Church held their first meeting of the year January 16, at the home of the sponsor, Mrs. Alma Stanford.

The president, Miss Judy Rivenbark presided. After the Scripture was read, Mrs. Marion Hughes, co-sponsor, led in a very interesting program. Assisting her were Janice Cobb, Rodney Pridgen, and Judy Rivenbark.

During the business period plans for the definite projects for the next four months were made: February will be, visit shut-ins month. March will be to visit a rest home. April is to work with the woman's auxiliary on pre-Easter prayer program. May is to make tray cards for a local hospital for Mother's Day.

Rodney brought his sister, Sylvia, as a visitor and also Pete Worrell. After all items of business were completed, a short group prayer and some choruses ended the meeting.

During the social period all expressed a joy of Christian fellowship and a feeling that Christ had blessed all of those present. Many determined to work harder this year than others in the church and community might also enjoy the same.

Refreshments were served by the hostess.

Emul, N. C.—The Woman's Auxiliary of Macedonia Free Will Baptist Church met Tuesday, January 23, at the church with 15 members present. Mrs. Church Ipock read the Scripture taken from the Chapter 26 of Psalm, followed with prayer by Mrs. Carol Hansley.

The minutes of the last meeting were read and approved. The secretary resign-

ed her position and Mrs. Pete Ipock was elected to fill her place. Mrs. Fountai Simpkins gave the treasurer's report which was accepted. Reports were given by, Mrs. Lee R. Shackelford, youth chairman; Mrs. Joe Godwin, enlistment chairman, and Mrs. Church Ipock, benevolence chairman. During the business session it was decided to send the adopted child at the Children's Home a birthday gift, and that if each member would pay \$1.00, it would help take care of spring clothing for the child.

A very interesting program was then given by Mrs. Carol Hansley on "The Lord's Prayer." The meeting was then closed by the members praying the prayer in unison.

Kenly, N. C.—The Holly Springs Woman's Auxiliary met January 8, in the home of Mrs. Nellie Atkinson for its regular monthly meeting. There were ten members and one visitor present. Mrs. Emma Langley read the Scripture taken from Genesis 22:13 and John 8:56, followed with prayer by Mrs. Colene Holland. Mrs. Alice Weaver presented the program, "Provision Means Provision" with Mrs. Audrey Lamm, Mrs. Myrtle Radford, Mrs. Pauline Parrish and Mrs. Mavis Phillips participating.

The business period was presided over by the president, Mrs. Colene Holland. The roll was called and the dues collected. This was followed by the treasurer's report by Mrs. Nellie Atkinson. The group decided to send \$10 to the Rev. Howard Pipkin, the superannuated minister of the auxiliary; \$12 to the Co-Lour fund; and \$10 to be given to Mr. and Mrs. Henry Pope to help pay on funeral expense. Some of the ladies of the auxiliary plan to go to the Children's Home at Middlesex, North Carolina, to help mend clothes as soon as arrangements can be made.

The Manual of Methods Study Course is to be held at the church on Sunday evening, January 21, at 6:00 p. m., before the church service.

The February meeting is to be held at the home of Mrs. Henrietta Aycock.

The meeting was adjourned with the group saying the benediction together.

Delicious refreshments were prepared and served by the hostess, Mrs. Atkinson.

Deep Run, N. C.—The Woman's Auxiliary of Gray Branch enjoyed the annual Christmas party at the home of Mrs. Laura Boyette with all its members present.

Games were enjoyed and presents were exchanged, but the highlight of the evening

ing was refreshment time.

An especially beautiful birthday cake for Christ was the centerpiece of the dining room table, which was covered with a white linen cloth. At either end of the table were white lighted tapers.

The birthday cake was decorated to represent symbols of Christ. The frosting was white. The top layer of cake was cut to shape the star of Bethlehem on top of which was placed a beautiful angel representing the shepherd story.

Twenty red candles encircled this star, indicating the 20 centuries since Christ's birth. The circle emphasized His reign as King of kings. The small candles were lighted by the flame of a tall white candle by Mrs. Boyette, who read the Christmas story from the Bible. The group sang happy birthday to Christ and the third stanza of "Silent Night."

Mrs. Pearl Smith cut and served this beautiful and delicious cake, while Mrs. Louise Boyette poured lime ice punch and Mrs. Mildred Cauley kept plenty of potato chips, nuts and mints on the serving dishes.

Newton Grove, N. C.—The Annie McPhail Woman's Auxiliary met at Oak Grove Free Will Baptist Church on Wednesday night, January 14, at 7:00 o'clock, with Mrs. Pearl Tart presiding. She conducted the devotional. The subject was, "Provision Means Provision," and the song was then sung. Mrs. Grace Jones read minutes of last lesson and a committee was appointed to work in this year: Topics, "Field of Creativity," by Mrs. Ellen Bass; "Field of Opportunity," by Mrs. Christine Godwin; "Field of Christian Privilege," by Mrs. Grace Jones; "Provision Means Provision," by Mrs. Ethel Godwin. The poem, "Perfect Peace," was given by Miss Joyce Bass and also a song.

The benediction was offered by Mrs. Bernice Godwin. Pianist was Mrs. Ina Pait West. There were 13 present at the meeting.

Kenly, N. C.—The Woman's Auxiliary of Pincy Grove Free Will Baptist Church met Tuesday night in the home of Mrs. Thelbert Wall with 20 members and five visitors, including the pastor, the Rev. W. L. Poythress of Wilson, North Carolina. The president, Mrs. Lucy Jones, gave the devotional and presided over the business session. Mrs. Lawrence Cuddington gave the opening prayer, after which the program, "Resolutions for 1962," was given by Mrs. Elmer Pittman, Mrs. Wilbert Bass, and

Mrs. Willie Evans. Mrs. Claude Bass gave a report on missions.

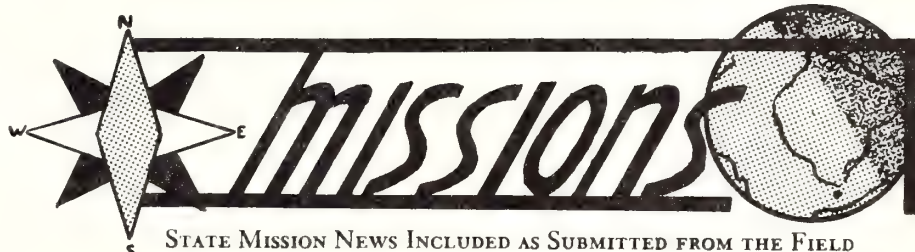
The nominating committee gave the following report of officers for the new year: President, Mrs. Claude Bass; vice-president, Mrs. Lucy Jones; enlistment chairman, Mrs. Lawrence Cuddington; youth chairman, Mrs. Glenn Parnell; program chairman, Mrs. Wilbert Bass; orphanage chairman, Mrs. Thelbert Wall; benevolence committee, Mrs. Willie Evans, Mrs. Robert Hinnant, Mrs. Winston Crumpler, Mrs. Videll Cuddington, and Mrs. Rex Sullivan; secretary, Mrs. Rufus Daniels; corresponding secretary, Mrs. Calvin C. Medlin; treasurer, Mrs. Frank Waddell; building fund treasurer, Mrs. Charles Ray Pope.

The pastor then dismissed with prayer, after which refreshments were served, consisting of chocolate cake, pickles, cheese crackers, valentine candy with coffee.

A NEW YEARBOOK for WOMAN'S AUXILIARIES

The Free Will Baptist Press is happy to announce that an entirely new Yearbook of Programs for Woman's Auxiliaries will be available for shipment by March 1, 1962. This Yearbook will contain nine programs for the rest of this year. The 1963 Yearbook will contain twelve programs. It is written and sponsored by the North Carolina Woman's Auxiliary Convention.

The cost per copy for this Yearbook will be only \$.50. Place your order today to: Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina.



NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

North Carolina Gifts Exceed Quota

Gifts from North Carolina for National Home Missions for the year just closed were \$17,906.79. This was \$1,906.79 more than the suggested quota of \$16,000.00, and \$4,277.34 more than was given the previous year. December receipts were \$1,895.74.

One third of all states exceeded their quotas this year and giving from the states increased by several thousand dollars. Total number of donors for the year closed were 3,333, an increase of 582 over last year. Total 1961 receipts were \$80,480.84. The year ended with a balance of \$22,526.15 in the bank. Six new missionaries were sent to their fields the past year, making a total of 28 American adult missionaries serving under the National Home Missions Board.

This has been our best year ever, and we give special thanks to the people of North Carolina who have made such a wonderful record.

H. E. Willis, Treasurer

STILL THE FAVORITE

"The Old Rugged Cross" once again has been chosen the favorite hymn in a newspaper poll. A close second was "How Great Thou Art," while other runners-up were "What a Friend We Have in Jesus," "In the Garden," "Amazing Grace," and "Rock of Ages." The poll was co-sponsored by Christian Herald and newspapers in every state except Hawaii and Vermont. More than 61,000 readers replied to the survey which listed a total of 1,900 hymns and Gospel songs.—(RNS)

Questions & Answers on the Bible

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Do you think that the Jewish temple at Jerusalem is to be built where the Mosque of Omar is now located, which I understand is upon the site where Solomon's temple stood?—*I. J., Ohio.*

Answer: So far as I know and understand prophecy pertaining to the temple, that is what will happen. Dr. L. T. Talbot says so on Page 203 in his book, *Bible Questions Explained*, in the following: "The prophet scriptures plainly teach that the Jewish temple will stand on the site where the Mosque of Omar now is." This is the site on which three temples have already been built, that built by Solomon, and that by Zerubbabel, and the one Herod built. Besides these there is to be another built during the tribulation. The antichrist is to place "the abomination of desolation," which is an image of himself, or rather it is to be caused to be placed there by the false prophet or second beast of Revelation 13, who causes 'everyone to worship the image. Some think that the present building, the Mosque of Omar, will be converted into a Jewish temple and will be standing during those troublesome days while the antichrist reigns. It is indeed possible that the present building will be destroyed and in its place a more magnificent structure will be erected. I doubt that anyone knows for sure which, but it is quite obvious that one or the other will take place. Jewish worship, without a doubt, will be resumed on the very spot where Solomon's temple stood. For quite a few centuries now Jews and Arabs, both descendants of Abraham, have contended for Abraham's land and the site on which the temple stood. The Arabs now hold the site and control most of the land promised to Jacob's descendants, but it may not be too far in the future that everything in reference to the land and the temple site shall change. God will in His own way and at His preferred time snatch all from the control of Esau and other Hebrew's hands, that are now called Arabs, and place it in those of the descendants of Jacob's. Then there is to be a fifth temple, which is to stand in

the same place and during the millennium. (See Ezekiel, Chapters 40—44.)

The following, which is worth reading here is found on Page 344 in *The Bible Encyclopedia*, and also in the back of the teacher's Bible published by John C. Winston Company, Philadelphia, Pennsylvania. "The three temples—All these stood in succession upon the same site, and were arranged upon the same general plan. (1) Solomon's Temple. Built about B. C. 970, and standing until B. C. 587, when it was destroyed by the Babylonians (2 Kings 25:8, 9). (2) Zerubbabel's Temple. After lying desolate more than fifty years the second temple was begun about B. C. 534, under Zerubbabel, the ruler of the exiles returned from Babylon (Ezra 3:8). This temple was far inferior in splendor to the first, but soon became the object of pilgrimage to Jews from all lands and the centre of Jewish national and religious life. (3) Herod's Temple. The second temple having become dilapidate, Herod the Great undertook its restoration on a magnificent scale. The work was begun about B. C. 20 and was not completed until A. D. 64. This temple was destroyed by the Romans under Titus, A. D. 70. Its site is now occupied partially by the Dome of the Rock miscalled the Mosque of Omar, in Jerusalem."

A. C. Gaebelein has the following to say on Page 205 in his book, *Revelation*: "The tribulation temple is in view in 'And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer. And when he had opened the second seal, I heard the second beast say, Come and see' (Revelation 6: 1-3). The millennial temple is seen in 'Therefore are they before the throne of God and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them' (Revelation 7: 15). Then there is the temple in heaven. 'And the seventh angel poured out his

vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done' (Revelation 16:17). In the heavenly Jerusalem there is no temple. 'And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it' (Revelation 21:22)."

Christ Is All and in All

Christ is our way; we walk in Him.

He is our truth; we embrace Him.

He is our life; we live in Him.

He is our Lord; we choose Him to rule over us.

He is our Master; we serve Him.

He is our teacher, instructing us in the way of salvation.

He is our prophet, pointing out the future.

He is our priest, having atoned for us.

He is our advocate, ever living to make intercession for us.

He is our Saviour, saving to the uttermost.

He is our root; we grow from Him.

He is our bread; we feed upon Him.

He is our shepherd; leading us into green pastures.

He is our true vine; we abide in Him.

He is the water of life; we slake our thirst from Him.

He is the fairest among ten thousand; we admire Him above all others.

He is the brightness of the Father's glory, and the express image of His person; we strive to reflect His likeness.

He is the upholder of all things; we rest upon Him.

He is our wisdom; we are guided by Him.

He is our righteousness; we cast all our imperfections upon Him.

He is our sanctification; we draw all our power for holy life from Him.

He is our redemption, redeeming us from all iniquity.

He is our healer, curing all our diseases.

He is our friend, relieving us in all our necessities, and cheering us in our difficulties.—Selected.

"Cultivate a disposition that takes an interest in someone outside of yourself."

NOTES

AND

QUOTES



By J. C. Griffin

JUDGMENT OF OTHERS

As said before, you can hardly get into conversation with anyone, but before long the conversation will reach a point where judgments will begin to be passed on other people. It seems that we cannot talk about politics, social issues, financial issues or religious issues without passing judgment on someone who is in the midst of the issues being discussed, and the judgment reaches the decision that someone is crooked or someone has taken the advantage of someone of some deal. Many times these decisions are all true, but to condemn to destruction does not belong to man. God has said, "Vengeance is Mine, I will repay saith the Lord." Let us get all this Scripture. Here it is in full, "... Vengeance belongeth unto Me, I will recompense saith the Lord. And again the Lord shall judge His people." So if someone has done us wrong, let God settle the matter in His own way.

We are so prone to want to get even with the fellow who we think has given us a short and crooked deal that we jump into the broad way of getting vengeance, and often the kickback hits us between the eyes. As stated before, there is a difference in judging or passing judgment and knowing the fact. Thoughts cannot surpass knowledge.

Once I was in a gathering which was public, and the key speaker was being introduced. The man making the introduction went all out in telling of the ability and saying the many good things as known by the master of ceremonies. So when the man who was to deliver the message took the stand, after his introduction, he said, "I did not know who Mr. _____ was talking about when he was making the introduction speech." When the speaker had gotten to about the middle of his address, I decided that a lot of guessing was made in the introduction. It made me think of an old story. "It said that a negro man died and left a wife and several children.

When the minister, who was conducting the funeral, began saying so many good things about the dead man, and so many good characteristics were mentioned, the wife began wondering. She said to one of her little boys, 'Slip around there and see if that is your pappy in that coffin.' "

That old sister knew something that the minister did not know. I have heard some mighty good things said about people that were just mere thoughts, also some mighty bad things said about someone that was living that were just the judgment of man.

Some of the enemies of Christ said everything, seemingly, that the devil could place in the minds of human beings, even to connecting Him with Beelzebub. Some of these folks saw enough at the crucifixion that they said, "Truly this was the Son of God." Some of them cried out and said, "Men and brethren, what shall we do?" Yes, there is a difference in knowing the truth and judging another. Let me repeat, "If a man tells a lie, and I know that it is a lie, I do not have to judge that man as being a liar, but I know that he lies. If someone tells me that the man is a liar, I have to judge the statement, so the best thing is to keep that *holè* between my chin and nose closed until I learn the truth.

RELIGIOUS LIARS

King Saul was a religious liar. See 1 Samuel, Chapter 15, stop and reread Verses 12-16, and you will not have to judge Saul as a religious liar, but God's Word declares it. We know, because God has caused it to be written.

Then go to Acts, Chapter 5:1-4, "But a certain man named Ananias, with Sapphira his wife, sold a possession. And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. But Peter said, Ananias, Why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God."

Here may we mention the fact that when men hear our church covenant read and accept it before God and the congregation, and then go out and absolutely live as the devil wants him to live—lies, drinks, takes God's name in vain, cheats, defrauds, and slanders the name of some good man or woman; this fellow lies to God. Get the church covenant as it appears in the Treatise of the Original Free Will Baptist and then if you have

lied to God, repent and seek God's forgiveness. He says, "If we confess our sins that he is faithful and just to forgive us our sins and cleanse us from all unrighteousness" (1 John 1:9).

THE WORLD TO BE JUDGED BY SAINTS

"Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge who are the least esteemed in the church. I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brethren" (1 Corinthians 6:1-8).

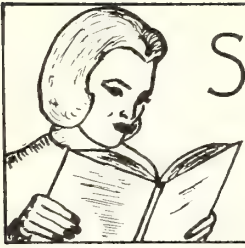
All disputes and matters of conflict should be settled in the church and the government of the church in North Carolina Original Free Will Baptists has been to settle all matters by rulings and teachings as set forth in the Word of God and according to the judgment of the governing body. According to the Word of God, it is wrong to take church matters to the civil courts. I am going by the Word of God. Brother, I shall never take you to law for even slandering my name. If there is a lawsuit, you will have to start it. Then I will try to defend myself. God's way is the best way.

God's way is to settle all differences by the Bible. When this is done, it leaves everything in the fellowship of God and the saints. When settled Satan's way, it leaves everything in a state of confusion and not settled at all, but with a hangover that is bitter to the end.

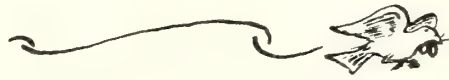
THE SAME

A friend said to me some weeks ago, "Brother Griffin, you are preaching the same doctrine that you were preaching 40 years ago." My answer was, "I am preaching the same Christ as I preached 40, yea, 50 years ago. He changeth not, why should I change?"

I shall write on other sins next week. As long as people commit sins, I shall write against sin and preach against sin.



STORIES for our BOYS and GIRLS



ONLY A DOLL?

by Grace Helen Davis

YOU'RE only a doll, Julie! Why are you so hard to dress?" demanded Margie Jackson of the blonde doll she was trying to make look extra nice.

The doll went on staring out of its blue eyes, and Margie went on trying to arrange some filmy blue chiffon into a pretty little dress. It was no use, though—the material simply wouldn't drape nicely.

"Oh, dear, it's plain that I'm not a doll-dresser, either!" sighed Margie.

She said "either" because she had tried and failed at other things. Margie couldn't write compositions like Linda Mattson, or draw pictures like Ruth Snowberry, or sing like Kathy Jean Williams, or even make candy like Luella Brown. There wasn't any way in which she stood out.

That was why Margie had been pleased when the doll-dressing contest had been announced at school. She should be able to dress a doll!

But it didn't seem so. This one looked like a frump, in spite of the pretty blue chiffon which matched her eyes. In fact, the chiffon was getting so limp it would soon be a rag.

"Oh, why did I mention to Linda and Ruthie that I was going into the contest?" wailed Margie. "They must look down on me because I never do anything unusually well. It's certain I can't do anything special with this doll. I might as well give up right now."

Then, however, something seemed to whisper to Margie that she need not do that at all.

"Cousin Lillian is coming to supper this evening, and she's a whiz with clothes and decorations!" Margie remembered. "Lillian is in her last year in junior high and doesn't come near our school. She doesn't know anything about the doll contest. And she isn't likely to hear that we're not supposed to get anyone's help. Anyway, I'll just see what she can do with this chiffon this evening. I can't do anything with it myself!"

That was breaking the rules, she knew. The word "cheat" flashed across her mind, but she chased it right out.

"If I win the doll-dressing contest Linda and Ruth won't look down on me, as I know they must do now," Margie went on thinking.

She put Julie and the pretty chiffon away until evening and went about other things. She didn't feel very happy all day though.

Lillian came to supper as she had promised. She was a pretty girl with light curly hair and a tilted nose. Margie wished that her cousin were her age instead of going on fifteen.

"Help you dress a doll you're to take to school, Margie?" Lillian smiled. "Of course. Let's see her."

Margie brought out Julie and the blue chiffon. She didn't say a word about the contest.

"Oh, a blonde like me, Margie? And what dainty chiffon! It needs to be pressed first, and then we'll see," Lillian said.

She hummed gaily as she pressed the wispy chiffon and then held it up before Julie.

"This should come out beautifully, Margie. I'm glad you asked me to help, for I love to work with pretty things," Lillian declared.

"Um-mm," mumbled Margie. She was glad that her cousin was enjoying herself.

Margie watched, but soon decided that it wouldn't do her any good, for Lillian's left fingers moved too quickly for her to see just what she did. In no time blue-eyed Julie was dressed in a gay, filmy frock that made her look like a doll straight from Paris.

"Oh, thank you so much, Lillian! She's adorable!" cried Margie.

"We need a few touches of ribbon, thought, Margie," replied Lillian. "Here, may I use this from your workbasket?"

Margie nodded, and Lillian proceeded to finish off Julie's appearance even more charmingly. But Margie had to force herself to speak admiringly, for by this time she realized that Julie wasn't her doll any more. A pang of dismay went through her.

"If I could have watched enough, and

then dressed Julie over it wouldn't have been so bad—but, it still would be cheating though!" she admitted to herself.

Lillian didn't notice Margie's troubled face, she had become so interested in what she was doing.

"There, you have a nicely dressed doll to take to school, if I do say so myself, Margie," she said.

"Yes, thank you so much, Lil!"

Someone called from downstairs now, and Margie was glad of it. The doll weighed more and more heavily on her mind.

"I shouldn't have asked Lillian," she thought all through supper.

Before she went to bed Margie undressed Julie again and put the piece of chiffon away.

"I just can't go through with it," she had decided. "I'd be displeasing the Lord Jesus, and that's worse than not taking a prize. I hope Lillian doesn't find out I didn't use her ideas after all."

After she crept into bed Margie realized that there was a second reason for not entering the doll. It had been dressed by Lillian, but she—Margie—would be expected to do marvels with dolls and chiffon ever after, and she couldn't! She didn't know how.

"My, but I'd be in trouble" Margie groaned. "I am in trouble now, if Lillian asks about Julie. I should never have set out to cheat!"

The next afternoon Margie dressed Julie herself, in a homemaker outfit with a cute little apron. She was surprised at how well the blonde doll looked.

"Not lovely, the way Lillian dressed her in the chiffon, but not bad, either. No, not bad," Margie hummed.

Now Margie wasn't worried about showing Julie to her friend Linda when she dropped in.

"Say, that's cute, Margie!" exclaimed Linda. "I can't seem to do anything with my doll. I'm all thumbs."

"Well, anyone who can write compositions like yours can't expect to shine in everything else, Linda," declared Margie. "Not that I've done really well.

don't expect to take even the third prize."

Margie felt sorry about that too. She wanted so much to be a winner in something, sometime!

"Fairly," she added to herself.

Margie took her doll to school. So at Lillian wouldn't wonder about not seeing her in her chiffon creation, she put Julie in her locker and then nearly forgot to enter her in the contest, but remembered in time.

"Not that it makes any difference," she thought.

The next morning at school assembly Margie had a real surprise.

"There's been a change about the doll contest," the principal, Miss Hatton, announced. "Instead of being judged by three teachers, it will take place in the next P. T. A. meeting. We know your mothers and friends will be interested, and that's why the change was made."

"Oh, I'm so glad, glad, glad I didn't carry out that cheating idea! I just wouldn't accept a prize before Mother's eyes," Margie exclaimed to herself. The girls who had entered dolls were invited to the meeting.

Margie was still glad when she attended the meeting, and sat beside Mother. But she had another jolt when Aunt Eth and Lillian came in.

"What shall I do now?" groaned Margie to herself. Soon she made up her mind. "I'll tell Lillian the truth! How I wanted so much to win a prize because I never shine, but that I realized it is wrong to pass off her work as mine, and I dressed Julie over."

Lillian was astonished at first, of course, and then instead of being displeased she looked very thoughtful.

"Margie, you've helped me see that a person has to overcome temptation!" she exclaimed. "Some of us junior high kids were planning to pull the wool over our parents' eyes and go to a worldly movie, but I've decided I'm not going along. If a younger girl can do right, I surely should too!"

"Oh—h!" gasped Margie. Helping Lillian was much better than winning a prize!

Presently the doll-judging began. Ruth Snowberry received the first prize, for a dainty yellow and green costume on a blackhaired doll. Other girls received the second and third prizes.

Then Miss Hatton made a surprise announcement.

"We found such an originally-dressed

doll that we decided to add another prize," she explained. "Will Margie Jackson please come forward and receive a prize for originality for her neat, pretty homemaker doll in housedress and apron?"

As she went forward Margie thought she was the happiest girl at the P. T. A. meeting. A prize—fairly earned! And she'd helped Lillian, as well!—*Junior Trails*.

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

*Thy word is a lamp unto my feet, and a light
unto my path (PSALM 119:105).*

THE GOSPEL NOT CONFUSION

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchman shall lift up the voice; with one voice together shall they sing; for they shall see eye to eye, when the LORD shall bring again Zion" (Isaiah 52:7, 8).

The world is waiting and listening for some good news in this age of confusion when it would seem that peace, both between nations and individuals, hard to find. No less is that true in many quarters among preachers of the gospel of peace. Gabriel Heator used to open many of his news broadcasts with, "O there's good news tonight." I found that some of it was good and some not so good.

But there is good news of another kind for all people. This good news is not transitory, but permanent. It is not unreliable but trustworthy. It affects the soul instead of the body. It is not temporal but eternal. It is the good news that the angel of the Lord delivered nineteen hundred and sixty-one years ago: "... Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is

born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:10, 11).

Some one has said that the good news is the gospel (from *god-spell*, meaning *good tidings*), for He was born in Bethlehem so many centuries ago is the Saviour, Christ the Lord. The Apostle Paul defined the gospel in these words: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand. By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I received, how that Christ died for our sins according to the scriptures. And that he was buried, and that he rose again the third day according to the scriptures" (1 Corinthians 15:1-4). Jesus was the only child ever born for the purpose of dying for the sins of the world. But that death, tragic as it seems, brings good news to all mankind; for from it and the resurrection eternal life springs forth for all who will believe in Him.

Christ made this abundantly plain in the following passages of Scripture:

"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

"Verily, verily, I say unto you, He that believeth on me hath everlasting life" (John 6:47).

"And Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst" (John 6:35).

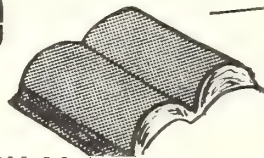
"He that believeth on me, as the scriptures hath said, out of his belly shall flow rivers of living water" (John 7:38).

"Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness" (John 12:44, 46).

"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father" (John 14:12).

"The thief cometh not, but for to steal, and to kill, and to destroy; I am come that they might have life, and that might have it more abundantly." (John 10:10).

(More on this subject next week.)



Living Together in the Family

(Lesson for February 11)

Lesson: Exodus 20:12; Mark 7:9-13; John 19:25-27

Golden Text: Exodus 20:12

I. INTRODUCTION

The Old Testament passage in this lesson is the fifth commandment, the one which had to do with the duties of children to parents. In the New Testament, Jesus takes up this same principle in Mark and John and gives new emphasis to it.

There is a degree of affectionate respect children owe to their parents. While children are young, the parents do for them in a special way. In one respect, the parents stand in the place of God to the children. By that is meant the protection and care the parents give the children. Of course, in the final analysis, no one can take the place of God in any person's life; but there is, at least, a slight symbol of His love and care shown by the God-fearing parents to their children. For this reason, children are to honor and obey their parents; and any rebellion against their reasonable commands is considered as rebellion against God. This commandment, therefore, prohibits, not only all injurious acts and irreverent and unkind speeches to parents, but enjoins all necessary acts of kindness, final respect and obedience.—*The Advanced Quarterly* (F.W.B.).

II. HINTS THAT HELP

Exodus 20:12: Parents must be honorable, or they will not be honored and the home will not be happy.

Mark 7:9: Good tradition is good, but bad tradition is ruinous. It is possible to be more careful about our traditions than about the Word of the Lord.

Mark 7:10: Unruly children were put to death in Moses' day. The people were not bothered much with vandalism then.

Mark 7:11: Parents ought to take care of their children; and when parents become old and need help, the children ought to return the care. The priests would take money for the temple even if

old parents starved. The laws of God may be ignored, but they will not be escaped.

Mark 7:12: Surely children should know that the living of their parents is as important as the keep of the temple. Charity begins at home, and it is not all that begins at home, and it is not all that begins there. Courtesy, kindness, respect, reverence, and a host of other good things begin in the home.

Mark 7:13: If all the tradition were removed from some modern churches, there would be little left.

John 19:25: Good mothers stand by their children to the last, and good children stand by their parents. Simeon had told Mary that a sword would pierce through her own soul. The spear that pierced the side of Jesus also pierced the soul of Mary.—*The Standard Lesson Commentary*.

III. ADDITIONAL TRUTHS

1. Let us not forget that, along with the obligations of children to their parents, there are also obligations which the parents have to the children. Paul expressed these mutual obligations very well in Ephesians 6:1-4, "Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; That it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Let us notice:

(1) Children are to obey their parents in the Lord.

(2) Children are to honor their parents; and for so doing, they are promised long life on the earth.

(3) Parents are to be sure that what they demand be done by the children is that which is in the Lord.

(4) Parents are not to provoke their children to wrath.

(5) Parents are responsible for bringing up their children in the nurture and admonition of the Lord.—*The Bible Student* (F.W.B.).

2. The Hebrew word Corban was used to signify "a gift or offering to God." The place where offerings were made was call-

ed "Corbanas," and is translated treasury in Matthew 27:6. Consequently, an aged parent could ask his offspring for specific help and be rebuffed with the statement—*The Bible Expositor*.

3. Here is a concrete example of how the Pharisees chose to follow their own traditions rather than the commandment of God. The law was explicit in its demands concerning the duties of children to parents, but the traditions had made exceptions whereby the children could swear by the gold of the temple and the gift upon the altar that his parents would not be profited by him and thus escape the demands of the law.

The Pharisees were much more careful to observe their traditions than they were to observe the commandments of God.—*The Senior Quarterly* (F.W.B.).

4. *Illustration*: A young hoodlum in Chicago murdered a policeman in a tavern. Before midnight, the murderer was apprehended. The next day his noon meal was served to him in jail. When he saw what was on the plate he bellowed out, "What is this?" The orderly replied, "It's mutton. What do you think it is?" The murderer yelled, "Take it away! Do you think I would eat any meat except fish on Friday?" What a slave he was, not only to sin, but to the outward observance of a man-made regulation which was powerless to change his desperately wicked heart, or keep him from murdering an officer of the law.—*Selected*.

5. The grief of Mary, the mother of Jesus: "Now there stood by the cross of Jesus his mother and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene" (Vs. 25). As Mary stood by the Cross, she might have remembered the words of Simeon spoken to her in the temple when Jesus was but a babe; (Luke 2:35). Indeed a sword truly pierced through her soul that day. She had had so many hopes and dreams concerning Jesus; was this the end? She might have wondered whether the strange events which accompanied His birth, and those things she had kept and pondered in her heart, led to this and nothing more.

No one can estimate the suffering of Mary as she stood with her weeping friends at the foot of the Cross. She, and the followers of Jesus, had been prepared for struggles and conflicts in His progress toward His Messianic throne. But what a throne was this blood-stained Cross, what a crown was the thorns on His brow! The bitter grief of shattered hopes filled her breast; but the pangs of motherly love would be more bitter still. What true mother could stand untouched, unmoved while seeing her son suffer

untold agonies? How often must her heart have been grieved and rent during those awful hours!

6. Jesus' loving concern for His mother: *When Jesus therefore saw his mother, . . .* (Vs. 26). Even in the hour of agony and death, Jesus showed that He was truly human. In the midst of His terrible sufferings, in the conflict He was waging to bring redemption to the world, He could not have wondered if Jesus for the moment had forgotten all about earth. Yet, even in that awful hour of agony He did not forget those nearest to Him as the son of man. Here by the Cross was a group of weeping followers and in that group the mother of Jesus. He remembered her condition. He saw the traces of her bitter grief. He knew the desolation in her heart. His heart flowed forth in sympathizing love to her who bore Him.

7. Jesus' loving care for His mother: *. . . and the disciple standing by, whom He loved, he saith unto his mother. Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her into his own home*" (Vv. 26, 27). While Mary and her friends stood weeping, wondering, the Saviour spoke to His mother, commending her to the care of the disciple whom He loved. Evidently, Joseph was now dead and Mary had no one to care for her. The brothers of Jesus had not accepted Him as the Christ yet. Thus, the only man at all fit to take the place of Jesus, as a son and to care for the sorrowful mother of Jesus, was the beloved disciple, John. John was faithful in this responsibility, as one would expect and simply states it in these words: *and from that hour that disciple took her into his own home.* Our Lord shows us in this act our duty to our parents in their declining years.—*Teen-Age Teacher* (F.W.B.).

SUPREME PERSONAL MISSION

Our trouble is not primarily in the field of organization but in the field of spirit—of passion for the cause of Christ, of readiness to give a full measure of co-operation, of willingness to recognize the real mission of the church and to make that mission our supreme personal mission.—*Dr. G. Pitt Beers in the New Jersey Baptist Bulletin.*

"Obedience is the test of true love to God. 'If ye love me, keep my commandments.'"—*Gospel Herald.*

A Living Dike

Olive Bishop Branch

Early in 1953 Holland suffered the most disastrous flood since the middle ages. While making their rounds in the village of Colijnsplaat about midnight that Saturday night, the dike master and his sentinels came to a 30-foot wide dike cut, used in the loading and unloading of ships. Now it was closed with heavy boards used during high waters. The men realized the real test would come at the height of the flood in a few hours and sent word to the mayor. Church bells started tolling, the alarm was given, and sand bags were brought to strengthen the cut.

Forty men gathered, hardly realizing the extent of the danger, until one man gave the alarm, "She's giving way!" One of the heavy brick corner pillars had been torn from its foundations. If it fell, their village was doomed. They had used all the sand bags available and heavy supporting beams which had been sent for had not arrived. Forty men rushed into the cut, the strongest against the tottering pillar and the others digging their shoulders against the bodies of those ahead of them.

For two hours they fought the sea, the ice cold waves coming over the top board and drenching them. Near the end, the storm pushed a 100-ton vessel in front of the dike cut, breaking the fury of the waves. When dawn came, the men who had formed the living dike knew they had saved their homes and thousands of acres of fertile land.

There is a sad verse in Ezekiel 22:30. God says, "And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none."

God had surveyed the nation of Israel. In Jerusalem He could find no voice raised on the side of righteousness, no man who dared to stem the tide of wickedness. The prophets were using their position for personal gain. The priests had brought religion into contempt. The rulers were cruel, and the people were oppressing the poor and needy.

God could find no one to stand in the gap against the powerful forces of unrighteousness. He looked for a Noah, an Abraham, a Moses, a Joshua, but He found no intercessor, no one to lift up a voice against sin, no one to stand against the tide of unrighteousness threatening the nation with destruction. He could only say, "Therefore have I poured out mine indignation upon them;

I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord God" (Ezekiel 22:31).

God is looking today for Christians to bridge the gap and stand against the awful tides of sin threatening to engulf the world. He needs a living dike of intercessors, of mediators, of messengers, of witnesses. He needs those who will live righteous lives and stand true to Him. Will you dedicate yourself anew to be one faithful Christian God can count on to stand in the gap against the floodtide of sin that threatens to destroy our nation and the world?

Significant Verses

The following verses are taken from the old hymnal, "Zion's Hymns" which was published for the use of the "Original Free Will Baptist Church of North Carolina" more than a hundred years ago. "Zion's Hymns" was compiled by Revs. Rufus K. Hearn, Joseph S. Bell, and Jesse Randolph. This particular hymn is found on Page 146:

"Let strife forever cease,
And envy quit the field;
Come, join and live in love and peace,
And to the gospel yield.

Let bitter words no more
Among the saints remain;
Let every member, every hour,
Submit to Jesus' reign.

One Lord we have to fear,
One faith we all confess,
And all to one baptism adhere,
And magnify free grace.

They why should we contend
For meat and bread and dress,
And crucify the Lord again,
And pierce His wounds afresh?

When bitter words arise,
Then Satan has his ends;
We wound the heart and hands of Christ
Amidst His chosen friends.

No more we'll feed the flame,
Nor judge ourselves too wise;
But search with care to find the beam
That lurks within our eyes.

Then to the world we'll prove
That we disciples are;
When they behold us walk in love,
They'll say, "The Lord is there."

Scourge of the Century

(Continued from page five)

fine-feathered members, formalism, ritualism, and tranquilized sermonettes from soft-peddling pastors, have become powerless and completely ineffective. A little *Christian island* of comfortable isolation has been created completely away from the surrounding tides of harsh realities. Let's face it! Let's face the question of our economic system. What about our political institutions? What about organized Christianity? Isn't the church today identified more with the privileged than the under-privileged? Has it not become an instrument of class control? Has it not put its stamp of approval on the existing political condition? Has the church not withdrawn from the awful problems of society today by saying little and doing even less?

Someone has said that communist fanaticism must be met by Christian enthusiasm. In the face of God's activity throughout the world today, it is a time for enthusiasm—a time for dedication. Obviously, communism is an instrument of judgment in the world today. Its very presence brings pressure on us all. But, there is only one position we can take. We are either for or against Christ. If we are for Christ, we will have to go all the way. The future does not depend on the communists. If freedom should perish from the earth, it would be because of our sin, our complacency, our lack of faith and courage. If a communist is willing to give everything, even his life for the cause of his false ideals, should we not be ready to dedicate ourselves completely to the cause of freedom? In our day, right now, the Church is faced with its greatest challenge. In Christ and God's revelation concerning Him we have the only adequate answers to the basic questions and problems of man. The struggle is hard and will get harder. There is no easy way out. There is no place for despair. Remember this, our battle is not hopeless, for if we are on God's side, we cannot help but win. We as Christians must put our trust in God and surrender our all to Christ.

•

"The unrepentant and unregenerate will be the unready."

NOT WORTH WHILE

"Why didn't you tell her she was taking more than her share of the room and encroaching on your rights?" someone asked a young girl, who was merrily describing a woman who had taken a seat beside her in a crowded railway car, and crammed into the small space a bird cage, a basket of apples, and bundles numerous and varied.

"It wasn't worth while to trouble about it; we had such a little way to go together," was the reply.

What a motto that would be for Christian's life-journey. So many little annoyances are not worth noticing, many small unkindnesses, even, may be passed by silently, because we have on "such a little way to go together."—Selected.

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ADDRESS BY PRESIDENT LINCOLN
AT THE DEDICATION OF
THE GETTYSBURG NATIONAL CEMETERY
NOVEMBER 19, 1863.

FOUR SCORE AND SEVEN YEARS AGO OUR FATHERS BROUGHT FORTH ON THIS CONTINENT A NEW NATION, CONCEIVED IN LIBERTY, AND DEDICATED TO THE PROPOSITION THAT ALL MEN ARE CREATED EQUAL.

NOW WE ARE ENGAGED IN A GREAT CIVIL WAR, TESTING WHETHER THAT NATION, OR ANY NATION SO CONCEIVED AND SO DEDICATED, CAN LONG ENDURE. WE ARE MET ON A GREAT BATTLE-FIELD OF THAT WAR. WE HAVE COME TO DEDICATE A PORTION OF THAT FIELD, AS A FINAL RESTING PLACE FOR THOSE WHO HERE GAVE THEIR LIVES THAT THAT NATION MIGHT LIVE. IT IS ALTOGETHER FITTING AND PROPER THAT WE SHOULD DO THIS.

BUT, IN A LARGER SENSE, WE CAN NOT DEDICATE--WE CAN NOT CONSECRATE--WE CAN NOT HALLOW--THIS GROUND. THE BRAVE MEN, LIVING AND DEAD, WHO STRUGGLED HERE, HAVE CONSECRATED IT, FAR ABOVE OUR POOR POWER TO ADD OR DETRACT. THE WORLD WILL LITTLE NOTE, NOR LONG REMEMBER WHAT WE SAY HERE, BUT IT CAN NEVER FORGET WHAT THEY DID HERE. IT IS FOR US THE LIVING, RATHER, TO BE DEDICATED HERE TO THE UNFINISHED WORK, WHICH THEY WHO FOUGHT HERE HAVE THUS FAR SO NOBLY ADVANCED. IT IS RATHER FOR US TO BE HERE DEDICATED TO THE GREAT TASK REMAINING BEFORE US--THAT FROM THESE HONORED DEAD WE TAKE INCREASED DEVOTION TO THAT CAUSE FOR WHICH THEY GAVE THE LAST FULL MEASURE OF DEVOTION--THAT

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*the
Free Will Baptist*

EDITORIAL

BE STILL AND KNOW

God's moving power and influence does not come amid a clamor, confusion or noise. For some reason, there are those individuals and even groups who feel that God's presence and power must be made known through physical means. This happens when one trusts his emotions to bear witness of his so-called spirituality. Please do not misunderstand what we are saying. There are times when, under the power and influence of the Holy Spirit, man's emotions come to the forefront. Man may weep as God sends His blessings. In the singing of some glorious hymn, the emotions may cause one to truly sing a spiritual song. We are not denying the presence and reality of our emotions. What we must understand, however, is that man's emotions must remain under control. When they become uncontrollable, man loses his reasoning and better judgment.

This emphasis upon the emotional has had its effect in our own Free Will Baptist denomination. It seems evident that some of the things we consider spiritual, are not evidences of spirituality at all. In some cases, the carnal nature has been misunderstood to be spiritual. We recognize that customs and manners of worship vary throughout our denomination; therefore, let it be understood that we do not mean to be critical of any segment of our denomination. Our purpose in this editorial is to set forth the fact that God moves when His people are ready and willing to hear Him, and He speaks and directs in many ways.

The psalmist wrote, "Be still, and know that I am God: . . ." (Psalm 46:10). Surely there have been many instances when man has refused to be still; therefore, God has been unable to work through him. There are also times when the preacher has failed to be still. Instead, he has tried to prove the leadership of God in his life by preaching a little louder. His listeners have tried to prove the leadership of God in their lives by following the preacher instead of Christ. They shout forth their hearty "amen" because of what the preacher might have said about someone or some group with whom he does not agree. In reality, God might prefer a time of quietness without the emotional utterances of man. A gathering of Christians for any purpose, whether it is a conference or association, or a local gathering, should not be on the level of a club rally; instead, its emphasis must be channeled toward God. We have observed all sorts of conduct in religious assemblies. We are sure that God is not honored when there is a spirit of ill-will manifest against others. Sneers and mockery are not a part of a true spiritual gathering.

There are many examples in the Scriptures when God spoke to His servants in a quiet, still voice. Among these examples is the story of Elijah's experience on Mount Horeb. Queen Jezebel had threatened his life, so he fled into the wilderness, and finally came to Horeb. "And he came thither unto a cave, and lodged there; and, behold, the word of the LORD came to him,

and he said unto him, What doest thou here, Elijah . . . And he said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; but the LORD was not in the wind: and after the wind an earthquake; but the LORD was not in the earthquake: and after the earthquake a fire; but the LORD was not in the fire; and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave . . ." (1 Kings 19:9-13). In this experience we see and understand that God will do His part in helping us to carry out His will, but He has to get us in the position to hear. This is not accomplished amid a state of confusion.

Compare Elijah's experience with that of Moses when God spoke to him through a burning bush. He was alone in the desert, tending sheep. For years God had been preparing him for a task. Then the time came for God to speak, and there was nothing to distract from the purpose and will of God.

In Psalm 23, David expresses something of this stillness. ". . . he leadeth me beside the still waters" (Psalm 23:2). No more beautiful picture can be imagined of Christ's concern for His own than that in this psalm. "The Lord is my shepherd," David said. Jesus Himself set forth this comparison. Sheep are meek and lowly animals. They have to be led—no driven. The shepherd has to treat them with kindness and care. The still waters are the only waters from which the sheep will drink. It was up to the shepherd to find water that was undisturbed from any ripples.

Contrast the above-mentioned passages of Scripture to the examples of clamor and noise. For instance, the prophets of Baal on Mount Carmel in 1 Kings 18 or the people of Ephesus in Acts 19.

"Be still, and know that I am God."

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THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

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HUMAN JUDGMENT REBUKED . . .

Divine Judgment Exalted

AD Romans 2:1-20

EXT: Romans 2:1

JUDGMENT is a part of everyday human experience. The man who refuses to make judgments concerning life is a coward. He cannot in fact live without judging between the good and the bad, the right and the wrong. This is both a blessing and a curse. God placed him in the position of a judge; however, he was meant to be and created to be a righteous judge. Man made himself a sinner, thus complicating for himself and his posterity his relationship to the world of creation in general and to God and fellow men in particular. He must continue to be a judge, but the very judgments he makes condemn him. Therefore thou art inexcusable, O man, whoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things" (Romans 2:1).

This is the web out of which men cannot untangle themselves. The judgment we mete out shall be measured to us again. We cannot escape the responsibility nor the guilt of our own judgments. Human judgments are always pronounced by inconsistent men. The very things we judge in another we condemn of ourselves. I know nothing in my own experience that so illustrates this principle as our current denominational crisis. Charges and counter-charges have been made. Men, trying to pull the mote out of another brother's eye, have had beams in their own eyes. In making this judgment we realize the same judgment must be meted back to me. I cannot stand aside, and piously condemn others for the lack of Christian concern and fellowship existing in our church. I stand condemned along side by fellows in this struggle. At the question that could settle these issues, it seems to me, has not been asked. What is God's judgment concern-

ing the present evil that has torn asunder the fellowship of the body of Christ? Are we to be led by the inconsistent judgments of men, or shall we follow the judgments of God? Are we content to rest our case with that which can only be partial and incomplete and fallible?

It would be foolish indeed for me to suggest that the critical faculty built within us must be stifled. We must compare ideas, pass judgments on art, books, men and institutions. But in all judgments it would do well for us to realize that we are only erring creatures.

Rev. Charles Sapp, Winterville, N. C.

Perhaps some of the judgments we have already made would have escaped mistakes had we kept before us that fact—all human judgment is fallible.

Can you use your imagination and ask how different life situations could be if men had exercised this caution? You remember the mob that brought a guilty woman before our Lord in the temple saying, "Here is one caught in the very act. What do you say to this?" Suppose those men had remembered that he who is without sin is free to fling the first missile? Without being presumptive, I believe I can picture a different scene taking place. One man comes to Jesus, calls him aside from his teaching and says, "Master, there is a young woman in our midst who has slipped and fallen into sin, what can we do to help her?" And Jesus would say, "Bring her to me; I'll forgive her?" "But Master," the disciple would hesitate to say, "how can I suggest such a thing to her? I'm afraid I've not always, and maybe even now . . ." But he does not finish. Jesus interrupts him to say: "My child, he that goeth forth and weepeth, bearing precious seed, shall

doubtless come again rejoicing bringing his sheaves with him." The next scene would not be a mob compelling a frightened woman, pushing her along as she stumbled and fought for escape, but a victorious brotherhood making their way to the Master with a brand clutched from the burning. It is not in the exercise of judgment that men are won to the Master, but in the demonstration and power of love among the brotherhood of the redeemed. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Daniel 12:3).

Yes, judgments are a part of everyday human experience. They must be made, but the highest form of idolatry is that judgment a man makes from his own finite understandings, and yet regards as final, complete, and irrevocable. God will reward those who ". . . by patient continuance in well doing seek for glory and honour and immortality, eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, Tribulation and anguish, upon every soul of man that doeth evil, . . ." (Romans 2:7-9).

It is only when we put human judgments under the censor of divine judgment that proper balance will be restored in our fellowship. Divine judgment comes from a perfectly righteous Judge. The standard by which He judges is truth mixed with human shortsightedness and failure. His judgment is truth. He knows our end as well as our beginning, and He is not the author of confusion. He knows the motives of men that are hidden behind cleverly constructed arguments and pious platitudes used to cover selfish ambitions with a high degree of orthodoxy. His truth lays bare the human heart. He judges the hidden motives that we cannot see; therefore, His judgment is just.

He is not swift to judge His people as
(Continued on page fifteen)

The Missile That Can't Miss

Jeanette W. Lockerbie

BILL HOLDEN pushed his chair from the table, groaning a little as he did. "I shouldn't have done it, honey; that *second* piece of pie." He grinned across at his wife and said, "Well, maybe I'll need it at that, for reinforcement. I'm off for another encounter with Grant."

"I'll be praying, Bill," his wife Emily said. "Goodness knows Grant has heard the gospel enough to save him. I wonder just what it's going to take to reach him."

Slipping through the hedge fence that separated their homes, Bill found his neighbor, Grant Lawson, busy in his garage workshop. The talk soon veered to Grant's favorite subject: missiles.

"... So you see, Bill, it just *can't* miss."

Bill listened as the enthusiastic Grant expounded the wonders of the guided missile. He did the same every time they were together.

"It's the *age* of the missile," he would say, and go on to explain in academic fashion, with the air of an expert informing a greenhorn, "It's the aero-astronautical period between the air age and the space age."

Bill tried to appear interested. "O.K., Professor," he answered. "You've made your point. Just remember though that I'm a *salesman*. I'm a complete knothed about things like this. Missiles are not in my line." Bill stopped, then exclaimed to his friend, "Say! there's one thing you've never made clear to me."

"What's that?" Grant was more than anxious to elaborate on the subject.

"Well, if someone asked you, Grant, what's the most important single feature of your missiles, what would you tell him? Now none of your involved technical explanations; just give me a simple answer I can understand," Bill asked.

"*One thing*—well, let me think." Grant scratched his head and his forehead puckered as he thought for a moment before he replied, "I know. I'd tell him just this: the outstanding feature of a guided missile is that it has *built-in direction*." He emphasized each word. "It knows exactly where it's going the instant it's projected. Listen, and I'll try and explain the principle of it," he added.

Bill was only half listening as Grant went on and on. He interrupted the lengthy dissertation at last.

"Say that again, Grant," he asked, "that bit about the built-in direction. How did you put it?"

"I said that what makes the guided missile distinctive is that it has *built-in direction*," Grant said slowly and deliberately.

"I thought I heard right. Built-in direction! Now Mr. Smart Missileman, we've come to something I know a little about, and it has built-in direction too." There was a gleam in Bill's eyes as he said this.

"Yes?" Grant was eager to listen. He turned from the model he was working on. "Thought you had no interest—you didn't know a thing about this kind of stuff," he said.

"*This* kind of missile I'm interested in." As Bill spoke, he pulled from his pocket a slim leather-bound Bible. "Remember," he said to his friend, "you once said to me, 'Holden, if you ever can show me anything in that Bible you're always carrying in your pocket—anything that interests *me*. I'll listen.' I've listened by the hour to you as you've told me about missile business. Now I'm just asking you to listen to me for a minute. You've finally talked yourself right into my kind of thinking. For *once*, I really got what you were telling me."

Grant stepped back from his bench. "Well, maybe *you* do get it, but I'm sure I don't get what you're driving at." There was a puzzled note in his voice.

Bill turned the pages of his Bible. "Here it is. Let me show you," he said. "How is *this* for built-in direction?" He read, "'So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing *whereto* I sent it' (Is. 55:11)."

Grant was peering over Bill's shoulder, listening.

"How's this, my friend? D'you get the point? 'It shall accomplish . . . shall prosper.' No room there for speculation. It's a sure thing. Let me repeat it." And Bill read the words over again.

"*That's* in the Bible?" Grant sounded incredulous. His face screwed up again. "Well, you could've fooled me. Where is it? Let me see—Isaiah, chapter 55—what verse? Eleven?" Grant grasped Bill's Bible and slowly repeated the words of the verse.

"It surely does sound like a guided missile right enough. That part about *accomplishing*—that's a missile all right. By the way, did I ever tell you about our 'Bomarc'? It's got it all over Douglas' 'Genie'." And Grant was off again on the subject that enthralled him.

With a prayer in his heart, Bill left his friend that evening.

It was a few evenings later. Again the two men were together in Grant's workshop. This time it was the "Atlas" that Grant was engrossed in.

"That baby!" he said. "That intercontinental ballistic missile! She can do the job—seek out, track down, and destroy her target." He said it with as much pride as if he had been the designer.

"5,500 miles from her launching pad, she can deliver her . . ."

Bill interrupted. "Grant," he said, his face serious with purpose, "remember a few nights ago we were talking about the Bible; about how it's just like a guided missile? It's built-in direction and all? Well,

you've just said something else; this is entirely different from what we read the other night. You brought it to my attention."

"Oh, look here, Bill, do we have to have a Sunday school lesson every time you come over. You and your precious Bible!" There was disgust in Grant's face this time.

"Just listen to this a minute. See how it strikes you." Bill replied. "Seek—track down—destroy. Isn't that what you said? Isn't that the purpose of the guided missile, with its built-in direction?"

"Don't tell me that that made you think of another verse in your Bible, or is it the same one? Let's have it." There was no eagerness to hear the Bible verse, but rather a let's-get-it-over-and-get-back-to-something worth while note in Grant's voice.

Again Bill Holden opened his Bible, and turning to Luke 19:10, he read, "For the Son of man come to seek and save that which was lost." He emphasized the words 'seek' and 'save' as he read. "It's the very opposite of what the missile does. You said it seeks and destroys. My Bible tells me that the Son of God is seeking, too, but not in order to destroy; to save men." Sincerity and conviction rang in Bill's voice. And for a long moment Grant just stood there, silent. When he spoke, some of the old indifference was gone.

"Maybe there's more to this Bible business than I've ever realized," he said slowly, and for once there was no sarcasm. "If it's that powerful, maybe I'd better be giving some serious thought to it one of these days."

"Now you're on the right track—with the right missile. But about your statement, 'One of these days,' listen to what I read the other day. One of your space-age, ballistic-minded fellows said it, 'We must plan now for the future, or there may be no future.' And, it just so happens that my Bible says the very same thing. Listen!" And Bill read from 2 Corinthians 2:6, "'Now is the day of salvation,' and 'How shall we escape if we neglect so great salvation?' (Hebrews 2:3)."

"It's now," he said, "now, not some day when you get around to thinking about it, you have to make sure of your eternal future; a future where the world's fearsome missiles can never reach us." Conscious that the Holy Spirit was driving home the truth, Bill repeated, "The Son of man is come to seek and to save that which was lost."

Grant was listening now—really listening.

"I guess I don't need anyone to tell me I'm lost," he said it thoughtfully. "My folks have been telling me this same thing all my life. And all the Bible stuff you've been feeding me these past few weeks!" Grant turned round from his workbench where he had a half-completed model. "I see it all now. All that church-going—and the Bible verses my mother made me learn! How I hated them. But I guess they were really God's missiles tracking me down."

"Sure thing, Grant. And the best part is they were tracking you down to save you," Bill answered his friend.

"To seek and to save," Grant repeated the words.

It was late that night when Bill pushed open the gate in the fence. Emily was waiting for him. The tell-tale joy in his face made words almost unnecessary, but she had to hear the whole story, over their midnight coffee.

"And the very last words Grant said as I left were these, 'I guess God's missiles just can't miss.'"—*Gospel Herald*.

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

*Thy word is a lamp unto my feet, and a light
unto my path (PSALM 119:105).*

THE GOSPEL NOT CONFUSION

(Continued from last week)

"For God is not the author of confusion, but of peace, as in all churches of the saints" (1 Corinthians 14:33).

This text is especially suitable for the conditions of today in our denomination. Paul had found divisions and confusion in the Corinthian church. Concerning this condition he told the members of the Corinthian church that they were carnal and not spiritual. Said he, "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" (1 Corinthians 3:3). He also tells the Corinthians that a higher judge than is in and of this world will decide these matters. We read, "Every man's work

shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is" (1 Corinthians 3:13).

Dr. E. Schuyler English has listed four necessities for the peace of God to be effective in the lives of Christians:

1. *It was necessary for Jesus Christ to be born.* Only because the divine Son took on human flesh was He able to make atonement for human sin. The law could reveal to man that he was a sinner, but the law could not bear sin's penalty. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Romans 8:3).

2. *It was necessary for Jesus Christ to die.* "... the wages of sin is death" (Romans 6:23). "... and without shedding of blood is no remission" (Hebrews 9:22). On the Cross bore our sins in His body (1 Peter 2:24); there He was made sin on our behalf. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Corinthians 5:21).

3. *It was necessary for Jesus Christ to rise from the dead.* If His body had remained in the grave, we should never have known whether He was what He claimed to be, the Son of God and our Redeemer. "And if Christ be not raised, your faith is vain; ye are yet in your sins" (1 Corinthians 15:17). But He did rise and, as St. Paul tells us, He was "... declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Romans 1:4).

4. *It is necessary that Jesus Christ should come again.* In His second advent He will restore all things; His blood-purchased saints will be taken into His presence and will be like Him, His enemies will be judged, His people Israel will be established as a righteous nation, and peace and justice will prevail upon the earth.—*Selected*.

When Christ was born the angels sang in praise to God saying, "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14); and just before He was crucified He said to His little band of true followers, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27). But now after two thousand years where is that peace in our hearts and lives? Instead we are at each other's throats, in divisions and strifes, losing the respect of the
(continued on page ten)

News + Notes of Denominational Interest

Greenville Church to Observe Mt. Olive College Day

Mount Olive College Day will be observed at the Greenville Free Will Baptist Church, Greenville, North Carolina, Sunday, February 11, at the 11:00 a. m. worship hour. Mr. Robert Moye, business manager of the college, and a quartet from the college will be present. The Rev. R. B. Crawford is pastor of the Greenville Church.

Children's Home Report For January, 1962

The Free Will Baptist Children's Home, Middlesex, North Carolina, reports the following receipts for January, 1962. Receipts have been mailed to each individual, auxiliary, or organization contributing, but totals are shown here only from each conference for the period covered. The books and files are open at the home for inspection or checking for any particular receipt:

GENERAL FUND

Albemarle Conference	\$ 316.83
Blue Ridge Association	18.65
Cape Fear Conference	375.33
Central Conference	812.61
Eastern Conference	1,140.41
French Broad Association	66.13
Pee Dee Association	19.00
Piedmont Association	35.00
Western Conference	495.33
Miscellaneous	6,217.55
Central Conference Building Fund	2.00
McLeod Educational Loan Fund	25.00
Total	\$9,523.84

Rev. Ingram Preached At Texas Mission

The Rev. Joe Ingram, pastor of Stoney Creek Free Will Baptist Church, Goldsboro, North Carolina, brought both the morning and evening messages February 4, at the Free Will Baptist Mission recently established in San Antonio, Texas. The Rev. H. Pay Berry states it was a privilege to have Mr. Ingram with them

while he is in training at Ft. Sam Houston, Texas.

Rivenbark Celebrates 25th Anniversary in the Ministry

The members of Sherron Acres Free Will Baptist Church joined with their pastor, the Rev. Fred A. Rivenbark, recently in celebrating his twenty-fifth anniversary as pastor. Emphasis was placed on the evening service and Rivenbark used the same topic he used in a sermon 25 years ago—"The Church that Moves Forward."

Rivenbark became pastor of the local church in January of 1937, shortly after he entered the ministry. He has not



served as pastor of Sherron Acres Church continuously from that time, however. Immediately following the last war, the minister served a church in Wilson, and in 1949 he was called back to the pastorate of Sherron Acres. After five years, during which time the present building was erected, Rivenbark resigned to assume the pastorate of a church in Norfolk, Virginia. In July of last year he returned to the Durham Church.

Men's Fellowship to Sponsor Week-End Revival

The men's fellowship of Juniper Chapel Free Will Baptist Church, Vanceboro, North Carolina, is sponsoring a week-end revival beginning Friday night, February 9, and continuing through Sunday night. The pastor, the Rev. Henry Armstrong, will be the speaker for these services. Everyone is invited to come and worship and be much in prayer for these services.

AN EYE FOR TROUBLE

The English tell a story about a reluctant conscript asked by the army oculist to read a chart. "What chart?" asked the draftee. "Just sit down in that chair and I'll show you." "What chair?" asked the man. Deferred because of bad eyesight, the draftee went to a nearby movie. When the lights came on, he was horrified to discover the oculist in the next seat. "Excuse me," said the conscript as calmly as he could, "does this bus go to Shipley?"—Selected.

BUSIER THAN GOD

Julia Ward Howe once wrote a United States senator and solicited his interest in a particular individual. The senator wrote back: "I am so interested in the future of the race that I have no time for individuals."

Mrs. Howe sent him a brief reply: "When God was last heard from, He had not reached that stage."

A NEW YEARBOOK for WOMAN'S AUXILIARIES

The Free Will Baptist Press is happy to announce that an entirely new Yearbook of Programs for Woman's Auxiliaries will be available for shipment by March 1, 1962. This Yearbook will contain nine programs for the rest of this year. The 1963 Yearbook will contain twelve programs. It is written and sponsored by the North Carolina Woman's Auxiliary Convention.

The cost per copy for this Yearbook will be only \$.50. Place your order today to: Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina.

Don't Follow the Lost

Rev. Walter E. Isenhour
Taylorsville, N. C.

I SAW a sticker on the rear of a car today that caught my attention. It said, "Don't follow me—I'm lost." Perhaps this was intended more for fun than reality, but I have been thinking of what a great truth and warning it could mean in regard to following lost people. No doubt vast multitudes of people are following somebody that is lost. Many who are lost in sin are following the lost everywhere throughout the earth. It is so easy to follow somebody, especially when they are going the downward road.

No doubt there are literally millions of fathers and mothers who could say to their children, "Don't follow me—I'm lost." Poor children, following lost parents. Well could that mother say to her daughter, to her son, "Don't follow me—I'm lost." How sad to see lost mothers with lost children following them! They are on the hellward way, and unless there is a turning about they shall land in outer darkness and damnation some awful day.

Mothers are dressing in the height of worldly, sinful fashion, half nude, and their daughters are following them. Mothers are drinking, smoking, going to the ungodly theaters, dancing, taking great delight in the ungodly scenes of television, reading a low class of literature, wearing breeches like men, setting a very poor and degrading example, and their girls are following them.

Many mothers, no doubt, are even breaking their marriage vows, going with other men, committing adultery, and their daughters are following them. Their sons, too, in various ways, are following them—following their evil, sinful, wicked ways and influence hellward. Well could those mothers look on their children and say in a shrieking voice, "Don't follow me—I'm lost!" Think of it—lost mothers

with lost children following them! O God, how pitiful! How tragic! O mothers, make up to your lost and ruined condition and the lost condition of your children and see what you are doing! Think of your influence. Think of the way you are going. Consider what you are doing. Lost yourself and your children following you lost.

There are fathers all about us, and everywhere, who could say to their sons and daughters, "Don't follow me—I'm lost." Multitudes of fathers drink beer and liquor, smoke cigarettes, curse, use profane language, commit adultery, live dishonestly, leave God out of their thoughts and lives, drift along hellward, with their children following them. Many of such fathers never attend church and Sunday school, never read the Bible, never warn their children against bad company, never tell them of Christ who came to save the lost, and never point them to the higher, better, nobler and more sublime things of life. They could truthfully exclaim in these awful words, "Don't follow me—I'm lost!"

No doubt there are even preachers of the gospel who could say to their congregations, "Don't follow me—I'm lost." Such preachers do not know anything about vital, Holy Ghost salvation. Maybe they have never repented of their sins, have never been born again, and know nothing experimentally of the way heavenward. They preach for a job and never win a soul to Christ. Some of them smoke, live far from God, partake of the evils of the world, and yet pretend to be the followers of the meek and lowly Nazarene. If they would be absolutely honest with themselves and their congregations they should exclaim, "Don't follow me—I'm lost!"

Then there are church members everywhere, neighbors, school teachers, busi-

ness men and women, lawyers and doctors, nurses, Sunday school teachers, office holders, and those who fill places of great and tremendous responsibility, and multitudes of common laborers, who could sound this warning message across the land, the nation and the world, "Don't Follow Me—I'm Lost!"

Oh, that the lost, both leaders and followers, would turn unto God, repent out of broken hearts and contrite spirits, come clean with God and turn from their way hellward unto the wonderful, glorious way heavenward! Nothing else is going to save our country, our nation, nor the masses of lost people. Pleasure can't do, education can't do it, churchanity can't do it, neither can all the powers of kings, dictators, presidents, armies and warfare do it. Such without God is all vain. O that this could be truthfully said by millions and millions of leaders and followers, "Follow me—I'm saved—and I will lead you to Christ!" Such would bring the greatest revival and real redemption of all ages. This would drive back the powers of hell that threaten the destruction of the world. Reader, your only hope and mine is in God.

**IN OUR MAIL TODAY—
—OUT OF P. O. BOX 507**

EVANGELIST AVAILABLE

"Please announce in *The Free Will Baptist* that I am available for evangelist work and will go anywhere, to any church, supported by anyone to preach the gospel of the Lord Jesus Christ for the salvation of souls. While others dicker about heritage, doctrinal difference, and disputations amongst members, I am strictly interested in the lost of the world who have not heard the gospel. What a shame, while ministers of the Lord go back and forth dicker about heritage, the devil gains ground every moment and some poor soul will pay dearly with his or her life. I challenge anyone to show me where the denominations have saved a single soul, but I grant you denominations have prepared many for hell-fire.

"Brethren, we better go to work for the Lord Jesus Christ, or we will lose everything that has been gained in the last fifty years."—Richard V. Mabe, Mount Olive, North Carolina.

Nothing But the Best

"Of course I wouldn't say anything about her unless I could say something good. And, oh boy, is this good . . ." —Selected.

A man can fail many times, but he isn't a failure until he begins to blame somebody else.

Woman's Auxiliary

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

Nashville, N. C.—The Barnes Hill Woman's Auxiliary held its regular meeting Wednesday night, January 24, at the home of Miss Iva Langley. The newly elected officers for this year are as follows: President, Miss Iva Langley; vice-president, Mrs. Pattie Langley; secretary-treasurer, Mrs. Etta Vick; program chairman, Mrs. Francis Langley; study course chairman, Mrs. Betty Lou Medlin; benevolence chairman, Mrs. Estelle Eason; youth chairman, Mrs. Beulah Lindsey; Y. P. A. director, Monroe Lindsey; G. T. A. director, Norma Eason.

The program was opened by the president leading the group with singing, "Revive Us Again." Then Mrs. Ruth Langley led in prayer. The secretary read the minutes of the last meeting and gave the treasurer's report, and the roll call, with twelve members and one visitor present. The group plans to make curtains for the primary, junior, and intermediate Sunday school classrooms.

The ones taking part on the program were, Minnie Pearl Joyner, Jean Vick, Edith Pittman, and Beulah Lindsey.

The group was dismissed by Cleo Worrell and refreshments were served by the hostess, Miss Iva Langley and was enjoyed by all. The next meeting is planned for February 7, at the home of Mrs. Beulah Lindsey.

Columbia, N. C.—The Woman's Auxiliary of Soundside Free Will Baptist Church met Thursday night, January 25, at the home of Mrs. Zennie Taylor, with the president, Mrs. Madeline Brickhouse, presiding.

The members sang, "Jesus Calls Us." The president read the Scripture, taken from Genesis 22:13; John 8:56. Mrs. Minnie Everton led in prayer. Those taking part in lesson were: Mrs. Neva Brickhouse, Mrs. Iilda Roughton, Mrs. Betty Brickhouse and Mrs. Madge Van Horn. Remarks on the lesson were given by Mrs. Otto Sawyer. The business was entered into with ten members present and two visitors. The meeting was closed by singing, "Blest Be the Tie," and the benediction by the president. Re-

freshments were served and enjoyed by all.

Rocky Mount, N. C.—The regular meeting of the Divinity Circle of Cokey Road Free Will Baptist Church met at the home of Mrs. C. A. Tripp on Hill Street, Tuesday, January 23.

There were eight members present, with one new member. Special prayer was made for three of the very ill, and those absent from the meeting.

It was decided to make a sunshine basket for one of the ill circle members this week and Mrs. N. E. Harris offered to take it to her.

The president, Mrs. Otto Merritt, turned the program over to Mrs. Roy Stanford. She used a blackboard to illustrate the program on, "Provision Means Provision." She had drawn a church, and a yardstick to emphasize how your church measures up. Then, using the actual number of members in the church, auxiliaries, Sunday school, etc., showed the per cent of members enlisted in the different work phases. She then asked those present if they felt the percentages were as high as they should be and asked what could be done to raise them. Mrs. Nell Bullock read the Scripture, after which there was a general discussion of them and the program.

During the business period, Mrs. Rivenbark, the secretary, offered to assume Mrs. Lewis' treasury duties until she was well again.

Mrs. Matt Hill led the group in a chain of prayers for the circles, church, sick, missionaries, and for guidance from God in leading these in His will for this year. Mrs. Merritt closed the prayer, after which Mrs. Tripp served the group delicious refreshments.

Portsmouth, Va.—The Woman's Auxiliary of First Free Will Baptist Church met on Friday night, January 26, at the church. Mrs. Gillispie presided and the meeting began by singing, "I Gave My Life for Thee." Mrs. Ward offered the opening prayer.

The new officers for the year were in-

stalled. They were as follows. President, Mrs. James Gillispie; vice-president, Mrs. Ralph Osborne; secretary-treasurer, Mrs. Leslie Ward; assistant secretary, Mrs. Mary Matthews; corresponding secretary, Mrs. Wilton Edwards; program-prayer chairman, Mrs. Bill Suggs; assistant, Mrs. Joy Barnes; youth auxiliary chairman, Mrs. J. A. Alexander; G. T. A. chairman, Mrs. W. A. Dowless; study course chairman, Mrs. Frank Witt; personal service chairman, Mrs. W. P. Brett; assistant, Mrs. Eva Martin; enlistment chairman, Mrs. J. D. Meeks.

Mrs. Gillispie thanked the ladies for their co-operation last year and asked special prayer for herself during the coming year.

The minutes of the last meeting were read by Mrs. Ward and the treasurer's report was given by Mrs. Witt. These two reports were accepted as read. Mrs. Suggs gave the Ruth Circle report and Mrs. Witt gave the Dorcas Circle report. There was no G. T. A. report.

Old business was brought before the meeting. For some time the group had been considering changing the meetings from fourth Friday to fourth Monday nights. A motion was carried to this effect.

New business consisted of several items to be taken care of. These included repaying Mrs. Brett for money she spent for postage on the sheets sent to the Children's Home, providing Mrs. Edwards with money to take care of auxiliary correspondence, and there was a motion carried to have a covered dish social soon, inviting friends.

The program chairman, Mrs. Suggs, presented a very interesting program, that included a written test by everyone on, "I believe in the woman's auxiliary because," and different passages of Scripture read by the ladies.

A short talk from each of the chairmen concerning their responsibilities and a special song, "Oh Jesus I Have Promised," by Shelia Suggs proved to be a blessing to everyone. All joined in on one of the verses as everyone knew that in their hearts they had promised Him.

Mrs. Osborne offered the dismissal prayer, praying especially for strength throughout this new year.

Rocky Mount, N. C.—The Clara Gray Langdon Circle of the Original First Free Will Baptist Church had its regular monthly meeting January 23, in the home of Mrs. Glenn Ricks. The meeting was opened by singing, "Lead Me to Some Soul Today," followed with prayer by Mrs. Felton Dunbar. The pro-

am on prayer was given by Mrs. Mattie enton. For her Scripture, she chose mcs 5:13-18 and Acts 19:11, 12. This ogram was in the way of a challenge for e group to go forward in the new year, deepen the faith so that when they e called upon to pray for persons and ings, their faith will be strong enough help others see Jesus through them.

After the program, a letter was read om the LaVerne Mileys, missionaries in rance, then they entered into the busi- ss.

At the conclusion of the business eriod, the group was dismissed with rayer by Mrs. Glenn Ricks. There were

eight members and two visitors present, and they enjoyed a social hour.

Pink Hill, N. C.—There will be a woman's auxiliary study course on the manual Wednesday night, February 14, 1962, at 7:30 o'clock at the Christian Chapel Free Will Baptist Church. It will be taught by Mrs. Julius Vause, who is state field worker from Timmonsville, South Carolina.

Any surrounding churches interested are welcome to come. Just write Mrs. Norman Ard, Route 1, Pink Hill, North Carolina, a card and say your group (and the number) are coming.

the light of today's life expectancy, not an old one either.

Fifty-eight years is not too long when viewed as a whole. But when a life has been lived full and faithful, it's time enough for a lot of living.

Brother Harris was not a big strong man physically. There were few men whose shoulders he could look over in a natural sense. Yet, in that true measure of a man, the dimensions of one's inner self, he stood tall among his fellows.

A farmer and then merchant; he worked ably and diligently in making a life for himself and his own. But his real love was for the church. You found him more happy when planning or helping carry out a program for the advancement of the church to the glory of God.

Dallis was a Free Will Baptist, and the son of a Free Will Baptist. I know of no family more learned in the faith and practice of Free Will Baptists than his. Their knowledge, in one way or another, dates back almost to Palmer himself.

He was always ready and able to give reason for his position and defend to the last that stand. May I hasten to add that he was not one with a closed mind. On the other hand, he was tolerant and always a student of the truth.

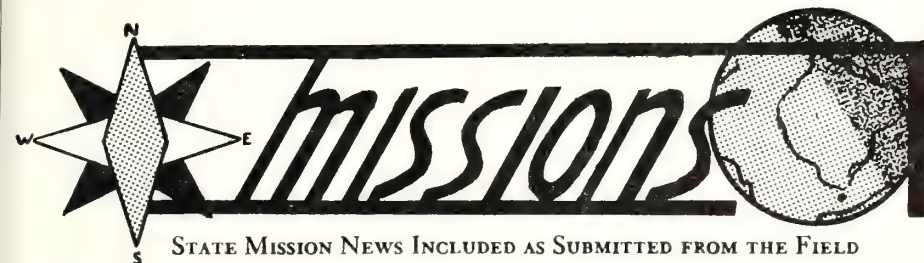
It is arresting that his home-going should come in the midst of our present denominational conflict. He would have liked nothing better than to have had a part in chartering a course out of our wilderness of discord.

His early church life was spent in the Union Grove (now Trinity) Free Will Baptist Church in the Pungo Community of Beaufort County, North Carolina. Here he cut his teeth in the work of his beloved denomination. Later, moving to Virginia, he was one of the founders of Fairmount Park Free Will Baptist Church, where he served as a deacon. At the time of his death, he was a deacon in the Princess Anne Free Will Baptist Church. This church, which came into being largely through his efforts, was soon to be dedicated at the time of his passing.

Dallis Roosevelt Harris, born in Beaufort County, North Carolina, died in a Virginia Beach hospital October 10, 1961, at the age of 58. He is survived by his wife, Mrs. Nellie Hodges Harris; one daughter, Mrs. Harold Woolard; three sons, Hyman H. Harris, Lemuel J. Harris and L. Alva Harris. There were also three sister and three brothers.

A former pastor, the Rev. W. A. Hales, conducted the funeral and burial was in the Willowood Cemetery.

(continued on page thirteen)



NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

'Heartbeat' Wins National Award

The Most Improved Format Award for 1961 was presented to *Heartbeat* magazine, a publication of the Free Will Baptist Foreign Missions Board, during the annual awards program of the Evangelical Press Association, Springfield, Missouri.

The announcement was made to some 150 editors representing various denominational and interdenominational periodicals in the membership of EPA, climaxing their three-day convention at the Centwood Arms Hotel here in Springfield, Missouri.

On hand to receive the award for *Heartbeat* was the editor, Jerry Ballard, promotional secretary for the board of foreign missions. It is the first national EPA award ever presented a Free Will Baptist publication.

His magazine, published by Inter-Varsity Christian Fellowship, was named "Periodical for the Year" for 1961. Awards were also presented to leading magazines in six publication categories. There were more than 80 evangelical publications entered in the awards competition.

W. Stanley Mooneyham, assistant moderator of the National Association of Free Will Baptists and editor of *United Evan-*

gelical Action, was elected vice-president of EPA for 1962. R. C. Cunningham, of the *Evangel*, was named president.

Larry Ward, editor of *World Vision Magazine* and EPA executive secretary, reported that the group's 173 member periodicals include publications of 41 denominations as well as many interdenominational bodies. Total circulation of all the EPA member periodicals, he said, exceeds 7,600,000.

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *The Free Will Baptist*.

Dallis Roosevelt Harris

"Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." These words by the ancient wise one rings down the curtain on the earthly lot of each of us. The fact is sure, its time uncertain. Coming to some in infancy, to others in old age, and to all others at any time in between.

For Dallis Harris, it was a time in between. He was not a young man, or in

Questions & Answers on the Bible

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Is a Christian sanctified and justified at the same time.—*Archey Justine, Texas.*

Answer: Yes, there is a sense in which this is true depending of course upon the meaning you attach to the word, *sanctification*. There are two meanings that the word has in its Biblical use. One expresses a condition into which a believer is brought before God on the instant in which he believes. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). There is another meaning which expresses the believer's experience and manifestation of the condition in his daily life, which is a matter of time. Perhaps one of the best illustrations of the first is to be found in "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Corinthians 6:11). One that will illustrate the latter is to be seen in "Abstain from all appearance of evil" (1 Thessalonians 5:22).

Question: When and where was Paul sanctified?—*A. J., Texas.*

Answer: When thinking of sanctification as a state or condition of a person legally or judicially before God, he was sanctified the instant he became justified, and that was doubtless when he yielded to God while on the way to Damascus, the account of which is to be found in Acts 9. Then and there he was set apart for God's service and a special use in the kingdom forever, and right then in this sense, he became once and for all time sanctified. However, speaking of sanctification as an experience of holiness in a man's heart and a manifestation of this holiness in his daily living, then Paul found himself in the constant daily process and progress of it to the very end of his earthly life. Such expressions as indicate this are found throughout his writings. The following

are good examples. "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus (Philippians 3:12-14). "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief" (1 Timothy 1:15).

Question: Does the Scripture teaching on holiness require eradication of sin?—*A. J., Texas.*

Answer: No, I think not. Rather than that, such a teaching concerning holiness would, I believe, contradict the plain teaching of Scripture. "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and the word is not in us" (1 John 1:8-10). Such a teaching concerning holiness also contradicts experience, for example Paul's experience. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief" (1 Timothy 1:15).

All enlightened Christians experience about the same thing as Paul when it comes to sin. Their growth in the main comes in the putting away of sin as it is in an increasing measure revealed to a Christian. The more holy a Christian becomes the more clearly he perceives the real nature of sin, not sin in the abstract, or sin in someone else, but the sin in his own life. When a person is a growing Christian, what is sin to him now did not seem as such perhaps a year ago, and so will his conception of

sin continue to change as long as he remains on earth and continues to grow in the grace and knowledge of Christ. I have heard of those, yea, I have known those who profess eradication to have taken place in their lives, but their neighbors disagreed with them. Their mistake in doctrine here rested in the fact that they had a very limited appreciation of what sin really is. Their claim from a spiritual point of view was based on such passages of Scripture as "Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. . . . Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin because he is born of God (1 John 3:6, 9). But these verses should be interpreted in the light of the two nature we possess after we have been born again. The new nature which is Christ's nature is forever engaged in a drawn battle against the old nature, and only in the degree in which a Christian yields himself to the indwelling Holy Spirit of God will he be able to overcome the old carnal nature in this continual conflict. "For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would" (Galatians 5:17 R. V.). Thus, however, he will be able to overcome so that he may live every moment a victor over each known sin; but this is quite different from the eradication of all sin.

The Lighted Pathway

(continued from page five)

sinful world, lost souls are going to hell and somebody is responsible.

The birth, the death, the resurrection and the coming again of Christ are all "good tidings of great joy" to all people who hear them and are brought into the conditions of peace and good will which can be known in Him only, therefore we must preach Christ only.

"For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake" (2 Corinthians 4:5).

New Ideals for Old

He who, having lost one ideal, refuses to give his heart and soul to another and nobler, is like a man who declines to build a house on the rock, because the wind and rain have ruined his house on the sand.

NOTES

AND

QUOTES



By J. C. Griffin

THE SIN OF INGRATITUDE

I feel that it would be a sin of ingratitude if I were to fail to express my appreciation for the many beautiful and timely cards and gifts received during December and up to now in January from my many friends. It brought real happiness to open and read the many cards. May God bless everyone who remembered us in any way. May the year of 1962 be the best ever for all of you. There is a sin of omission that we are often guilty of by our failure to express thanks for the blessings of our fellow man, which in reality, comes from God.

THE SIN OF JUDGING OTHERS

The sin of judging others is forbidden by the Word of God. The Apostle Paul had to deal with self-righteous people who condemned everyone who thought and whose customs differed from these judges. Let us examine Romans 14:1-5: "Him that is weak in the faith receive, but not to doubtful disputations. For one believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. Who art thou that judgest another man's servant? to his own Master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand. One man esteemeth one day above another: another esteemeth every day alike. Let every man be persuaded in his own mind."

This message from the Apostle Paul informs us to help those who are weak, not to condemn them to a demon's hell for their weakness. He also says that we should not judge a weaker brother out, "Let every man be fully persuaded in his own mind"; that is, be a thinker. We are not to take the mind of every man. We are to think for ourselves as long as our mind agrees with the mind of Christ. Again Paul says: "For I say, through the grace given unto me, to

every man that is among me, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith" (Romans 12:3).

We are to think for self, but our thoughts must be in keeping with the grace of God as per measure of faith, given to us. In other words, "Let God think through us." Our thinking must not differ with the thoughts of God. It must be the mind of Christ which Paul says: "Let this mind be in you, which was also in Christ Jesus" (Philippians 2:5).

The mind of Christ is a peaceful mind. It was sung by the angels, "Peace on earth and good will to men." His Kingdom now is a spiritual Kingdom and He rules by love.

A KINGDOM OF LOVE

The Church of Jesus Christ is built on love and maintained by love. Before Jesus left this earth He said to His disciples, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34, 35).

Instead of judging and condemning to hell all those who differ with us in our philosophy, we should pray for the weaker believer as taught in the Word of God.

Jesus said: "... I came not to judge the world, but to save the world" (John 12:47).

If more time was spent in showing the love of God and less judging of others, who differ with us in our way of thinking as individuals, more people would be led to the Lord Jesus. Again may we notice the words of Jesus: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" (Matthew 7:1-3).

THROWING STONES

It has been said that those who live in glass houses should not throw stones. Jesus said to a group of hypocrites, "... He that is without sin among you, let him first cast a stone at her" (John 8:7).

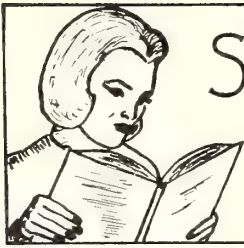
There are a great many people in the world, and many of them are church members, who are always finding fault with others and murmuring against others, searching, and looking for every

fault, that they forget to see themselves. Therefore, they set themselves up as judges. We pass judgment on things and on people because we are ignorant of the truth, but let us remember that God sees everyone, just as he is, and we shall not be judged by the enemy who assails us, by slanderous remarks made on this earth but we shall be judged by the word of the Lord Jesus. We take you back to the words of Jesus as recorded by John: "... I am come not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12:47, 48). Those who are ignorant of God's Word and your life my brother, may call you all kinds of wicked names and even slander your name, but remember that the Word of God is the standard for the judgment of man and not some hypocrite or evil-minded man. Jesus told the group that took the woman to Him and demanded that she be stoned, "He that is without sin, let him cast the first stone." These men were soon missing from the crowd and from Jesus and the woman. Yes, it is a sin to judge others. Jesus and Paul condemned such judgments.

JUDGING WITHOUT KNOWLEDGE

A friend of ours was lodging with us several years ago. As many people know, we North Carolinians like corn meal and dumplings cooked with our vegetables, so my wife said to our guest, "Will you have a humpling?" The reply was, "I don't like them, in fact, I never tasted of one." He judged dumplings without a knowledge of the real taste of dumplings. Many times we human beings judge a man by his outward appearances, but God judges from the inward look into a man's life. Sometimes we human beings just don't like a fellow and it makes no difference what he or she does, we do not like it. The only cure for this kind of judgment is real salvation that enters into the life of the critic and makes him a new creature in Christ Jesus. When I was quite young in the ministry, I was conducting a revival meeting one morning at the 11:00 a.m. worship, when an old man about 70 years old came to the meeting for the first time. During the services the Holy Spirit moved him to give his heart to the Lord and after his accepting Christ as his Saviour, he testified, saying, "I have always hated preachers. I thought that they were all just out

(continued on Page Thirteen)



STORIES for our BOYS and GIRLS



MISS MAD-EYES

by JUANITA BROWN

CONNIE and Lonnie Thompson met at the front steps of the low buff brick school building. "It's all over—the first day in an American school, I mean," Connie said to her twin.

"Yeah. It sure is different from school with Mom around the dining table in the mission station," Lonnie said.

After walking a few steps, the brother and sister turned to look back at the school. "Isn't it beautiful?" Connie sighed. "Just think, we get to go to school for a whole year in America, and in a brand new school too."

"It's just what we've been wanting for three years. It's fun, but it's not quite the way I expected it to be. I'm disappointed."

"Disappointed? Why?"

Lonnie continued, "Oh, I dunno. The kids were friendly enough, I guess it was the way they acted toward the teacher."

Connie shifted her books to the other arm. "I know what you mean. I said to the girls something about Miss Knox being nice, and they all looked real strange. Kathy said, 'Miss Mad-eyes nice! You just haven't been here long enough!' I asked what was wrong with her, and Kathy said, 'She's the grumpiest person in the world, that's what. None of us like her.'"

"Well, you found out more than I did, but I could tell that the boys didn't like her either. I heard them call her Miss Mad-eyes."

"I'm sorry. I had hoped we'd get a good teacher."

"She seemed nice enough to me. Maybe the kids have it in for her."

"I guess we'll have to wait and see," Connie said as they turned up the sidewalk toward their own home.

Connie and Lonnie were back in the States for the first time in nearly four years. Their parents were missionaries in Africa. The twins wanted to make the

most of this year in America. They hoped to make many friends.

"Well, how was the first day in the new school?" Mrs. Thompson asked when they entered the house.

"It's the prettiest school you ever saw," Connie said eagerly.

"The kids were nice," Lonnie added.

"Was your teacher nice too?" Mrs. Thompson asked.

"We thought she was, but the kids don't like her. They call her 'Miss Mad-eyes.'"

"Sometimes a teacher doesn't have to do much to get the boys and girls against her. Then once they are against her, it isn't easy to win them back. It may be that she is not well or has some distressing problem which bothers her. Maybe you can help the others to like her. You will all learn more when you like your teacher."

Mrs. Thompson smiled. Connie watched the little crinkles come into the corners of her mother's eyes and the dimple jump into her cheek. She thought her mother was especially pretty when she smiled.

"Your birthday is less than three weeks away. How would you like to have a party and invite the entire sixth grade?"

Lonnie clapped and Connie ran to hug her mother. "Oh, Mommie, that would be wonderful!"

Connie could hardly wait until the next day to tell the news to Kathy. Kathy had been the friendliest one of the girls. Also, Kathy was popular.

"That will be fun," Kathy said. "I've never been to a birthday party for twins. Are you going to invite old Mad-eyes?"

"Sure, the whole sixth grade is invited—teacher too. Why not?"

"If you invite Miss Mad-eyes, the kids won't come," Kathy said. "We see her every day at school and that's enough!" With that Kathy turned and walked away.

When Connie saw her brother at noon, she told him what had happened.

"Phooey. Of course, we'll invite her," Lonnie said.

"But Lonnie, we want to have friends. It would be awful to go to school here and not have friends. We don't want the

kids to think we're goody-goody because we are missionaries' children."

"I know, but we must let our light shine and act like real Christians. The teacher hasn't done anything to us."

"It was easy to shine for Jesus in Africa, because that's why we were there, but I'm afraid it's going to be harder here," said Connie.

All afternoon she thought about it. True, Miss Mad-eyes, whose name was really Miss Knox, didn't smile much. Sometimes she wasn't very patient either. But then, Connie had to admit that the kids went as far as they could to try her patience. What could they do?

After school the twins talked it over some more. Finally Lonnie said, "Okay, let's don't invite her. She probably wouldn't want to come anyway."

That night in family devotions, the family repeated Matthew 5:16 together. "Let your light so shine before men that they may see your good works, and glorify your father which is in heaven."

Mr. Thompson said, "You may find it harder to let your light shine here in America—" Connie looked at Lonnie and Lonnie looked at Connie. That was certainly the truth. Their father was continuing, "—but there are people here who need to have the light of Christ shine into the darkness of their lives too. Jesus said, 'Ye are the light of the world.'"

Connie prayed. She didn't know how Lonnie felt, but she knew that her light wouldn't be shining for Jesus if she sided with the others against Miss Knox.

Lonnie felt the same way, so they made an invitation for Miss Knox.

The next morning the twins went to school early to deliver their invitations. They put one on each desk. Then they took one to Miss Knox. The blond-haired brother and sister stood waiting while Miss Knox opened the envelope.

After reading the note, Miss Knox looked at the twins, "Do you really want me to come?"

"Of course, we do, Miss Knox."

"I haven't had an invitation from the pupils all year. I'd love to come,"

(Continued on page fourteen)

Christian Education

W. BURKETTE RAPER, President
Mount Olive College
Mount Olive, North Carolina
Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Administrative Team of Mount Olive College



Pictured above is the administrative team of Mount Olive College. Seated, left to right, are W. Burkette Raper, president and Roy C. O'Donnell, acting president and head of the department of English. Standing are Robert W. Moya, business manager-treasurer; Michael Pelt, dean; and Ralph Lightsey, director of public relations.

With an average of more than seven years of formal academic education in college and seminary, each has a broad liberal arts background with specialized training in his particular field.

Although the average age of these men is only thirty-four, each member of the team has had several years experience in college teaching and administration.

These young men are working as a

team in the development of Mount Olive College. Their goal is to provide a sound program of education for all our youth, regardless of their chosen vocation.

Under their leadership Mount Olive College aspires to become a significant force for Christian higher education in the Free Will Baptist Church.

Why Frown?

Smiling is so easy, why should you wear a frown?

If you should feel one coming up, just merely smile it down.

"I don't think I look thirty, do you?"
"No, darling, not now. You used to."

NOTES and QUOTES

(continued from page eleven)

after easy money, and if I saw one coming, I would not meet him if I could get around it. Now God knows that I love you preacher." This man had lived in ignorance of the truth, but now he had found the truth and the truth had freed him from ignorance and he was a new creature in Christ. All ill will toward the minister, the church, and the believers in Christ had been destroyed and he was in fellowship with Christ. Yes, there is a sin of ignorance. God wants us to know the truth.

OBITUARIES

(Continued from Page Nine)

He would have been the first to tell you that the world had not been set on fire by him. But I want to assure you that he warmed the hearts of all who came in contact with him.

Through Christ, he walked with God in the garden of life, and cultivated the hearts of men.

Oscar Webster

Mrs. Lula B. Matthew

On July 7, 1961, the death angel came to the hospital in Washington, North Carolina, and took back to the portal of glory the spirit of Mrs. Lula Barrow Matthew to be with her Saviour. She was 56 years old and was a faithful member of the Oak Grove Free Will Baptist Church of Vanceboro, North Carolina. She was a loving Christian wife, mother and grandmother; always lending a helping hand to friends and neighbors. Though we miss her, we feel that she has just moved out of her earthly house and gone to inherit that mansion which Jesus had prepared for her.

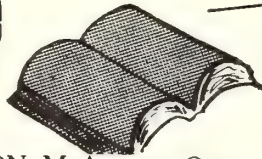
It is lonely here without her, but we are looking forward to heaven even more when we shall see her with Jesus her Saviour.

She leaves to mourn their loss a husband, four children, several grandchildren and one sister.

She has left a beautiful memory,
And grief too great to be told;
But to us who loved and lost her,
Her memory will never grow old.

Written by her aunt,

Dorcas E. Barrow



Respect for All Persons

(Lesson for February 18)

Lesson: Exodus 20:13; Matthew 5:21-26; Luke 12:4-7

Golden Text: Matthew 5:44

I. INTRODUCTION

"Thou shalt not kill" (Vs. 13).

Life is sacred. As it is the gift of God, only God is privileged to take it away. This is one of the commandments of God. It was given for our protection. It protects us from those who would take our life, and in another measure it protects us from the great sin of taking the life of another.

There are many ways in which we can violate this commandment.

When we slander an individual's character or run down his reputation, we are violating this commandment just as surely as though we had taken his life.—*The Senior Quarterly* (F.W.B.).

We want to present some basic truths for intermediate and senior students this week, so we are asking our older students to excuse us while you study the fine material in our quarterlies on this very important lesson.

II. HINTS THAT HELP

1. God created man and He has a right to punish him when he disobeys, even to taking his life. No one should call God a murderer because He destroyed millions during the flood, or at the destruction of Sodom and Gomorrah, or when He slew the first-born in Egypt, or destroyed Pharaoh's army in the Red Sea. Rebellion against God must be punished.

2. God frequently asks men to act as His agents in punishing those who need punishment. Thus Joshua was commanded to destroy the Canaanites, and King Saul was told to exterminate the Amalekites and God was displeased when the king did not fully obey him.

3. Sins of violence greatly increased until the days of Noah when the flood came and destroyed the entire family of mankind except the family of Noah (Genesis 6:13). After the flood God issued a new commandment: "Whoso

sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man" (9:6). This was the establishment of capital punishment, and it was done by the Word of God.

4. It may seem strange that God said thou shalt not kill and then named at least seventeen offences that were to be punished by death. Thou shalt not kill unless God commands it, is the true meaning of the commandment.

5. But what is God's rule for the New Testament? You will find it in Romans 13:2-5. Here capital punishment can be inflicted as a punishment for crime. The sword is used to destroy life. But I do not understand that capital punishment is mandatory. It is perfectly right to execute a murderer, but some other forms of punishment may be allowed.

6. Some years ago a man in Illinois was convicted of murder and sent to the penitentiary for life. He had insisted at the trial that he was innocent. Sixteen years later a neighbor on his death bed confessed that he had committed the murder, and that the convicted man was innocent. He was given his freedom, of course, but had he been executed, a terrible injustice would have been done.

Two young men in an adjoining county once brutally murdered an old man and were sentenced to be electrocuted. A minister said in a sermon that the judge and jury were guilty of murder as much as the men who were executed. This man didn't know his Bible.

8. It has been proven that when murder is punished by capital punishment or life imprisonment, which is really a living death, that the number of murders committed are greatly reduced. Then, too, we believe every minister should preach at least one sermon a year on the sacredness of human life.

9. The Jews had the idea, based upon their traditions, that only murder was touched upon by this commandment. They also insisted that it was only external and laid no restraint upon the inward lusts from which come fightings and wars. In short, they adhered only to the letter of the law and never inquired into the

spiritual meaning of it. As they saw it, willful murderers were liable to the sword of justice. Their courts of judgment sat in the gate of the principal cities; and the judges, ordinarily twenty-three in number, tried, condemned, and executed murderers. Whoever killed, therefore was in danger of this judgment.—*The Advanced Quarterly* (F.W.B.).

10. These verses are an assertion of the fact that God is mindful of human life. But they declare more specifically the care of God for His own children of faith. His redeemed ones in Jesus Christ. This latter assertion is based on the statement, *my friends*, which is used in Luke only in this reference. Indeed, it is not used in any of the Gospels other than John, except in this place (John 15:14, 15). But in any case it refers to His own disciples, those who had believed in Him. They were not to be afraid concerning the possible destruction of the body in this life, but fear him who desires and has power to destroy the soul. Men cannot touch the soul; they can harm only the body, but God has complete power over the destiny of the soul. But even so, He is mindful about sparrows, little insignificant birds, and He is much more concerned about you, my friends. Indeed, even the hairs of your head are known to Him by number. This is proof of the value and care He has for human life.—*The Bible Teacher* (F.W.B.).

MISS MAD-EYES

(continued from page twelve)

Miss Knox said. Then she added, almost to herself, "I don't know why they don't like me. I like them. I know I'm not too patient sometimes, but I'm so worried about my mother who lives with me. She is an invalid and suffers so much. I haven't felt well either. Many days I don't feel like staying through the day, but I have to work."

Connie saw Miss Knox's eyes fill with tears. Connie thought her teacher seemed more like "Miss Sad-eyes," than "Miss Mad-eyes."

Suddenly Miss Knox stopped talking. "I shouldn't have told you all of this. I don't know why I did—except you both seem different somehow."

Lonnie said, "That's okay, Miss Knox. We're sorry about your troubles. Dad says it helps to take troubles to Jesus. Have you tried that?"

Miss Knox shook her head.

The other sixth graders were coming into the room, so Connie said quickly, (Continued on page fifteen)

Human Judgment Rebuked . . .

(Continued from Page Three)

men are. Nor does He make sweeping judgments upon His people until after long-suffering and forbearance. So kind and patient is He, that men are prone to despise, *the riches of His goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth them) to repentance.* We act today as if long-suffering and forbearance on the part of God's people detract and retards the on-going mission of the church. If this be so, it also follows that such words would detract from the holiness and majesty of God. But when we seek to know the Father clothed in the garments of His Son, we can see how purity and sympathy must be provoked every day by impurity and hardness of our hearts. His perfection would be diminished if He were incapable of pain and sorrow for evil and wrongdoing. But Christ is the measure of God's long-suffering and forbearance. If we have not seen it, then we need to go back to the Cross to find what we have missed along the way.

Now if this goodness, forbearance, and long-suffering belong to the very name and character of Him in whom we live and move and have our being; if they constitute the riches of His grace toward us; if the judgments of God are conditioned toward us by these character traits, surely His children's judgments on one another will be tendered with the same.

In the light of the Sermon on the Mount, we are all inconsistent, and therefore incompetent to judge our brothers. Listen to this:

"For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Ye have heard . . . Thou shalt not kill; . . . but I say unto you, Whosoever is angry with his brother without a cause shall be in danger of the judgment: . . . but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift . . . Ye have heard . . . Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart . . . Ye have heard

. . . Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: But I say unto you, swear not at all; . . . let your communication be Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil . . . Ye have heard . . . An eye for an eye, . . . But I say unto you, . . . resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also . . . Ye have heard . . . Love thy neighbour, . . . I say unto you, Love your enemies, bless them that curse you, do good to them that hate you; . . . that ye may be the children of your Father which is in heaven: . . ." (Matthew 5: 20-45).

The riches of God's grace to us, which is expressed in part through his long-suffering and forbearance, are the wealth upon which we may draw for the life of the Church. If this be so, how will our decisions of the moment stand in the light of His eternal purpose? When the account of our stewardship in the fellowship of the redeemed is called in question, will the account read that we have been found faithful in making and keeping the brotherhood of the saints one of joy, peace, and unity? Or will we be accused of contentions, and wrath—the instigators of tribulations and distress? If we rely on the judgments of men, ourselves included, we may well be guilty of these sins before almighty God. Let human judgments be rebuked, that God's judgment may be exalted today.

God's judgment is not only measured to us through forbearance and long-suffering, it is an inspiration to all who seek to know and to do his will. He will render to every man according to his deeds, to them who by patience continue in well-doing, seek honor and immortality, and eternal life, why, they shall have it! Not because they earned it, but because He gives it to them. The goal ahead should inspire us to continual and greater efforts to lose ourselves in the brotherhood of the redeemed in order to find ourselves His blood-bought, heaven-bound children.

Be sure and certain that if God finds us otherwise His wrath will descend upon us. There will be nothing ahead except tribulation and anguish, untold suffering and shame, and ultimately we must perish in endless retribution, cast off and cast out from His presence forever. The only safe ground upon which the Christian can live is that uttered by our Lord when He said, "Not My will but thine be done."

MISS MAD-EYES

(continued from page fourteen)

"My mother will have you over to supper soon. She and Dad will explain how Jesus can help you."

Connie and Lonnie did their best to explain to their classmates what made Miss Knox seem mad, but they only laughed at them. Connie was getting sad-eyed herself. "Probably no one will come to our party," she moaned.

"I know, but we did let our lights shine. We got a chance to tell Miss Knox about Jesus because we invited her. Now she's coming over to supper."

The day after Miss Knox came for supper the twins went to school sharing a big excitement—but it was an excitement they couldn't share with anybody else. Miss Knox had given her heart to Jesus at their house the night before. Connie was so happy about it, she thought, "It won't matter if nobody comes to our party."

When the sixth grade pupils were all seated, Connie noticed a deep gladness behind Miss Knox's sad eyes. Then Connie almost jumped out of her chair. Miss Knox was telling the children how sorry she was for being impatient and grouchy all year. She told about her invalid mother; then she told them about the way Jesus had come into her heart.

"From now on, I hope to be different," Miss Knox finished. "Don't expect me to be perfect," she smiled, "but with your help and the Lord's help, I hope to be a better teacher."

After school that day Kathy ran to catch up with Connie, "We'll all be at your party Saturday. We don't care if Miss Mad—I mean, Miss Knox, does come. I guess we're the ones who should apologize for the way we treated her when she was having all that trouble. Anyway, she sure is nice now." Then Kathy grinned, "Mother says I should get better acquainted with you. Maybe some of your niceness will rub off."

Connie looked at Lonnie and smiled. They were both thinking that this would be a good school year in America.—*Junior Trails.*

You are writing a Gospel,

A chapter each day—

By deeds that you do,

By words that you say.

Men read what you write,

Whether faithless or true.

Say! What is the Gospel

According to YOU?

SUNDAY SCHOOL LITERATURE

The Free Will Baptist Press offers the Sunday school quarterlies and materials listed below to Free Will Baptist Sunday schools everywhere. All lessons are based on the International Sunday School Lessons, Uniform Series, which is the most widely used guide of its nature in the world. The content of the material is fundamental and evangelical. The writers are qualified and capable Free Will Baptists. The materials are graded to best serve the several age groups. Teachers' quarterlies, workbooks and activity materials are prepared to co-ordinate with other materials for each age group. Prices given below are per copy, or set when not sold singly.

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Set of cards with full-color Bible picture and Bible story. Order one set for each pupil for each quarter. Sets only.

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Set of Acme Picture Lesson Cards and a set of 4-page leaflets in color to supply one pupil for one quarter. Class ordering Nursery Packets do not need to order Acme Picture Lesson Cards. Order by set only.

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The Bible Teacher, 25c

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The Junior Teacher, 20c

For Teachers of Juniors.

The Little Folk's Teacher, 20c

For Teachers of Primary Students.

The Beginners' Teacher, 20c

For Teachers of Beginners.

The Nursery Teacher, 20c

For Teachers of Nursery Pupils.

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Cradle Roll Record Book, 50c

Contains Space for a Complete Record of 25 Babies

Cradle Roll Packet, 75c

Contains a baby's folder, nine letters to the parents, enrollment certificate, a card for baby's enrollment, a promotion certificate, and birthday cards.

Sunday School Single Lessons, 45c

Each lesson on 4-page folder. Supplied in units of five folders, enough to supply five visitors each Sunday for one quarter. Sold in sets only.

The list of all the Sunday school supplies that are available includes record slips, visual aids, books and booklets which give instructions on how to teach the various age groups, absentee cards, superintendent guide and helps. For a complete listing of these materials write for a free 1961-62 catalog.

You can order your Sunday school quarterlies and supplies from the Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina, with the assurance that you are getting the best Free Will Baptists have to offer. Write today!

^{70S} the Free Will Baptist

Ayden, North Carolina, Wednesday, February 14, 1962

Y EWING GALLOWAY



WHO'S WHO?

"Who are these Free Will Baptists?" This is a question asked on a tract published some years ago by The Board of Home Missions of the National Association. The tract contains information concerning our history, doctrine, and programs. The question, until a few months ago, was quite appropriate. With the present conflict and division in our denomination, however, we wonder if the question can be answered with the same meaning as it once could.

Here is the situation: Everyone is claiming to be Original Free Will Baptists. It reminds us of the situation in Corinth. Some say, "I am of the National." Another says, "I am of the Randall Movement." Still others say, "We are of the group that is zealous for souls." Surely we need to know just "Who Is Who." Who are the Original Free Will Baptists?

In November of 1961, a group of ministers and representatives from various churches met in Harnett County, North Carolina, and organized what has been called "The Revived General Conference." It has been reported that the conference "consists of Free Will Baptists who profess dissatisfaction with the current principles of local church government included in the policy of the North Carolina State Convention of Free Will Baptists." Then on January 30, 1962, this conference met again to further organize its program. Also, a resolution was passed calling on the National Association not to seat those in its next session who adhere to the connectional form of government. Let us say again that the real reason for this division is not church government. Any honest thinker can recognize that the type of church government practiced in North Carolina is practiced in other states.

This revived General Conference says that it is made up of "Original Free Will Baptists." It must be pointed out, however, that those who have associated themselves with this new movement have rebelled against the disciplinary rights of the conference. Also for the most part, it is made up of those who have aligned themselves with, or in sympathy with, Ronald Creech in the Edgemont Church dispute. This seems most evident in the fact that the resolution setting forth congregational government principle was presented by Mr. Creech.

It is strange indeed that a group would deny the facts of history and seek to organize a conference that has never been discontinued. As was pointed out in the December 20, 1961, issue of "The Free Will Baptist," the Central Conference of Original Free Will Baptists of North Carolina is the direct continuation of the old General Conference. The Central Conference held its 213th annual session last November 8, 9, at Greenville Free Will Baptist Church. It is from the old General Conference that the other major conferences of North Carolina were formed. That the Central Conference is the continuation of the old General Conference is clearly set forth in the 1912 and 1913 minutes of the conference.

Free Will Baptist history goes back many years. The July 27, 1960, issue of "The Free Will Baptist" was devoted almost entirely to our history, dating back to the famous Confession of 1660. In this particular issue, the Confession of 1660 was compared to the Articles of Faith of Free Will Baptists of 1812, from which the present Statement of Faith and Discipline for North Carolina is taken. It is strange indeed that this new movement among Free Will Baptists would go back to the same source from which we all came as to the knowledge of this was something new.

It must also be pointed out that some of those uniting, or in sympathy, with this new movement helped to revise the present Statement of Faith and Discipline for Original Free Will Baptists of North Carolina. Others, in times past, have served on committees in conferences to discipline other ministers—a right given the conference by virtue of having adopted the Statement of Faith. Some of these were very zealous in the exercising of conference authority.

There are many pages yet unwritten. Only time will write them. It is evident, however, that the machinery has long been set in motion that will again divide Free Will Baptists nationally. Differences which at one time didn't seem to matter have now become major points of disagreement. The group who desired to take over certain areas have been unable to do so; therefore, they have set up their own organization where, evidently, they can have the power, prestige, and honor which they have so long coveted. Those who claimed no ambitions have suddenly gained them.

The Apostle Paul said, "I am what I am by the grace of God." It is not a matter of not knowing the grace of God, but it may well be a matter of living the grace. Let us claim to be that which we really are, and let us be that which we claim to be. God knows who is who, and it behooves us to determine the same under the leadership of His Spirit.

Volume 77

Number

February 14, 1962

THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

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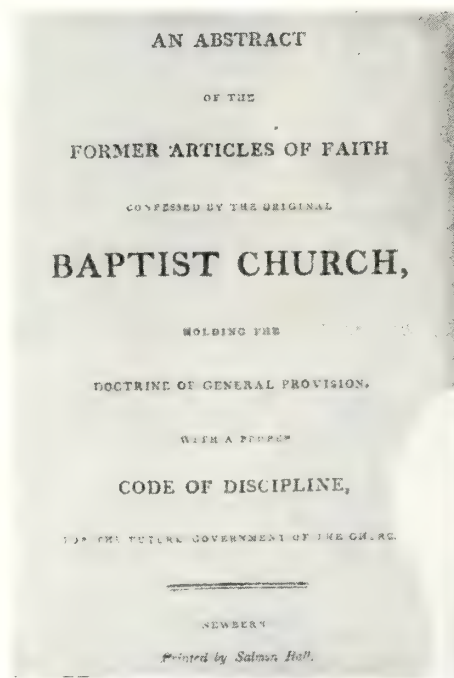
The Free Will Baptist Press

N. BRUCE BARROW.....Manager
C. H. OVERMAN.....Editor of Literature
LEON DUNN.....Treasurer

Gifts to the Free Will Baptist Historical Collection

THE Free Will Baptist Historical Collection at Mount Olive Junior College, which continues to expand at a steady pace, has received several important gifts of manuscripts recently. The gift, previously announced in *The Free Will Baptist*, was made in 1961 from the estate of Warren and Cora Jackson, late of Sampson County. This gift contains records of Robert's Grove Church from its founding in 1896 through 1944. Other papers relating to the Cape Fear Conference and the Cape Fear Union are included. This is the first significant manuscript gift to come from a Cape Fear Conference congregation.

Another important gift of manuscripts was made by Mrs. Sudie English Tucker Pender County. Her gift, of utmost importance, deals exclusively with the Union Baptists (for their connection with the Free Will Baptists, see *The Free Will Baptist*, May 17, 1961). Manuscript clerk's books for two Union Baptist churches are included as are printed manuscript minutes for the Union Baptist Association. One Union Baptist Association minute, that of 1910, lists Mason Swamp Church (Free Will Baptist from c. 1770 to c. 1859); this is the last contemporary reference made to a former Free Will Baptist congregation. In conjunction with this gift, Mrs. C. B. Council has presented the exceedingly rare volume entitled *The Life and Travels of Peter Howell*, New York, 1849. Mr. Howell was a Union Baptist minister who visited often in Free Will Baptist churches of Craven County. His many references to the New Bern Church shed a great deal of light on the work in nineteenth century New Bern. The collection is indeed fortunate to receive this gift as there is no other collection of papers relating to this little known denomination which disappeared out of existence shortly after 1931. A third gift, containing manuscripts and printed materials, is from George Benson of Lenoir County, and con-



tains a photoduplication of the original of the 1812 Confession, the title page of which is shown above. This is from the only known copy of the Original 1812 Confession in existence. His gift includes photoduplications of many nineteenth century Free Will Baptist manuscripts, among them the manuscript revision of the Free Will Baptist Discipline made in 1834-35, a manuscript sketch of the Hookerton Free Will Baptist Church written in 1832, and many letters and papers relating to Hookerton Free Will Baptist Church between 1835-1856.

Also in his gift were printed Freewill Baptist sermons and biographies given in memory of Mrs. Zula D. Harris, late of Craven and Lenoir Counties. Mrs. Harris, a great-granddaughter of Elder Jeremiah Heath, was a patroness of the Free Will Baptist Historical Collection and was one of the first to contribute to it upon its formation in 1957; she showed special interest in materials relating to the Ayden Seminary.

Mrs. C. B. Council
Librarian, Mount Olive Junior College

It is a fact universally acknowledged among librarians that special historical collections of this nature will find a firm foundation only in an excellent collection of three things: manuscripts, minutes, and periodicals. The Free Will Baptist Historical Collection has recently been able to bind several years of minutes for the State Convention, the Eastern Conference, and the National Association. We need very badly to have more minutes of all conferences added to our collection. Several volumes of *The Free Will Baptist* and *Contact* have been bound, thanks to gifts by such people as Mr. and Mrs. J. J. Blizard and the Rev. D. W. Hansley. We still need copies of all other Free Will Baptist periodicals, especially *The Young People's Friend*. Of the third category, manuscripts, the Historical Collection always will have to collect and process these for present and future scholarly use; they are the single most important element in establishing an excellent historical collection. Owners of manuscripts are urged to deposit them with the Free Will Baptist Historical Collection at Mount Olive Junior College.

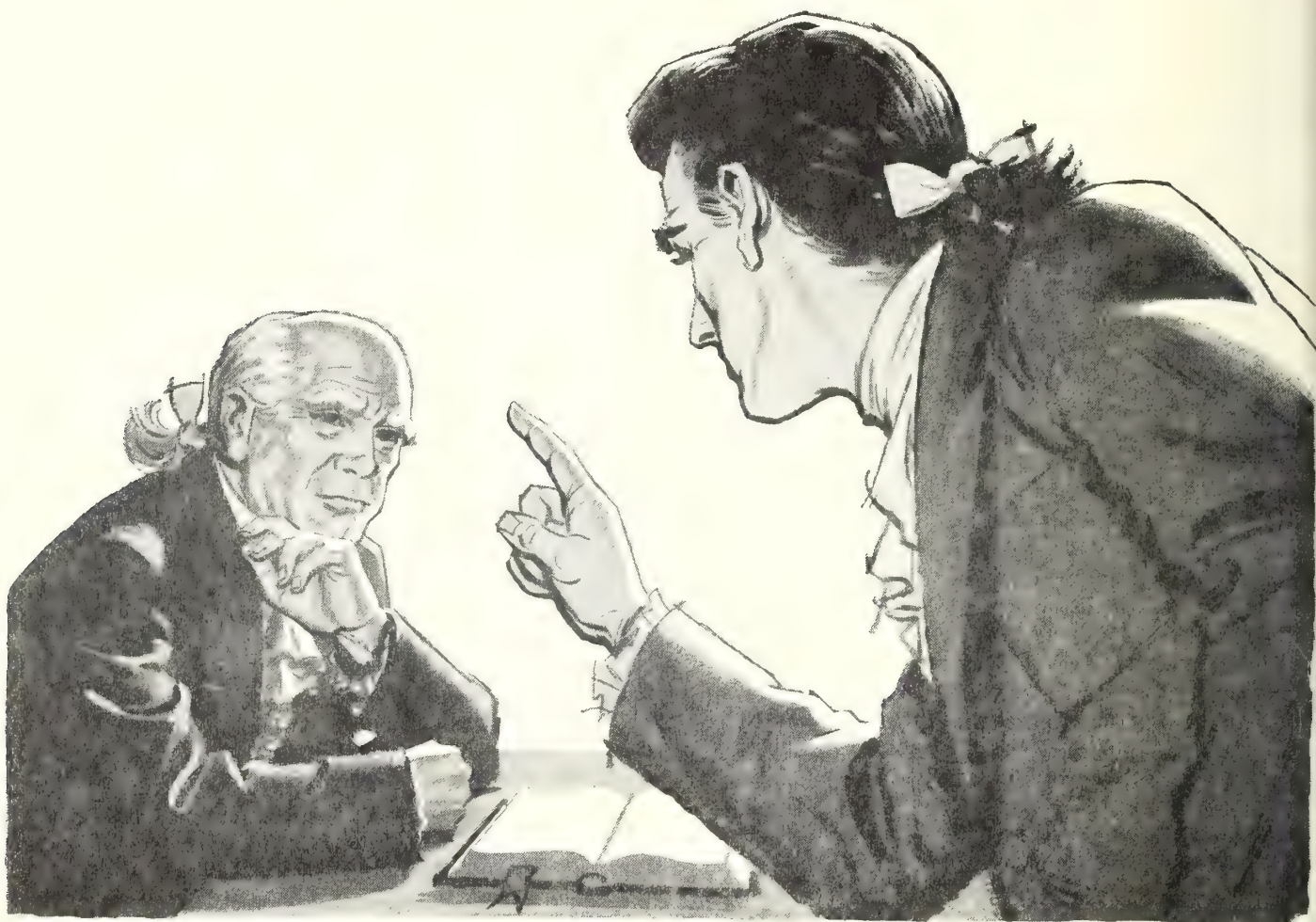
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"I AM NOT WHAT I ONCE WAS!"

John Newton wrote the hymn "Amazing Grace." As he thought upon the words: "By the grace of God I am what I am," he said, "I am not what I ought to be. How imperfect and deficient I am! I am not what I wish to be. Though I am not what I ought to be, I can truly say that I am not what I once was—a slave to sin and Satan! I can heartily say with Paul, 'By the grace of God I am what I am!'" —Rev. Walter B. Knight.

THE DUEL

A Remarkable Story Told Many Years Ago



DAVID McKENZIE had invited his two friends, Alfred and Clyde Ballard, to spend Saturday with him. They had planned on a long hike after the midday meal, but there came such torrents of rain that they were compelled to stay indoors. David, his sister Ethel, and his two friends, sat round the open fireplace for an hour or so, when suddenly Alfred Ballard's eyes were attracted to a sword that hung on one of the walls.

"What is that old sword doing up there?" he asked. "Is it a real sword or just an ornament?"

"It's a real sword, all right," answered David. "It is a sword with a history. If you like I will tell you about it and its owner."

"We are always ready for a yarn," said Clyde. "Tell us all you know about it."

"I will take down the sword and let you see it," said David, mounting a stool and taking the sword down from its place on the wall. His two friends and his sister gathered round to look at it.

"There are two verses of Scripture engraved on this sword," continued David. He pointed to one of them and said, "Look here, can you see it? It reads, 'All they that take the sword shall perish with the sword.' On the other side there is another verse engraved, 'By love serve one another.'"

"You would never expect to find a text like that on a sword," commented Alfred. "How do you explain the thing?"

"It's rather a long story," said David. "When Dad told it to me one night, I was so interested that I insisted on him retelling the whole story the following night. Would you like to hear about it?"

"We're all ears," said Clyde. The three boys and the girl resumed their seats around the fire, and David began his story.

"My great-grandfather was a soldier. He had a great enemy whose name was Captain Douglas Beale. They were unfortunate enough to both love the same

girl, and I don't think this fellow Beale felt very good because my great-grandfather married her. Then there was some quarrel about a property deal, and this fellow Beale got it into his head that my great-grandfather had said some evil, untrue thing about him behind his back. He got so angry he challenged him to a duel. My great-grandfather, who was well-known as Captain Peter McKenzie, was a trained swordsman, and, of course, accepted the challenge. The duel was to take place on a certain day in a field not far from here.

"Captain Beale lived somewhere in Virginia. As you know, a hundred years ago the fellows did not go by airplane. The horse was the most satisfactory means of transportation. Captain Beale rode from Virginia on a very spirited animal. He had a successful journey until he entered the state of Pennsylvania. The roads were not as good then as now.

"It was toward nighttime, and Captain Beale was hurrying up his stead so that he could get a good location to sleep in an inn or farmhouse or something, when the horse put its foot in a hole, and Captain Beale was pretty badly thrown. I don't know how it happened, but his leg was broken. He lay in a heap until a Quaker maid, who was coming home from a meeting, saw him lying on the road.

"In spite of thy brave equipment thou seemest to be in a sorry state,' said the maid.

"I was on my way to fight a duel,' explained Captain Beale, 'and my horse has played me foul. I am afraid that the duel will have to be postponed for awhile.'

"The duel!' exclaimed the maid. 'Hast thou a heart of murder that thou shouldst seek to slay one for whom the Saviour has paid the great redemption price? Here the Lord hath laid thee low, to give thee opportunity of repenting of this thy wickedness. Knowest thou not it is writ in God's Word, "He that killeth with the sword must be killed with the sword"?"

"Captain Beale did not answer, for he had fainted. When he came to his senses he found himself in bed in a room where everything was scrupulously clean. The room was lighted by a dim lamp suspended from the ceiling. His leg hurt very badly. It was bound round with a number of cloths, and there were two homemade splints to keep it in position.

The door opened and the Quaker maid, whom he had seen an hour or two previously, came into the room. 'Canst thou take a little broth?' she asked. Captain Beale was hungry and was glad to accept the bowl of barley broth the maid brought to him.

"He soon learned that he was in the home of a Quaker preacher, and the maid who found him on the roadside was his daughter. He learned that her name was Catherine Fry. Day by day she attended to his physical needs. The thing that seemed to concern her most was his spiritual condition. Three times a day she would read to him from the Bible, and each time she would seek to make some fitting comment that would be helpful to the captain.

"One day Catherine said to him, 'Thou mightest have broken thy neck and gone into eternity with murder in thy breast. The Lord has been merciful to thee. Thou mightest have been slain by thine enemy, and what wouldst thou have had to say in the judgment when thou hadst gone into the presence of thy Maker unprepared? Suppose that the good Lord had let thee

fulfill the purpose of thine heart, and thou hadst slain thine enemy, what wouldst thou have benefited? If thine enemy hath wronged thee, dost thou not know that thy God hath said, "Vengeance is mine; I will repay"?"

"Captain Beale spent more than a month in bed. His leg had not been properly set and he suffered a good deal of pain. But it was not only his leg that was paining. There was something going on inside of that proud captain's heart—his spirit was being broken.

"One day he said to his attendant, 'Catherine, I have not been much of a hand at going to church. When I heard a sermon it never appealed to me much. But your life, as I have watched it during the past month, has been a very eloquent sermon to me. Somehow or other, I know you have Christ in your heart, and your life to me has been a wonderful gospel message. I have never known what surrender was in my life until now, but the eloquence of your life has made me at last surrender to the Prince of Peace.'

"About a month later than this, Captain Beale limped to my great-grandfather's house. He brought no weapons with him except a Bible that the Quaker preacher had given to him. He was very thin and pale, and my great-grandfather, who had a generous heart, felt sorry to see his old enemy in such a poor physical condition. He invited him to dinner, and after dinner they began to talk. They talked from midday until midnight, and then right on till seven o'clock the next morning. Whatever trouble there had been between them was settled.

"My great-grandfather described that night, 'We really had a duel, but it wasn't the kind I had been expecting. I had always been noted for having a sharp tongue, but it was no match for the sharp Sword that Captain Beale had in his hand. It was a marvel to me how he got to know his Bible so quickly in a month. I had always considered myself invincible, and could have beaten any who came with a sword of steel; but that night I succumbed to the Sword of the Spirit. Beale got me on my knees about four o'clock in the morning, and I have to confess that, strong man as I was, I wept like a baby. I saw I was a sinner and needed Christ. Beale was faithful in praying for me. I surrendered as he did to the Lord of Hosts, and at seven o'clock I rose with the full assurance that my sins were forgiven for the Saviour's sake, and that I was a new creature in Christ Jesus.'

"After this my great-grandfather and Beale became fast friends. Beale made him a present of the sword that was going to be used in that duel. He first sent it to Philadelphia and had those verses that you see on the sword, engraved upon it.

"After this, both my great-grandfather and Beale became preachers. When Dad told me this story I was much impressed. At one time in my life I had ambitions toward a military career, but as I have pondered over the texts on the sword I have given up the idea completely. I am convinced there is something a million times greater than a sword of steel. It is the Sword of the Spirit. I have decided to follow in my great-grandfather's footsteps and become a preacher."

"Well, it has stopped raining, and I think we can go for our hike, after all." As they rambled over the countryside, Alfred and Clyde were not quite as talkative as usual. Somehow or other, the message of that sword was piercing its way into their hearts also.

News + Notes of Denominational Interest

N. C. Superannuation Report for January, 1962

The following is the report of the Rev. Walter Reynolds, chairman-treasurer of the Board of Superannuation of North Carolina State Convention of Free Will Baptists, for January, 1962:

Receipts

Balance on Hand	
January 1, 1962	\$5,442.76
Regular Receipts for January	494.97
Earmarked for Adopted Ministers and Widows	3.00
Earmarked for Ministerial Retirement System	42.50
Church Finance Association, Inc. (Interest)	581.66
Total to Account For	\$6,564.89

Disbursements

Ministers'	
Monthly Checks	\$215.50
Operating Expenses	40.00
Settlement for Funds in Old Retirement System	200.00
Transferred to Reserve Fund	561.80
Transferred to Ministerial Retirement System Fund	85.48
Total Disbursements	1,102.78

Balance on Hand	
February 1, 1962	\$5,462.11

Receipts by Conference

Albemarle	\$ 96.75
Central	124.74
Cape Fear	16.29
Eastern	95.88
Pec Dec	15.00
Western	191.81
Church Finance Association, Inc.	581.66

League Emphasis Week At Sherron Acres Church

The Sherron Acres Free Will Baptist Church, Durham, North Carolina, are observing "League Emphasis" week February 11-16. The National League

Director, Mr. Ray Turnage, is directing the affairs of the week and is teaching courses relating to league work. All churches in the Durham area are invited to attend these sessions. They are beginning at 7:00 nightly.

Marsh Swamp Y. P. A. Conducts Monthly Meeting

The Y. P. A. of Marsh Swamp Free Will Baptist Church near Sims, North Carolina, met January 29, in the assembly of the church with Bob Barnes, president, presiding. The meeting was called to order and the secretary, Sandra Everington, read the minutes of the last meeting. The group sang "Tell Me the Story of Jesus," followed with prayer. The pastor, the Rev. Melvin Everington, presented the program on missions, in which he pointed out that all had a share in the responsibility of missions.

After the program the pastor and his wife revealed their plans to give the Y. P. A. an old-fashioned party in their home on February 26. A game was conducted by Brenda Bisette and enjoyed by all. Mrs. Tom Bisette and Mrs. Clayton Hinnant served refreshment to the 23 members present.

Rivenbark to Conduct Rocky Mount Revival

The Rev. Fred A. Rivenbark of Durham, North Carolina, will conduct revival services at the First Free Will Baptist Church, 406 Cokey Road, Rocky Mount, North Carolina, February 19-24. The public is cordially invited to attend these services and be much in prayer for their success.

The Indestructible Word

A Christian longed to see an atheistic friend converted. He left a Bible in the friend's home, hoping that he might read it and come to God. His friend's wife put it on his desk. When the unbeliever saw it, he became very angry.

He tore off its covers. He tore out many pages and threw them into the fire. One page was blown out of the fireplace. It landed at his feet. He picked it up, intending to throw it back into the fire place. He read the words, "Heaven and earth shall pass away, but my word shall not pass away." The words seemed to glow as if aflame! The man was deeply impressed. Shortly thereafter he surrendered himself to God and became one of His children through faith in Christ.—Rev. Walter B. Knight.

'Good-By, Dear God! Good-By!'

A farmer finished moving the last load of furniture to a home some distance from where he and his family had lived for years. When he returned for his wife and children, his little girl asked "Is there a church where we are moving to, Daddy?" "No, there isn't," said the father sadly. "Is there a Sunday school there?" "I don't believe there is," said the father. "Well, Daddy, is God there?" asked the little girl sadly. The father didn't reply. The little girl went to her room. She knelt and prayed, "Dear God, we are going to a new home. There is no church there. There is no Sunday school there, and I am afraid there is no God there! Good-by, dear God. Good-by!"—Rev. Walter B. Knight.

A NEW YEARBOOK for WOMAN'S AUXILIARIES

The Free Will Baptist Press is happy to announce that an entirely new Yearbook of Programs for Woman's Auxiliaries will be available for shipment by March 1, 1962. This Yearbook will contain nine programs for the rest of this year. The 1963 Yearbook will contain twelve programs. It is written and sponsored by the North Carolina Woman's Auxiliary Convention.

The cost per copy for this Yearbook will be only \$.50. Place your order today to: Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina.

Western Conference Ready to Co-Operate in Settlement of Disputes

In the issue of *The Free Will Baptist* of January 31, 1962, on Page 6, there appeared "An Appeal by the Executive Committee of the North Carolina State Convention," which reads in part as follows:

We, therefore, urgently appeal to all parties involved to accept and follow the advice and recommendations adopted by the State Convention on September 13, 1961, or if they be unwilling to follow said advice and recommendations, we urgently appeal to all parties to these litigations, and to their counsels, and to the Courts before which these matters are pending, that every effort possible be made to eliminate unnecessary delays and legal maneuvers and to bring each of the issues involved to an early decision and settlement in order to mitigate the great and irreparable harm and damages now being done to our denomination.

This is to advise that on October 11, 1961, the Western Conference of Original Free Will Baptists of North Carolina adopted the following:

STATEMENT AND RECOMMENDATIONS BY THE NORTH CAROLINA STATE CONVENTION

(From the report of the Executive Committee)

The recent session of the North Carolina State Convention of Original Free Will Baptists adopted a Statement and Recommendations relative to the polity of Original Free Will Baptists of North Carolina and made certain recommendations which contained advice to Ronald Creech, the James A. Miles Associates, the Western Conference, and the J. G. Teasley Associates. (A copy of this document was read in open session.)

The Executive Committee agrees fully with the Statement and is willing, as the Executive Committee and Board of Ordination have always been, to comply with the advice given. We recommend that in the

event Ronald Creech submits himself to the jurisdiction of the Western Conference for trial, that the Executive Committee of the State Convention be invited to sit in for observation and further that, if he desires, Ronald Creech be allowed to invite the Executive Committee of the National Association to sit in for observation, so long as such is satisfactory to Ronald Creech and it is clearly understood that said Executive Committees may sit in for observation only.

We recommend that this, the 75th annual session of this Conference endorse the above mentioned Statement, Recommendations, and suggestions by this Executive Committee. (This item was adopted by a unanimous vote of the Western Conference on October 11, 1961.)

This is to further advise that the Western Conference and its officers, boards, and committees are still willing to follow the advice of the State Convention. We are also informed and believe that the J. G. Teasley Associates are also willing and ready to follow the same advice.

This is also to further advise that, if Ronald Creech and the James A. Miles Associates are not willing to follow this advice and settle the issues within the polity of Original Free Will Baptists of North Carolina, the Western Conference, its officers, boards, and committees and the J. G. Teasley Associates are ready and willing to make every effort possible to eliminate unnecessary delays and legal maneuvers and to bring each of the issues involved to an early decision and settlement.

Be it known by all who read this notice that the Western Conference, its officers, boards and committees, the J. G. Teasley Associates, and their counsels are not responsible for the continuing delays and legal maneuvers, and the resulting confusion, turmoil, strife, and unrest.

*The Western Conference of Original
Free Will Baptists of North Carolina*

God's Will

Charlie Beaman, Walstonburg, N. C.

Let us stop each day as we travel along;
Let us think of the things that we might
do wrong,
For we must be careful to do God's will
If we would hear Him say, "Peace, be
still."
If we would help build His kingdom on
earth,
We must prove to all men our own
Christian worth,
We must all work together in brotherly
love,
If we would see him in heaven above.
For we cannot slander our brother at all,
And that is one way we can easily fall,
We must help each other the best we
can,
And please God by helping our fellow
man.

Let us speak a kind word to some friend
each day;

Let us ease some burden along life's
way,

And when life is over, the victory won,
We can hear the Master proclaim, "Well
done."

There are so many things that we all do,
If we work in love as Christ taught us
to;

They are easily found in God's Holy
Writ;

Let us seek God's pleasure and live by it.

Christ taught us in Matthew—Chapters
5, 6, and 7

Just how we can live, if we would reach
heaven,

We just cannot miss it, it really is true,

There is a place waiting there, for me
and for you.

And let us be careful about things we say;
They can be held against us on Judg-
ment Day,

Let us look in God's Word, at John 3:16,
Let us read what Christ says and our
light will be seen.

Let us live for each other, in mercy and
peace,

And we shall be like him, where joys
never cease,

And when we are striving our own place
to fill,

We shall know we are living in God's
Holy Will.



"My little children, let us not love in
word, neither in tongue; but in deed and
in truth" (1 John 3:18).

"... Praise ye the Lord" (Psalm
117:2).

Woman's Auxiliary

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

Auxiliary Convention Convened at Hector

The District Woman's Auxiliary Convention of the Antioch Association of Free Will Baptists in Arkansas, met in quarterly session at the First Free Will Baptist Church at Hector, Ark., Saturday, January 27, 1962.

Congregational and special singing, devotions and prayers were enjoyed at both morning and afternoon sessions. Mrs. Homer Langford welcomed the guests and five-minute talks on the day's theme, "Precious Promises of God," were given by Mrs. Willie Hutchins, Mrs. J. D. Coffman and Mrs. Zelma Epperson. The Rev. L. D. Virden was the morning guest speaker. The Rev. Bob Chronister was named to speak at the next convention in April. The Rev. Homer Eakin is alternate.

The following officers were elected to serve the new year: President, Mrs. Jim McCuin; vice-president, Mrs. Ruby Robertson; secretary, Mrs. Dewey Hubbard; assistant secretary, Mrs. D. L. Wright; treasurer, Mrs. R. H. McCuin; youth chairman, Mrs. Lillian Johnson; program-prayer chairman, Mrs. Henry Hill; personal service, Mrs. Roy McCuin; study course, Mrs. E. O. Chronister; and, corresponding secretary, Miss Clytie Coffman. These officers were installed with the Rev. Henry Hill, in charge of installation service.

Mrs. Henry Hill, the out-going president presided throughout the day. The Jim McCuin family, Debbie Chronister, and Bonnie and LaVan Hubbard, rendered special singing.

Study Course Books

The following is a list of suggestive books for use in woman's auxiliary study courses: "Training Your Child for Christ," "A Practical Primer on Prayer," "Called to be Servants," "Manual on Soul-Winning."

NOTICE!

The Rev. Wilbert Everton, superintendent of Children's Home, Middlesex, North Carolina, has asked that the Woman's Auxiliary members of the Central Conference give 1¢ per child or 75¢ per person, to the Children's Home. He would like for these gifts to be given before the Central Auxiliary Convention meets in March.

Farmville, N. C.—The Woman's Auxiliary of Marlboro Free Will Baptist Church met Tuesday night, January 30, in the educational building with Mrs. Grover Lee Smith presiding. After the meeting was called to order, the group sang, "Jesus Loves Me." Scripture was read by Mrs. Loyd Allen, followed with prayer by Mrs. Jack Parker. In the absence of the program chairman, Mrs. William Shirley took charge of the program.

After the program, the minutes of the last meeting were read and approved. The roll was called with 25 members present, five visitors and one new member, Mrs. Sammy Hobgood Jr. Three officers gave their reports. After the youth chairman gave her report, she was asked to contact the national youth chairman and ask for suggested materials for the Y. P. A. The personal service chairman gave a very good report. A motion was made and carried to add to the \$60 that was left from the last supper and finish the floors in the educational building.

Mrs. Smith appointed a committee of three: Mrs. Roy Carraway, Mrs. Johnnie Murphy and Mrs. Jack Nanney, to get the birthday dates of the disabled church members and have the auxiliary members visit them on their birthday.

A thank you note was read from the orphanage boy the auxiliary supports, Glenn Worthington, thanking the auxiliary for the Christmas gift he received.

At the close of the meeting a very impressive installation service for the new officers for 1962 was conducted by Mrs. Roy Carraway. The new officers are as

follows: Mrs. Grover Lee Smith, president; Mrs. Clyde Brooks, enlistment chairman; Mrs. Johnnie R. Parker, youth chairman; Mrs. Ichabod Allen, study course chairman; Mrs. Jim Hobgood, program chairman; Mrs. Jack Nanney, personal service chairman; Mrs. Loyd Allen, Corresponding secretary; Mrs. Johnnie Shackleford, treasurer; and Mrs. Cook Blair, orphanage chairman. At the close of the installation service, Mrs. Carraway asked that all members stand and rededicate their lives anew to God; after which she dismissed the group with prayer.

Refreshments were served by the hostesses, Mrs. Loyd Allen and Mrs. Ichabod Allen.

Dudley, N. C.—The Woman's Auxiliary of May's Chapel Free Will Baptist Church met at the home of Mrs. Nellie Outlaw for its monthly meeting January 30, 1962. The meeting was called to order by the vice-president, Mrs. Ruby Best. The group sang "Jesus Calls Us." Mrs. Best read the Scripture, followed with prayer by Mrs. Edith Gardner. The program was very interesting with the following taking part: Mrs. Katie Moore, Mrs. Alma Bowen, Mrs. Edith Gardner and Mrs. Nellie Outlaw.

During the business period reports from each chairman were given. The finance chairman presented to the group some nice dish cloths she had ordered for the auxiliary to sell to help boost the treasury.

The group was adjourned by the praying together the auxiliary benediction. Refreshments were served by the hostess, Mrs. Outlaw, and enjoyed by all.

Hector, Ark.—The Woman's Auxiliary of the Free Will Baptist Church of Hector, Arkansas, met in regular session January 17, 1962. The group sang "Bring Them In," with Miss Clytie Coffman leading, followed with prayer by Mrs. J. D. Coffman. Miss Coffman read the Scripture and presided through the business session.

Mrs. Coffman introduced the lesson on the subject of "Provision Means Provision." Topics were reviewed and discussed by Mrs. R. A. Hickman, Mrs. B. A. Webb, Mrs. Gladys Voss, Mrs. Homer Langford, Mrs. W. S. Crouch and Miss Coffman. Mrs. Sidney Waterfield prayed the prayer of dismissal.

Wilson, N. C.—The Woman's Auxiliary of Calvary Free Will Baptist Church held its regular meeting in the home of Mrs. Freddie Vinson on Tuesday, Jan-

ry 23, 1962. The group sang "Bring Him In," followed with prayer by Mrs. Florence Taylor. Mrs. Margie Pittman is in charge of the meeting. Mrs. Lilly Thomas called the roll and gave the treasurer's report. There were 6 members and one visitor present. Mrs. Alice Owens read the minutes of the previous meeting. After the reports were made and all business disposed of, election of officers for 1962 was held from the floor. The following were elected: President, Mrs. Margie Pittman; vice-president, Mrs. Florence Taylor; recording secretary, Mrs. Alice Owens; treasurer, Mrs. Lilly Thomas, program chairman, Mrs. Etta Harrell; youth chairman, Mrs. Geraldine Wells, assistant youth chairman, Mrs. Rosalie Jones; cor-

responding secretary, Mrs. Florence Taylor; study course chairman, Mrs. Elizabeth Bradshaw; personal service chairman, Mrs. Freddie Vinson, assistant recording secretary, Mrs. Martha Etheridge.

Mrs. Margie Pittman opened the devotional program with prayer. The program, "Prevision Means Provision," was presented by Mrs. Martha Bartlett, Mrs. Mildred Poston, Mrs. Etta Harrell and Mrs. Martha Etheridge. The group was dismissed with prayer by Mrs. Bradshaw.

Immediately following the meeting, a stork shower was given Mrs. Jean Langley, member of the auxiliary.

The hostess, Mrs. Freddie Vinson, served cake, gelatin, coffee and cold drinks.

is the first Free Will Baptist medical missionary in modern history.

The Palmers will work at Goumère while the Lonnie Sparkses are in the states on furlough.

A REAL VALENTINE

by Mary M. Taylor

WHY, Tommy, you're not crying!" "Of—of course not, Mother," he said, wiping his eyes quickly.

"Now tell me what the trouble is. It hurts me to see you unhappy," said his mother.

"Last year I got 30 valentines. This year I only got yours. Everybody's forgotten all about me just because I've been out of school for nearly two months." Then big tears came to his eyes.

"You've been such a good, brave boy," said his mother. "God has not forgotten you. He's just testing you, I think. He wants to see if you will still be brave if no one sends you any valentines. You will soon be strong enough to go back to school, and they will all be so glad to see you. I think God wants you all to Himself today.

"You could give God a valentine, too. Give Him your braveness and some good, happy thoughts. I just know He would like them better than anything else. I don't suppose many of the boys at school ever gave God a valentine."

"Why, Mother! That'll be fine."

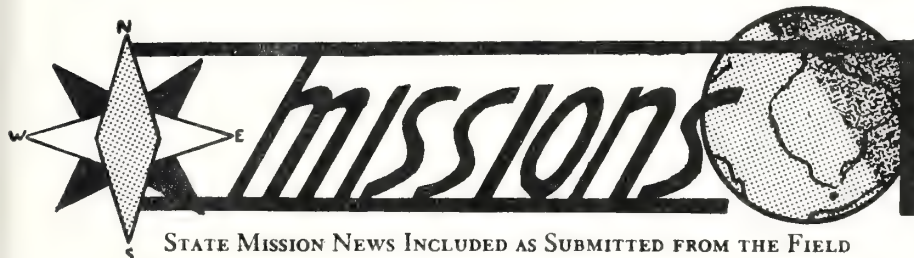
Tommy sang all the hymns he knew, and each one of them he sent right up to God for a valentine. It made him so happy.

There was a wide window sill just outside from the cot where he rested in daytime. A poor old cat sometimes crawled up there from the tree, and he would put out a bowl of bread and milk.

Tommy went over to the window and looked out. Then he called softly.

"Mother, come and look, God has sent me a valentine."

There was a little bird perched on the bowl of milk and drinking. It was not much afraid of Tommy and it came back often after that. He always called it God's valentine.—*Our Pente. Little Folk.*



STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

NATIONAL FOREIGN—

Rev. Reford Wilson, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

Works Begun in Panama, Uruguay

Panama City, Panama—The John Moehlmans and Tom Willeys Jr., have arrived in the heart of Central America, Panama, to begin a new mission work for Free Will Baptists.

The missionaries arrived in the country by auto the first of the month. Exact location of their work has not yet been determined.

The Paul Robinsons traveled to Panama with the Moehlmans and Willeys. They will proceed immediately to Montevideo, Uruguay, to begin a new work there. The Bill Fulchers, presently conducting language study in San Juan, Cos. Rice, will join them as soon as their papers are cleared by the Uruguan consulate.

Pictorial Missionary Map Now Available

A large pictorial map showing all Free Will Baptist foreign missionaries and their fields of service is now available from the Board of Foreign Missions of the National Association of Free Will

Baptists, according to an announcement by Jerry Ballard, promotional secretary.

The map measures 23 inches by 36 inches and is printed in an attractive two-color format. Mr. Ballard said that no charge is being made for the maps, although contributions to cover cost of production and mailing are appreciated.

Churches, Sunday schools, and auxiliary groups may secure as many copies desired as long as the supply lasts. Requests should be sent to: Free Will Baptist Foreign Missions, 3801 Richland Avenue, Nashville 5, Tennessee.

Mileys, Palmers Arrive On Coast

Abidjan, Ivory Coast—The Dr. LaVerne Mileys and the Lonnie Palmers arrived here last month en route to permanent assignments in the Bondoukou Circle.

The Palmers came from Switzerland where they had been studying French. The Mileys had been studying in Paris. Both families traveled to the coast on the same ship.

The Mileys will institute a program of medical missions in the circle. Dr. Miley

Questions & Answers on the Bible

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Were Adam and Eve the first people to inhabit this earth or were there others who preceded them?—A. R., California.

Answer: Some people think that a few Scriptures indicate that this earth was inhabited by some kind of personal beings before those described as our foreparents. "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (Genesis 1:28). These point out the fact that the command to Adam and Eve here was identical to that given to Noah and his descendants after the flood. "And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth" (9:1). I do not believe that a race of human beings inhabited the earth prior to this Adamic race. Dr. James M. Gray, Dr. J. Page and Fitzwater, all noted scholars, authors and in my day teachers at the Moody Bible Institute, thought it possible that angelic beings may have inhabited the earth prior to the suggested chaos in Genesis 1:2, and that these probably had as their leader Lucifer, the most gorgeous and powerful of all creatures who at his first transgression fell and brought chaos upon the earth and pending judgment upon the whole of creation.

There are several Scriptures that indicate that Lucifer, who is now due to his fall awaiting eternal judgment, once had a dominion over this earth similar to that which Adam lost in his first transgression and fall. There is no doubt but that this answers the "why" from so many people as to Satan's present activities in interfering in the affairs of the world of today and the race of human beings found in it. The description of the Garden of Eden in which Satan was put may refer to this earth before the first catastrophe. "Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius,

topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created" (Ezekiel 28:13); compare "And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters" (Genesis 1:2). We have no way of knowing if the Eden in which Satan was placed at his beginning was the same or if it was different from that in which Adam and Eve were placed and fell. It is thought by many Christian scholars that the fossils which are being discovered today that appear to be very old are relics which indicate that life was to be found here millions of years ago. These they think suggest that there was a pre-Adamic age in which similar beings to our present race lived. Some of these point for Scriptural support to, "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the LORD, and by his fierce anger" (Jeremiah 4:23-26).

Some of these scholars point out that the fact that there was no man and that the birds had fled must suggest life as having been here in a much earlier time than that assigned to Adam and Eve. "My heart panted, fearfulness affrighted me: the night of my pleasure hath he turned into fear unto me" (Isaiah 21:4); "For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else" (45:18).

There are those also who say that the fact that the absence of man upon the earth need not suggest any other time

than that immediately before man's creation. I for one am more or less inclined to think that when God created the universe and the earth as a part of it, He caused it to be inhabited at once and that if such verses as quoted above do suggest a great period of time that elapsed between the creation of the earth and Adam that evidently some form of life was here. That Lucifer was once a wonderful creature next to God seems obvious, and that he lived here in part at least seems just about as certain. But as to the nature of the beings here before Adam, I do not even know how to begin to guess. (See Isaiah 14:4-32; compare Ezekiel 28:1-19.) These Scriptures certainly indicate that a created being quite different from man, yet a person and that one of great intelligence and power, walked upon this earth as its ruler before man's day. However, other than what little is said of this being and his activities in Scripture is all anyone here needs to say, for that is really all we may know now.

The Bible

Uprooter of sin.
Begetter of life.
Revealer of God.
Light of intellect.
Fashioner of law.
Guide of history.
Foe to superstition.
Comfort in sorrow.
Enemy of oppression.
Strength in weakness.
Star of death's night.
Promise of the future.
Pathway in perplexity.
Escape from temptation.
Illuminator of darkness.
Secret of national progress.
Charter of all true liberty.
Forerunner of civilization.
Steadier in the day of power.
Ornament and mainspring of literature.
Molder of institutions and governments.
Regulator of all high and worthy standards.
Answer to the deep hungerings of the heart.

—Selected.

NOTES

AND

QUOTES



By J. C. Griffin

THE LOVE OF THE WORLD

Believers in Christ must not love the world. John, in writing his epistle, tells us so. Let us examine this declaration: Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (1 John 2:15-18).

Lust for Power: Sometimes those who believe in Christ and make great confessions, lust for power. They want power to rule others. They want the power of dictatorship. Thus, the spirit of lust for this power creates a spirit to ruin those whom they disagree.

In an election when two men were seeking office; they stop discussing issues and begin to tell of the unfitness of the other. In fact, each accused the other of some very ugly things. This is not only true in politics but it gets into religious discussions also. But it certainly shows weakness in both politics and religious circles. Some people try to exalt themselves by destroying their opponents. Thus, false accusations are hurled from a defiled wicked heart for the destruction of some honest man or woman. I read a story—it was a tract, where a teen-age girl, who was an honest Christian had moved into a community and registered in a new school. The first girl she met began to chum up with her and as they approached the school building another girl spoke kindly and politely, whereupon the first girl said to the newcomer, "If I were you I could have nothing to do with that girl who just passed, she is . . ." The newcomer, who was a Christian, said: "Would you say what you started to say about that girl to her face?" The girl who wished to exalt herself by telling of the faults of the other girl, said, "No."

Then the Christian girl said, "Don't tell it to me then. There are a lot of folks who want to build themselves up by running others down. That is a sin. That is the work of the devil."

I have known teachers and preachers, who would try the method of destroying the reputation of some mighty good men in order to get the church of another minister. I have known that to be worked in official positions in Sunday schools, conferences and union meetings. That procedure has often caused a mighty disruption and destruction to the on-going of the church.

A long time ago a young preacher went to a conference early and was around on the ground politicking against those who were in office. This young fellow got up with a man that he could not sway when he said, "Let's get rid of all the old fellows that have held office so long and get some new blood into our conference!" The devil certainly can cause a mighty disturbance when the lust for power gets rooted and grounded in the life of a man. Jesus condemned the spirit that destroys others for the building up of self. If you have nothing to talk about but the faults of those whom you do not like, please do not talk.

In fact, it is a little person who cannot discuss issues on the Christian level without dealing in personalities.

THE HOOKING COW

I never heard old Brother Gibbons preach but one time and part of his message has lived with me. He preached concerning people who stood in the way of others. They were church members, but they would not live right, nor would let others live right, if they could help it. One of his illustrations was a *hooking cow*. He said the old hooking cow would get right in the gap or gateway, and would not go in, but stand there and hook at every cow or yearling that would pass, if not hindered. He said, "We have church members who will not live right, and these *hookers* stand in the way of others. I was a young preacher then, but I have observed that *hookers* have been found everywhere I have been privileged to live and preach.

I heard Dr. E. L. St. Claire say that he had seen what was called and sent as delegates that turned out to be *delegoats*.

In my short day of 52 years as an ordained minister, and having preached in seven states, including my home state, I can say with old Brother Gibbons, I have seen *hooking cows* and also I have seen *delegoats*. Hookers and butters have

caused a lot of trouble in the Free Will Baptist church, but thank God these hookers and butters have not destroyed the faith once delivered to the saints. The seed that Paul Palmer, Joseph Parker, R. K. Hearn, Jeremiah Heath and others planted is still alive and we have the promise of the Lord that He will preserve it until the end.

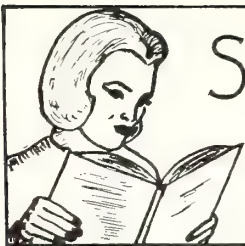
WHAT IS A YEARLING?

My dictionary says that a yearling is an animal, under one year old. The term is applied to the lower animal kingdom, and sometimes is applied to boys, which to my mind is very incorrect. A boy is not a yearling. He is a youth predestined to be a man, and adults should not hinder him in reaching that position for which he was created.

We have 75 boys and girls at the Free Will Baptist Children's Home, Middlesex, North Carolina. They are not yearlings; they are human beings that have been robbed of a home, by death or the sin of broken homes. Where is the person that is so hardhearted to stand in the way of these children's welfare. Their bread and clothing is not all they need. They need a good sound Christian education. Loyal Original Free Will Baptists of North Carolina have striven for years to arrange for the welfare of these homeless children. God says, "... whatsoever a man soweth, that shall he also reap" (Galatians 6:7). It can be that your children or grandchildren can need a home. So let every one of us pull for, and support our Children's Home and our college that provides for Christian education for our children. It is a sin to my mind to vote against helpless, homeless children.

How to Retain Love

The only condition attached to spiritual wealth is that we give it away. "When thou art converted, strengthen thy brethren." Our giving must begin at the moment of our loving. The only way to retain love is to share it. An acquirement becomes dim as soon as it is selfishly used. Our spiritual wealth is increased through sacrifice. "As poor, yet making many rich." Greatheart grew stronger every time he helped Mr. Ready-to-Halt. He gained new conceptions every time he sought to illumine the judgments of Mr. Feeblemind. He grew more like his Lord as he bore the cross of others.—J. H. J., in *John Three-Sixteen*.



STORIES for our BOYS and GIRLS



TWYLA'S WITNESS

by Margaret N. Freeman

CLARA sat up straight at the teacher's words, "Next Sunday is Missionary Rally Day. Our superintendent has asked for a report of our missionary project at the meeting this Friday night. I will choose one of you pupils to prepare one."

She'll choose me, Clara thought. She always does because I speak clearly and never get nervous. Teacher can help me get the speech ready. Mom will help me, too. And I just know Mom will get me a new dress. The blue one in Bonner's downtown window is the one I want so I'll look especially nice.

She stopped dreaming and saw Miss Clark look at Twyla with a smile and say, "And so, Twyla, I'm appointing you to make the report. If you need any help in preparing it, drop by my house after seven tonight."

Clara thought, it can't be true. Miss Clark shouldn't choose Twyla. Why, she's the shyest girl in the class—turns red every time anyone talks to her. She looks scared to death right now. She's sure to refuse.

But Twyla didn't refuse. She just said quietly, "I'll do my best, Miss Clark."

Well! Clara thought, that'll be some speech—all full of stutters, stammers, stops and starts. Miss Clark will be sorry she picked her. Besides, she won't even look nice. Why, that old brown dress she always wears must be the only one she has. It's the only one I've seen her wear to Sunday school all year. She looks like she needs missionary support! She almost giggled out loud at the thought. When Fran, who was sitting beside her, asked what was so funny, she whispered it and Fran giggled. The girls disturbed the rest of the class, so Miss Clark turned sternly to them and told them to be still.

"I just can't understand what got into Miss Clark," Clara told her mother that noon. "Why, Twyla will simply disgrace our class, I know. Roger Ames is representing the junior boys and he

always does a good job. Terry reports for the intermediates, and Gladys the young people. They're all good speakers, but Twyla—whew!"

"Perhaps," her mother spoke quietly, "Miss Clark is not looking on the outward appearance, but the heart."

But Clara went on as if she had not heard her mother's words. "I could've given such a good speech, with lots of expression, and I was counting on a new dress. Oh, Mom, there's a dream of a dress down in Bonner's window. May I have it, please?"

"No, Clara, you don't need a new dress."

"What's this talk I've been hearing—about a speech and a new dress?" her dad asked as he came in from the adjoining room. "A speech calls for a new dress, doesn't it?" he gave his daughter a fond smile.

"She isn't giving the speech. Twyla is," her mother said quietly.

"Oh," her dad looked surprised and turned to his newspaper.

Clara thought angrily, now I don't get the new dress.

She could hardly wait for the night of the meeting to see what Twyla would say and do. The class all sat together.

Clara thought, she's wearing the same old brown dress. She watched Twyla walk up the platform steps and turn and face the audience. Her dress looked neatly pressed and clean and she had a new collar on it.

Then Twyla began her speech and Clara knew at once it wasn't the sort of speech she would have prepared. She stole a look at Miss Clark and saw surprise and pleasure on her face, so she knew Twyla must have done it without help from her. Then she got so interested, she forgot all about making fun, looking around, or anything else.

Twyla spoke in her usual quiet way, but there was a sweetness about her that made Clara feel very squirmy inside. She did not stumble at all in her speech, and when she sat down, everyone was very quiet.

All Clara could think in awe was, how very much Twyla loves the Lord! She looks so happy, so peaceful. I can't help

but feel how much she wants to honor Him, and she did, too, with her speech.

After the meeting Clara stole quiet outside. It was by one of the big Elm trees that Twyla had to pass across cut the path to her home that Twyla found Clara quietly weeping.

"Why, what the matter?" she asked sympathetically.

"I'm all wrong inside," Clara sobbed. "I'm so unhappy. I know now God looks in my heart. I want to be good like you are."

"I'm not good—not really," Twyla said softly, "but God is good."

"I think I'd like to be a Christian too!" Clara said in a small voice.

"Let's run inside and talk to Miss Clark!" Twyla said joyously.

They found Miss Clark in her Sunday school classroom. Fran and all the rest of the juniors were clustered around her. Each one had been touched by Twyla's speech and Miss Clark was answering their questions and explaining the way of salvation.

Twyla and Clara sat down quietly and listened. Before they left that night all eleven of that junior class accepted Christ as their Saviour! That night there was joy in heaven (Luke 15:10).

Miss Clark's face shone happily as she said to her class: "I'm sure you wondered why I chose Twyla to speak tonight. She is shy and quiet and doesn't like to make speeches, so it was a very hard thing for her to do, but she has recently become a Christian. A week or so ago, she came to me and wondered how she could be a better witness, when this speech assignment came up, I gave it to her. I'm so glad you gave it, Twyla," she beamed.

So am I, Clara thought humbly. My Pleasure.

If we belong to the Lord Jesus, our real home is in heaven. We are only "strangers and pilgrims" on earth. We are going to be with Jesus for ever in the place He has gone to prepare for us.—Selected.

Christian Education

W. BURKETTE RAPER, President
Mount Olive College
Mount Olive, North Carolina
Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee
Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

Bible College Ensemble to Hold Special Services



The 16-voice ensemble from Free Will Baptist Bible College, Nashville, Tennessee, will conduct special musical programs in four North Carolina churches March 3, 4, according to music director, Donald Clark.

The group will be at Smithfield Church Saturday night, March 3, where the Rev. Wayne Smith is pastor; at Greenville Church Sunday morning, March 4, with the Rev. R. B. Crawford; Parker's Chapel Sunday afternoon, with the Rev. Milton Worthington; and at

Black Jack Church Sunday night, with the Rev. F. B. Cherry.

Pictured above is the vocal group, as follows: Standing, Donald Clark, director; seated at piano, Verla Pembroke, pianist. First row, left to right: James Puckett, Bill McCuin, Janis Wilcox, Naomi Parsons, Lorenza Stox, and Bert Tippet. Second row: Cathy Cox, Nancy Combs, Kay Thomas, Carolyn Rutledge, Ruth Rutledge. Third row: Dwight Riggs, Teddy Wilbanks, Jane Jones, Patsy Smith, Kenny Riggs, and Don Erwin.

Mt. Olive Students Make Dean's List

Seven students at Mount Olive College made the Dean's List for the fall semester, reports Dean Michael Pelt. "A student must earn a 2.5 average with no grade less than 'C' to be on the Dean's List," Pelt said.

Three of the students receiving this honor are in the sophomore class, and four are freshmen.

The sophomores are Marvin Hugh Barnett, Pantego; Sara Wanda Johnson, Newport; and Phillip Wayne West, Plymouth.

The freshmen are Howard Franklin Bryan, Kinston; Ruth Cotton Clark, Greenville; Edna Faye Dutton, Rockingham; and Linda Alice Worthington, Ayden.

The dean revealed that in addition to those who made the Dean's List, the following students made the Honor Roll

by earning a "B" average during the semester:

Lois Atkinson, Cove City; Lois Ann Brinson, New Bern; Jinny Lewis Brock, Mount Olive; Barbara Gillis, Mount Olive; Mary Lois Grady, Mount Olive; Melissa Dean McCoy, Cove City; Clifton Lawrence Malone, Kinston; Douglas Grey Outlaw, Mount Olive; Martha Joyce Potter, Warsaw; Ann Pugh, New Bern; Billy Levoy Stevens, Goldsboro; Eugene Sumner, Pink Hill; and Ann Mozingo Waters, Seven Springs.

Enrollment Passes 200 Mark

Registration at Mount Olive College closed recently. Eighteen new students registered for the spring semester, bringing the total enrollment to 205 for the year," the Reverend Ralph Lightsey, director of public relations, said.

"Attendance this year is up one-third for an increase of 52 over last year," Lightsey continued. The total enrollment last year was 153.

"The increased enrollment is due to several things," the spokesman said, "but regional accreditation, the quality of our educational program, and the growing confidence of the people in the work we are doing account for the major portion of the increase."

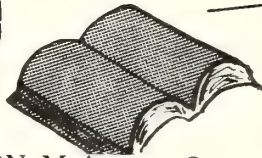
Mr. Lightsey pointed out that Mount Olive College seeks to train its students to become thinking men and women, capable of moral choice. "In keeping with that purpose, the administration and faculty are dedicated to the task of building a sound program of education for the youth of our denomination and eastern North Carolina," he added.

At Peace

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength" (Isaiah 26:3).

God is greatly interested in His dear children. There is so much confusion in this world. The Christians are the lights in this old world. Those who put their trust in the Lord are happy.

We have peace when His Spirit directs us. Peace is a gift. Our security is in God, the Ruler of the universe. Young people are often allured away from their homes. If we would know peace, we would stay our minds more on the Lord.—*Gospel Herald*.



The Clean Life

(Lesson for February 25)

Lesson: Exodus 20:14; Matthew 5:27-30;
Mark 7:14-23

Golden Text: Proverbs 4:23

I. INTRODUCTION

Purity is more than outward actions and circumstances; it is something that must come from within. The law said that certain acts were forbidden. Jesus, however, taught that sin arises in the mind of men. Cleanliness of life, therefore, involves purging one's self of those attitudes and tendencies which lead to unclean living. Uncleanliness of thought comes from an unclean mind and the wrong attitude toward life. Such an attitude is certain to lead to uncleanliness in action; for as a man thinketh in his mind, so he is.

We are living in a day marked by a high degree of sensuality and loose living, where the conscience of youth has been scared by the sins of the parents; therefore, the struggle of youth to develop and maintain a life will require struggle and sacrifice. There is no easy road; temptation will be encountered; but once we have shown ourselves its master, it will flee from us.—*The Senior Quarterly* (F. W. B.).

II. HINTS THAT HELP

Exodus 20:14: "Cleanliness is next to godliness" is not in the Bible, but it is a good saying. Some are clean in body, but filthy in mind. No sin has caused more shame, sorrow, and disgrace than adultery. Chastity should be as dear to us as our own lives.

Matthew 5:28: Instead of merely damning up the stream far from its source, Jesus teaches us to purify the source. As malicious hatred and the desire to murder, if harbored in the heart, made a person guilty of murder, so evil lust in the heart, if not resisted and thrust forth, makes a person guilty of adultery.

Matthew 5:29: We have eyelids as shutters to keep out corrupt impressions. It would be much better to pluck out the sin than to pluck out an eye, but it

is positively true that it would be much better to lose an eye than to lose a soul in hell. Forbidden fruit is called sweet, but it can also be very bitter.

Matthew 5:30: The right hand is counted more important than the left one, but not more important than escaping hell. If we walk in the Spirit, we will not fulfill the lusts of the flesh.—*The Standard Lesson Commentary*.

III. ADDITIONAL TRUTHS

1. "Thou shalt not commit adultery" was meant to be binding on both man and woman alike. However, the Hebrew men disregarded the command with regard to their own sex, but required the clean life of their women.

It was the error of double standard that Jesus attempted to correct when confronted with the problem of the woman caught in adultery.

2. His teaching on the adulterous mind and will was difficult for His disciples to understand. Many of our day still do not understand that infidelity is seated in the individual's will.

A man cannot cast lust out of his life by plucking out his eye or cutting off his hand. Purity of mind and will are possible only through the acceptance of God's grace through Jesus Christ.

3. Jesus further clarified His teaching on the source of defilement by His statement that only those things that come out of man's thinking and desires can defile him.

The thirteen evils listed in Mark 7:20-23, when resting in the heart of a person, are the source of his defilement.—*The Bible Teacher* (F. W. B.).

4. Ye have heard that it was said by them of old time, Thou shalt not commit adultery. Jesus is not about to destroy this law. He is determined to establish it, fulfill it and give its proper meaning. It would appear from the attitude taken by the Jews over the adulterous woman brought before Jesus that the man, or men, involved in the very same act of infidelity are somehow held guiltless. A parallel incident (Genesis 38:12-26) reflects this one-sided attitude. Judah would have his own daughter-in-law burnt because she "played the

harlot," until he was made to realize that he was himself the very one who shared her guilt.

The fact that "the man after God's own heart" had fallen into adultery (2 Samuel 2), and a New Testament church was yet to be similarly polluted without showing concern (1 Corinthians 5:1, 2) is further indication of the need of what Jesus was about to say.—*The Bible Expositor*.

5. People have said, "I cannot control my mind because I have evil thoughts, even when I would keep my mind pure." Perhaps in this society, when our whole life seems to revolve around the magnifying of sex, it is extremely difficult for us to keep evil thoughts out of our mind; however, we interpret Jesus' teaching to mean that we have not sinned if we put such evil thoughts out of our minds before they have time to take root and begin to bear fruit of adultery in our heart. Someone has said, "You cannot keep the birds from flying over your head but you can keep them from making nests in your hair."

Jesus says unmistakably that the end of the adulterer is hell. This does not mean that the sin of adultery cannot be forgiven; on the other hand, Jesus did forgive adulterers and adulteresses during His ministry. This means that the person who died and stands before God in the judgment with unforgiven adultery in his record will surely find his eternal abiding place in hell.—*The Bible Student* (F. W. B.).

6. It is said that Henry Ward Beecher could not tolerate deceit in any form. There was a clock that was either too fast or too slow in the church where he was pastor. Mr. Beecher placed a placard above the clock which read: "Don't blame my hands! The trouble lies deeper!"

When our hands do wrong, or our lips speak lies, or our hearts harbor hatred, unforgiveness, envy and ill will, it is because of our sinful nature which is corrupt according to the deceitful lusts. The fruit of a corrupt life is corruption: "For he that soweth to his flesh shall of the flesh reap corruption; . . ." (Galatians 6:8). Sin's wages is death. The pleasures of sin are for a season, but its wages are for eternity. Men are outwardly bad because they are inwardly depraved: "The heart is deceitful above all things, and desperately wicked: . . ." (Jeremiah 17:9).

Only as we walk in the Spirit can we have victory over the lust of the flesh.—*The Advanced Quarterly* (F. W. B.).

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

Thy word is a lamp unto my feet, and a light unto my path (PSALM 119:105).

YOUR FATHER KNOWS

"Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him" (Matthew 6:8).

Before you read the two poems below, I should like you to read Matthew 6:24-34 and Luke 12:22-30.

YOUR HEAVENLY FATHER KNOWETH

There are two words of light divine
That fall upon this heart of mine,
That thrill me in the hour of gain,
That still me in the hour of pain:
Two words endued with magic power,
Sufficient unto any hour—
He knows.

As summer breezes, cool and sweet,
Bring rest, relief from toil and heat;
As showers, needed as they fall,
Renew, refresh and comfort all;
So to my feverish heart is given
This loving message, fresh from heaven:
He knows.

My fainting heart finds strength in this,
My hungry heart here seeks its bliss;
Here angry billows never surge,
Here death can never sing its dirge;
My rising fears, with murmuring fraught,
Find sudden calm beneath this thought:
He knows.

O lullaby for children grown!
O nectar sweet for lips that moan!
O balm to stricken hearts oppressed!
O pillow where worn heads may rest!
All joy, all comfort in thee meet,
O blessed words, surpassing sweet:
He knows.

—Anon.

GOD'S WAY IS BEST

Once I was carelessly walking this life,
Fighting my own battles of struggle and strife,

Not caring for God, nor His dearly loved Son,
What I would do, nor what He has done.
I was seeking for pleasure at most any cost;
Should I have continued, my soul had been lost:
But it was an answer to dear mother's prayer
That my sin became heavy and too hard to bear.

Then one day while troubled and burdened with sin,
The Saviour entreated my cold heart to win;
I fell at His feet with my face to the ground,
Accepting His mercy, for in sin I was bound.

He lifted me up with His nail-pierced hand—
Such love for a sinner, who can understand?
He said: "Follow Me; true peace you shall know:
My path may be rugged, but most pleasant to go!"

If Jesus knocks at the door of your heart,
To Him gladly open: true life He'll impart!
I have tried every way, and find His way best—
For only through Jesus the soul can find rest.

—Herman Brunk Jr.

"Commit thy way unto the LORD;
trust also in him; and he shall bring it to pass" (Psalm 37:5). "Casting all your care upon him; for he careth for you" (1 Peter 5:7).

State-Wide Youth Rally

Time: Saturday, March 31, 1962.

Place: First Free Will Baptist Church, Smithfield, North Carolina.

Project: Funds for the children of our Alaskan missionaries to be used for educational and medical needs, etc.

State Goal: Six hundred dollars (\$600.00).

Individual group goal: A minimum of five to ten per cent increase over last year's contribution (to be turned in at the rally).

FUND RAISING IDEAS

1. Local youth Sunday—All money goes toward state project.

2. Saturday car wash.

3. Subscriptions to "The Free Will Baptist." The Free Will Baptist Press at Ayden will give 20 per cent commission on all subscriptions when selling as many as ten.

4. Talent money—Distribute brand new quarters secured at the bank, recording the names of those accepting the money. Explain that the quarters are "talent money." The young people are asked to invest the money in various ways, using their own ideas (talents) and increase it as much as possible by a certain day.

5. Everybody's birthday party—Have a birthday party with a cake and all the trimmings. Invite everyone to attend. Instead of the traditional present, each guest brings a nickel for every year of his age.

ATTENTION YOUTH SPONSORS

Dear Youth Sponsor:

Can you think of anything this broken world needs today more than the spirit of Christ and the helping hand of the Christian Church?

As never before Christ and the world desperately need our utmost help in healing the wounds of mankind and in making men Christlike.

As you look forward to your State-Wide Youth Rally on Saturday, March 31, you will wish to make these suggestions:

1. That each of us lead our youth groups to raise at least as much for our state project as they raised last year;

2. That each group by special effort and sacrifice, if possible, increase that amount five or ten per cent, in view of today's tragic missionary needs;

3. That each leader and youth group attend the rally and pray for its success.

You will read with interest the announcement which will give you added information as it tells you of our plans for raising money for the state project.

We invite and urge you to share the privilege and Christian duty of joining with us in making this Youth Rally the greatest our churches have ever known.

Christ and the world desperately need your help! God will give you His richest blessing as you help Him build a Christian world through your youth.

Cordially yours in His service
Mrs. Earl H. Glenn,
Promotional Chairman

SUNDAY SCHOOL LITERATURE

The Free Will Baptist Press offers the Sunday school quarterlies and materials listed below to Free Will Baptist Sunday schools everywhere. All lessons are based on the International Sunday School Lessons, Uniform Series, which is the most widely used guide of its nature in the world. The content of the material is fundamental and evangelical. The writers are qualified and capable Free Will Baptists. The materials are graded to best serve the several age groups. Teachers' quarterlies, workbooks and activity materials are prepared to co-ordinate with other materials for each age group. Prices given below are per copy, or set when not sold singly.

Pupils' Quarterlies

The Advanced Quarterly, 16c
For Adults. Our Best-Seller.

The Bible Student, 14c
For Young People (Ages 18-24).

The Senior Quarterly, 14c
For Teen-Agers (Ages 15-17).

The Intermediate Quarterly, 14c
For Junior-Hi (Ages 12-14).

The Junior Quarterly, 12c
For Youths (Ages 9-11).

The Junior Workbook, 20c
For Pupils Using The Junior Quarterly.

The Little Folk's Quarterly, 12c
For Primary Pupils (Ages 6-8).

The Little Folk's Workbook, 20c
For Pupils Using The Little Folk's Quarterly.

Tiny Tots, 16c

Sold in sets of 4-page leaflets. Each set contains a supply for one pupil (Ages 4, 5, preschool 6) for one quarter. Contains Bible story, picture to color, things to do, and things to remember. Price is per set only.

Beginners' Packet, 30c

Contains one set of Tiny Tots and one pupil (Ages 4, 5, and preschool 6) workbook. Order one packet for each pupil. Schools ordering Beginner's Packets do not need to order Tiny Tots. Sold by packets only.

Acme Picture Lesson Cards, 13c

Set of cards with full-color Bible picture and Bible story. Order one set for each pupil for each quarter. Sets only.

Nursery Packet, 30c

Set of Acme Picture Lesson Cards and a set of 4-page leaflets in color to supply one pupil for one quarter. Class ordering Nursery Packets do not need to order Acme Picture Lesson Cards. Order by set only.

Teachers' Quarterlies

The Bible Teacher, 25c
For Teachers of Adults and Young People.

The Teen-Age Teacher, 25c
For Teachers of Seniors and Intermediates.

The Junior Teacher, 20c
For Teachers of Juniors.

The Little Folk's Teacher, 20c
For Teachers of Primary Students.

The Beginners' Teacher, 20c
For Teachers of Beginners.

The Nursery Teacher, 20c
For Teachers of Nursery Pupils.

Miscellaneous Supplies

Cradle Roll Manual, 25c
A guide for teachers and superintendents which gives information as to what a cradle roll department is.

Cradle Roll Record Book, 50c
Contains Space for a Complete Record of 25 Babies

Cradle Roll Packet, 75c
Contains a baby's folder, nine letters to the parents, enrollment certificate, a card for baby's enrollment, a promotion certificate, and birthday cards.

Sunday School Single Lessons, 45c
Each lesson on 4-page folder. Supplied in units of five folders, enough to supply five visitors each Sunday for one quarter. Sold in sets only.

The list of all the Sunday school supplies that are available includes record slips, visual aids, books and booklets which give instructions on how to teach the various age groups, absentee cards, superintendent guide and helps. For a complete listing of these materials write for a free 1961-62 catalog.

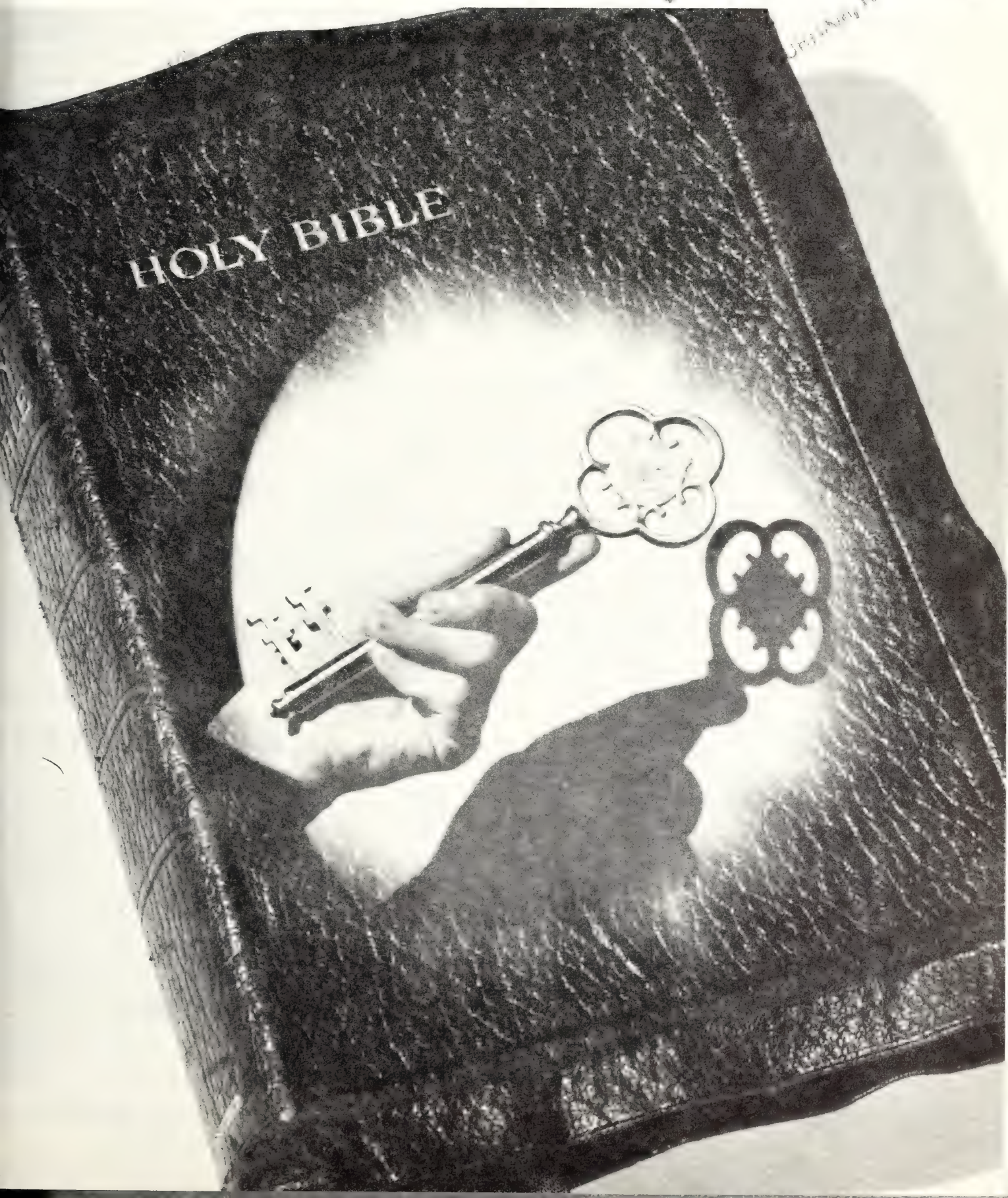
You can order your Sunday school quarterlies and supplies from the Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina, with the assurance that you are getting the best Free Will Baptists have to offer. Write today!

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the Free Will Baptist

Ayden, North Carolina, Wednesday, February 21, 1962

HAROLD M. LAMBERT PHOTO



EDITORIAL

WHO IS WILLING?

In the 1961 session of the National Association, when the North Carolina State Convention of Original Free Will Baptists was called upon to repudiate its form of church government, an effort was made on the part of certain North Carolina leaders to reason with those of the National Association who had misunderstood the issue in North Carolina. Such an effort, however, was immediately met with defeat by the body. Many Free Will Baptists agree that it was unfair and contrary to parliamentary procedure to take such drastic steps as declaring the offices of five North Carolina men vacant without trying to get to the heart of the matter—without a meeting of the Executive Committee of the National Association with those involved from North Carolina. No such effort has been made; however, the Executive Committee of the National Association, in a statement prepared the latter part of 1961, did call upon the North Carolina State Convention “to take the initiative in leading the convention in a frank and positive stand on the side of congregational government.” They also stated, “. . . we . . . offer in good faith to meet with the Executive Committee of the North Carolina State Convention in the event they would desire counsel in taking such initiative.”

The North Carolina State Convention of Original Free Will Baptists does not feel, nor has it ever felt, that it has violated, or forsaken, any of the beliefs, policies, practices, usages, or customs of Free Will Baptists; hence, there is nothing to repudiate or change. We say again, the government that is practiced in North Carolina is no different from that in other states. It is, therefore, unfair for the National Association to single out this particular state for its undue attacks.

It must be remembered that the leaders of the National Association (particularly the executive committee) has never had the intentions of reasoning with those of the North Carolina State Convention. Previous to the present trouble and controversy, the National Association had been willing to work with North Carolina—to understand them and accept them as they are. It is most evident that the pages of our history bear out the fact that so long as mature and understandable men were elected to lead the National Association, there was a workable and honorable relationship. The tide began to turn, however, when men of inexperience, who lacked understanding, were elected to lead. The microscope of criticism was then focused on North Carolina Free Will Baptists, and particularly those who had helped to make the National Association possible.

Elsewhere in this issue of “The Free Will Baptist” you will find a resolution which was adopted by the Mediation and Fact-Finding Committee of the North Carolina State Convention, at Wilson Church on February 14. This committee was composed of all members of boards and committees belonging to the State Convention. The resolution calls for the various boards and committees to “begin immediately to formulate plans and policies for a more complete denominational pro-

gram in co-operation with other Original Free Will Baptists who may desire fellowship with us.” A special session of the North Carolina State Convention has been called for March 20, 1962, “to consider appropriate action in setting up a complete denominational program.”

Perhaps the most significant thing about the meeting is that the members of the General Board of the National Association were invited to attend the above mentioned meeting “for the purpose of counseling with this committee in its deliberations.” No official notice was received by the Executive Committee of the State Convention from any member of the general board. Notices of the meeting sent to the moderator, executive secretary, and clerk of the National Association were never acknowledged.

In the light of this fact, we sincerely ask, “Who is willing to come to an understanding?” The national leaders will meet only to see that their mandate is carried out. North Carolina leaders are willing, and have so proved, to meet and seek to come to an understanding; therefore, North Carolina Free Will Baptists have no other choice but to proceed with their own plans. They are willing to work with the National Association as they have tried to do since its beginning but there has to be a willingness on the part of both groups. So far, this willingness has not been proven by those of the National Association.

We can do no more than God would have us do, but all are personally obligated to do that much. God is willing to reason with those He knows to be sinners (Isaiah 1:18). It seems, therefore, that the least thing Christian men should be willing to do is to reason together when there are differences. North Carolina has no other choice but to proceed as planned. It remains to be seen just what action the National Association will take toward Tar Heel Free Will Baptists. The decision is theirs.

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THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

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The Free Will Baptist Press

N. BRUCE BARROW	Manager
C. H. OVERMAN	Editor of Literature
LEON DUNN	Treasurer

On the Original General Conference

by George Stevenson

Fort Jackson, South Carolina

It is a fact universally acknowledged among historians that the history of religious community, or denomination, to be traced in its principles and not its adherents. The violation of this fact by historians results in worthless writings which never can be regarded as church history; the violation of this fact by religious leaders, whether clergy or laity, results in confusion and distressing situations.

After the closing of the 1961 session of the North Carolina State Convention of the Original Free Will Baptists, a small group of Free Will Baptist clergy and laity decided to withdraw from the body of the North Carolina Free Will Baptists and form a splinter group which would accommodate their ideas of church polity with greater ease than had their former conferences and the State Convention. No word of protest has been raised over their withdrawal and none is now being raised. They are free to leave the church as some of their leaders have done before.

One must, however, raise a voice of protest against some of their recent actions. At a meeting held late in 1961 at the Prospect Church meeting house, Hartt County, (formerly the home church of the honorable Free Will Baptist lay leader, the late Ralvin McLeod) the splinter group pretended to reconstitute the famous General Conference of the North Carolina Original Free Will Baptists which held its last meeting under that name in 1895.

When the writer received news of this event, some months later, he was understandably amazed. As is well known, the Central Conference of North Carolina has always been regarded as the continuation of the General Conference. At the 1895 General Conference, held at Gum Swamp Church, Pitt

County, on November 6-9, Elder R. F. Stiley made a motion that "... this conference be organized into two bodies: First is to be known as the Central Original Conference; second, Eastern Conference." It is especially noteworthy that the actual title of the Central Conference is the "Central Original Conference." Historical investigation explains this title. The 1895 limitations of the Central Original Conference placed it in those counties lying centrally in the eastern Free Will Baptists counties, the original boundaries of the General Conference. The title, *Original*, indicates that it is to carry on as the General Conference; all the most ancient of the Free Will Baptist churches were purposefully left in the Central Original Conference to emphasize the continuation, despite the name change. For the first seventeen years of its meetings the clerks of the Central Original Conference numbered the minutes from 1896, but in 1912, Elder J. M. Barfield, the Free Will Baptist church historian, pointed out this error in the following words:

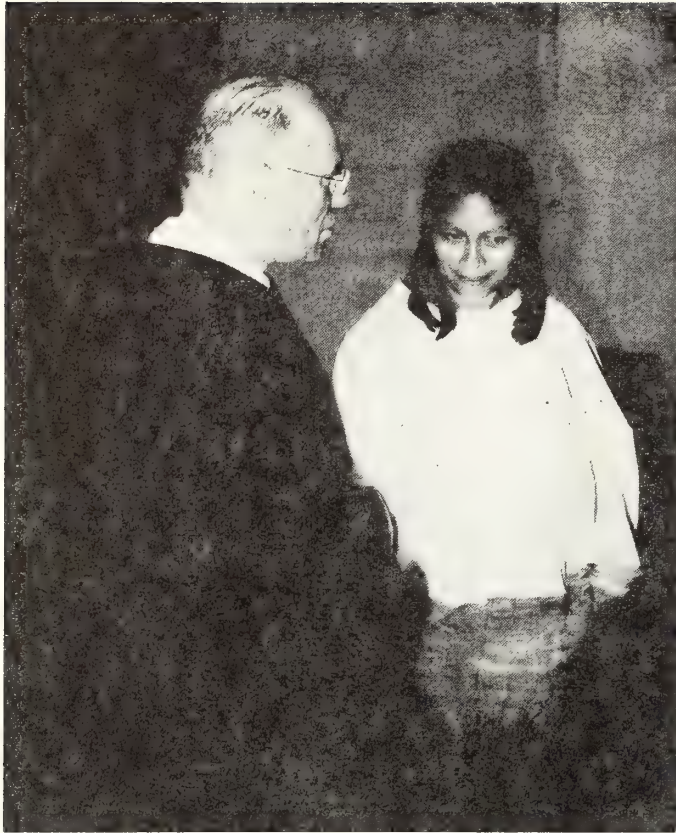
"I have seen some of the old history and the minutes from 1729 to the present. The minutes show that from 1729 to 1752 we were known as the General or Free Will Baptist Association. In 1752 the words General and association were dropped and we were known as the Original Free Will Baptists, the name we now have. Instead of the 16th annual session it should be the 164th annual session. I hope the next conference will instruct the clerk to change it to its right and legal session."

The oversight was corrected in 1913 by a motion passed in annual session and the minutes for that year were numbered as the 165th annual session. It was the intention of the formers that the

Central Original Conference be regarded as the Original General Conference, and we must regard it now as such to be historically correct. It is to be hoped that hereafter minutes of the Central Original Conference will bear the full name of the conference. Perhaps this will help avoid future situations such as the present one.

A second action, which under any other circumstances would be commendable, must also be protested. This group, which split from the Original Free Will Baptists, has ostensibly adopted the *Former Articles* of 1812 as their confession of faith. Although the *Former Articles* are in every way far superior to the present *Statement of Faith*, their action can be interpreted only as a political or tactical action to gain popular support for their split. This is the same maneuver attempted by the Free Will Baptist Holiness church in 1913. They long claimed to be the Original Cape Fear Conference and held the *Former Articles* until October, 1961, when they adopted the former version of the *Randallite Treatise of Faith and Practice*, the present *Treatise* held by the National Association and the North Carolina Free Will Baptists. At the time they withdrew from the Cape Fear Conference in 1913, the Cape Fear Conference confession of faith was the *Randallite Treatise*. It was to gain popular support that the Holiness faction then adopted the *Former Articles*. It is unfortunate indeed that the beautiful 1812 confession has had to enter the present situation as it did in 1913 and to serve so ignoble a purpose as a tactical weapon for a new splinter group almost half a century later. It has been for a long time the hope of the present writer, who was present at the State Convention which adopted the *Randallite Treatise* in 1949, that the State Convention, and especially the various conferences, will soon readopt the beautiful *Former Articles*, commonly called the *Confession of 1812*. The writer feels that the actual purpose of the splinter group in adopting the *Former Articles* was purely tactical because the "Discipline adopted in 1812, revised in 1835, 1855, and many times thereafter, is the basis for the church polity to which the splinter group refused to submit. It seems to the observer that if the *Former Articles* were adopted by a group, then that group should be willing to adopt the polity which supports those *Articles of Faith*. This, of course, is unpalatable

(continued on page thirteen)



THE AUCA DAYUMA

V. Raymond Edman

Dr. Edman baptizing Dayuma—of the South American Auca Indians—in Wheaton, Illinois.

THE Auca is the most dreaded killer in the Ecuadorian jungles.

Just the word, "Auca," strikes terror to other inhabitants in that vast rain forest that lies along the upper tributaries of the Amazon River as they flow eastward from the Andes mountains of western South America. Life is hard, difficult and dangerous there because of wild animals, snakes in particular, and wild men; but none are as savage and bloodthirsty as the Auca. He is known to be cruel and cunning, restless and relentless, appearing suddenly to kill some unsuspecting victims and then to disappear like a will 'o the wisp into the darkness of the jungle.

The Auca is not a cannibal nor a headhunter who keeps either the skull or the shrunken head of his victims. Rather, he is known to murder just for the sheer pleasure of shedding blood. The hardy pioneers on the fringes of civilization along the upper regions of the great rivers like the Napo and Pastaza must constantly be on the alert for the sudden onslaught of the Auca. Without firearms he kills with primitive lances, and in a matter of moments has disappeared.

Dayuma is the first Auca to become a Christian. Although reared in the savagery and brutality of her native Auca settlement, her childish soul revolted against the cruelty which often she witnessed. While still a girl, she decided to run away from her people. She had seen her own father and little baby sister murdered in cold blood before her and all the tribe, in a quarrel among the men. She has explained to us that her people have been so bloodthirsty that if they have not killed someone for three or four weeks, they would become nervous and restless; and go off on a

raid up the river against the settlement there or down the river against other aboriginal tribes.

She whispered her decision to her sorrowing mother who begged her not to go. "The puma will kill you or the boa will wrap you," she warned. "Even if you should be able to escape the animals, the 'foreigners' up river will kill you and eat you because they are cannibals." That is what the Aucas thought of Indians and the white people up river.

Dayuma did run away; and made her way through the trackless jungle, always in the direction of the "foreigners." The men of the tribe pursued her for several days, but she was as cunning and clever in the jungle as were they, and managed to escape them. When they were persuaded that some animal had killed her, since no girl could live long in that rain jungle, they returned to their own people.

Fleeing from cruelty, Dayuma was captured by the Quichua Indians up stream, just as one would take a wild beast. She was sold to a frontier planter and became his personal property. There she learned the ways of "civilization," rough and crude as it is there, and also the language of the Quichuas. Some years passed by; and then Dayuma was discovered by Rachel Saint, a pioneer missionary of the Wycliffe Bible translators. Rachel lived at the plantation for some time, and struck up a close friendship with the wild girl from Aucaland. From her Rachel began to learn something of the Auca tongue, and also the Quichua language.

Cruelty had caused Dayuma to run away from her own people; and captivity as a slave gave her no idea whatever of Christianity. Rather, it was the kindness,

patience, persistence, prayerfulness, and especially the Christlikeness of Rachel that Dayuma became a Christian.

I first met Dayuma in Quito, the capitol of Ecuador, some months after the martyrdom of the five missionaries on the sand bar in the Curaray River, January, 1956. Nate Saint, Rachel's brother, was the pilot of the plane that made the first landing and helped establish that first contact with the Aucas, and was murdered with the other four young men. Dayuma knew nothing of the details of the massacre, nor did anyone else at that time, except that "the men were killed by my people."

I asked Rachel if Dayuma had come to a clear understanding of the gospel by that time. Rachel thought not; and explained the pagan darkness, superstitions, and demonism which seemed to bind Dayuma's spirit and blind her thinking. However, Rachel had recently begun to teach her the Ten Commandments, with the result that Dayuma began to be aware of wickedness in her life that made necessary a Saviour. The Scripture says, "By the law is the knowledge of sin." How true!

For several months Rachel and Dayuma continued to study together the life of the Lord Jesus, His death and resurrection. Then the Auca girl, now perhaps in her early 20's, prayed the penitent prayer, "God be merciful to me, a sinner!" The change in her life was immediate. We who had known her in Ecuador could see that the "mask" of paganism had disappeared from her face. Her expression became open, childlike, with earnestness and eagerness to know more about the Saviour. Likewise, there came compassion to go back to her people so as to tell them the gospel story. While visiting with us in Wheaton, she said again and again, "I must go back soon and find my mother. I must tell her about the Lord Jesus. Otherwise she will die in the darkness!"

The Aucas, explained Dayuma, are always fearful of the dark. The night hides a multitude of dangers; poisonous reptiles that hunt their prey under the cover of darkness, the voracious puma who is the tiger of the jungle, and raiding enemies who are as wild as the beasts of the forest. Death is commonplace to her people, she would tell us; but death has always its terrors for them. The Saviour had taken all fear of death from her heart, and she wanted her people to know that peace and assurance.

"What do your people think about life after death, if at all?" Rachel inquired. Dayuma's reply was most enlightening.

"One night when I was just a little girl and had seen some killing, I asked my father if we lived after we die. He replied that we do. I wondered what would happen to me should I die. He explained that my body would rot in the ground, but that my soul would go upward to live beyond the stars.

"How will I go beyond the trees and the clouds to the sky?" I asked my father. He said, 'Grandfather will explain that to you.'

"Grandfather," I said, 'how will I go to the sky if there is no trail?'

"Grandfather made his reply slowly and thoughtfully. 'Little Dayuma, you should live in the sky after you die. There is a trail that goes up through the trees and through the clouds toward the sky. When you die

your soul goes up that trail. You will be able to see it then, even though you cannot see it now. By-and-by you will meet a great worm, much larger than a man, and very fierce. He stands across the trail, and you can go no farther. Then you must come back down the trail until you reach the earth. Then you will become a termite and live in wood until you die again. That is the end.'"

Dayuma said she shuddered at the thought of becoming a termite. She looked toward the sky, and wondered how she should get past that great "worm." Interesting, is it not, that the primitive Auca has awareness of a great dragon in heavenly places, as told in the Bible?

"Now that you know the Lord Jesus Christ as your Saviour, Dayuma, what will you tell your people when you return to them?" asked Rachel.

The answer was straightforward, sweet and simple. "I will tell them that the Lord Jesus is the trail. When we who believe in Him die we go up that trail and have no fear of any dragon in the sky. Then we shall be in heaven with the Lord Jesus forever and ever, and never die again."

The Lord Jesus is the "trail." The Auca has no word for road or way, since such things do not exist in his jungle. But he is familiar with the concept of a trail. What beauty and wealth of meaning in the Auca's concept of our Lord's promise in John 14:6: "I am the trail, the truth, and the life; no man cometh unto the Father but by me!"

Dayuma has returned to her people. She has found her mother, and told her and them about the Saviour, who is the "trail." There is, therefore, prayer and hope that the Auca, the most dreaded killer of the jungle, will likewise find the Trail himself.

GOSPEL HERALD

THIS, TOO, WILL PASS AWAY

When some great sorrow, like a mighty river,
Flows through your life with peace destroying power,
And dearest things are swept from sight forever,
Say to your aching heart each trying hour,
"This too, this too, will pass away."

When ceaseless toil has hushed your song of gladness
And you have grown almost too tired to pray,
Let this truth banish from your heart its sadness,
And ease the burden of each trying day:
This too, this too, will pass away.

When fortune smiles, and full of mirth and pleasure
The days are flitting by without a care,
Lest you should rest with only earthly treasure,
Let these few words their fullest import bear:
This too, this too, will pass away.

When earnest labor brings you fame and glory,
And all earth's noblest ones upon you smile,
Remember that life's longest, grandest story
Fills but a moment in earth's little while:
This too, this too, will pass away.

Thank God that earthly things are not forever,
Thank God, eternal life is free today;
That joy and peace and gladness reigneth ever,
And bliss supreme, shall never, never pass away.

—Selected.

A Statement on Behalf of the Western Conference of Original Free Will Baptists of North Carolina

By M. L. Johnson, Moderator

I have before me a copy of a mimeographed booklet entitled, on the front page, as follows:

MINUTES

1961 Session of the Revived

GENERAL CONFERENCE OF ORIGINAL FREE WILL BAPTISTS OF NORTH CAROLINA

November 20, 1961

Prospect Original Free Will Baptist Church

Harnett County

I am informed and believe the above mentioned booklet has been spread and distributed throughout eastern North Carolina and in other areas. On Pages 3, 4, and 5 of the above mentioned booklet is written the following:

PROCEEDINGS

Ministers, delegates and visitors gathered at Prospect Free Will Baptist Church in Harnett County on November 20, 1961, for the purpose of organizing an Original Free Will Baptist Conference committed to our historic practice of congregational church government. The host pastor, Rev. Carey Watkins, called the meeting to order at 10:00 A. M. and acted as temporary chairman. Rev. Bobby Jackson led the congregation in singing "Faith of Our Fathers" and Rev. Rashie Kennedy led in prayer.

Brother Watkins welcomed the group to Prospect Church and stated the purpose of the meeting. Rev. Eugene Waddell brought the message on the subject, "Who are the Original Free Will Baptists?" We sang "Amazing Grace."

The ministers and delegates from the Western Conference were called into a short session.

MINUTES OF THE TRUE ORIGINAL FREE WILL BAPTISTS OF THE WESTERN CONFERENCE

Rev. Bobby Jackson was elected temporary Moderator and Rev. Billy Morris was elected temporary Secretary. The following delegates were enrolled:

Edgemont—Lloyd Williford, Jack Ray

Tippett's Chapel—Kenneth Lee, L. R. Lee

Oak Grove—J. M. Medlin, Mrs. Fred Roll, Mrs. Geraldine Flowers

Fellowship—Ed Hill, Clayborne Hudson, Woodrow Bryant

Calvary—Charles Williford, Bobby Rigley

Saint's Delight—Julius Layton, Mrs. Earl Burnette, Mrs. Ralph Clegg

The following ministers were enrolled: Ralph E. Clegg, Conrad Williford, Lonnie Graves, Ronnie Peele, Q. G. Worrell, Paul Lee, Charles Bryant, Ronald Creech, Billy Morris and Bobby Jackson. Correspondence was communicated from Dan Merkh and G. C. Lee requesting membership in the proposed conference. On motion their names were added to the list of Western Conference ministers present.

The following resolution was presented and on motion was unanimously adopted:

"Whereas, the Western Conference of Original Free Will Baptists has declared its present form of church government to be connectional; and

"Whereas, the chief clause in the *Statement of Faith*

and Discipline for Original Free Will Baptists of North Carolina—"the annual conference or association being the highest tribunal, shall have final disciplinary authority over the local church"—supporting this erroneous practice was taken from the Holiness corrupted Cape Fear Conference Discipline of 1899, which was repudiated by the Original Cape Fear Free Will Baptist Conference; and

"Whereas, the ministerial credentials of one of our pastors were revoked for reasons other than those specified on the certificate, namely immoral character and unsound doctrine, and through the improper procedure of refusing to give the accused specific or authenticated charges and the names of his accusers; and

"Whereas, the unprecedented interference of the Western Conference of Original Free Will Baptists in the internal affairs of one of our sister churches, Edgemont Church, by becoming a plaintiff in court proceedings designed to seize control of the property and award it to a small minority, constitutes a serious departure from the historic practices, customs and usages of our denomination; and

"Whereas, the Western Conference of Original Free Will Baptists has taken action which in effect laid the groundwork for said conference to become a part of a new denomination; therefore,

"Be it resolved that we, the adherents to the historic doctrines, church government, customs, practices, and usages of Original Free Will Baptists, assembled this 20th day of November, 1961, do hereby declare ourselves to be the true Original Free Will Baptists of the Western Conference of Original Free Will Baptists; and

"Be it further resolved that we repudiate the following statement found on Page 53 of the *Statement of Faith and Discipline for Original Free Will Baptist of North Carolina*—"the annual conference or association being the highest tribunal, shall have final disciplinary authority over the local church"; and

"Be it further resolved that we unite with the churches and ministers who are true Original Free Will Baptists from the bounds of the Eastern Conference, Albemarle Conference, Cape Fear Conference and Central Conference; and

"Be it further resolved that we declare that all those churches and ministers in company with us, adhering to the doctrines, customs, practices and usages of the true Original Free Will Baptists are in good standing; and

"Be it further resolved that we declare our determination to maintain our affiliation with our denomination, namely the National Association of Original Free Will Baptists."

On motion the session of the true Original Free Will Baptists of the Western Conference was adjourned.

The ministers and delegates from the Central Conference were called into a short session.

Be it known to all who read this notice that the above mentioned and so-called meeting of the Western Conference was a void and illegal meeting for the reasons that it was held outside the bounds of the Western Conference; that it was held on a date not in keeping with the Constitution, which requires Conference meetings to begin on Wednesday after the second Sunday in October of each year, or in keeping with any previous authorization of the Western Conference; that the Western Conference had already met in its official Seventy-Fifth Annual Session on October 11, 12, 1961, at Pleasant Grove Church, Wayne County. That further, the above mentioned and so-called meeting of the Western Conference was held without the knowledge of the elected officers, boards, and committees and without due notice to the remaining 44 churches of the Western Conference, and that some of the ministers and delegates listed were not even members of the Western Conference and some others were not in good standing in the Western Conference at the time of the so-called meeting.

Be it further known by all who read this notice that the Western Conference of Original Free Will Baptists of North Carolina has not repudiated any part of the *Statement of Faith and Discipline for Original Free Will Baptists of North Carolina*. The true facts being that the Western Conference adopted said *Statement*, 1955 revision, by a unanimous vote of the Conference while in session at Edgemont Free Will Baptist Church, Durham, North Carolina, October 12, 13, 1955; that the said Western Conference did reaffirm its faith in, and adherence to, the said *Statement of Faith and Discipline*, 1955 revision, while in session at Pleasant Grove Free Will Baptist Church, Wayne County, North Carolina, on October 11, 12, 1961; that this vote was also a unanimous vote of all members present and voting.

Therefore, be it further known by all who read this notice that in view of the above mentioned facts and the official actions

taken by the Western Conference during its Seventy-Fifth Annual Session, the so-called meeting of the Western Conference as listed in the above mentioned mimeographed booklet is declared to be an absolute nullity.

Be it also further known that the above mentioned mimeographed booklet contains similar purported actions in the names of the Central and Cape Fear Conferences of Original Free Will Baptists of North Carolina. However, this writer leaves to the respective conferences and their officers any statement relative to these conferences.

This statement issued out of a sense of public duty in order to mitigate the confusion, turmoil, and unrest expected to result from the spreading and distributing of the above mentioned mimeographed booklet.

News + Notes of Denominational Interest

Layman's Day At Tarboro, N. C.

The Master's men of the Tarboro, North Carolina, Free Will Baptist Church are planning a layman's day service, Sunday, February 25, with Dr. James W. Batten, associate professor of education at East Carolina College, as guest speaker. His subject is, "Science and Its Relationship to Your Faith."

Dr. Batten has had wide experience as a Christian layman, which includes superintendent of his home town Sunday school, Micro, as well as the principal of the public school at the same time. He is serving as assistant chairman of the Mount Olive College Board of Directors. With extensive travels in many lands, studies at many leading institutions of learning, 21 years of service (active and reserve); Dr. Batten has a brilliant record as a Christian educator.

The planning committee for the service is under the direction of J. M. Langley, chairman, and Alford Radford, president, and pastor, the Rev. Raymond T. Sasser. The Master's men is a very active organization, having completed many building projects for the church which observed its eightieth anniversary last September. Now they are currently conducting cottage prayer meetings

throughout the Tarboro area, and visitation in preparation for the spring revival, the Rev. C. L. Patrick, evangelist, April 29 through May 8.

A NEW YEARBOOK for WOMAN'S AUXILIARIES

The Free Will Baptist Press is happy to announce that an entirely new Yearbook of Programs for Woman's Auxiliaries will be available for shipment by March 1, 1962. This Yearbook will contain nine programs for the rest of this year. The 1963 Yearbook will contain twelve programs. It is written and sponsored by the North Carolina Woman's Auxiliary Convention.

The cost per copy for this Yearbook will be only \$.50. Place your order today to: Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina.

IN OUR MAIL TODAY— —OUT OF P. O. BOX 507

AVAILABLE FOR PASTORATE

"I would like to announce that I am available for part-time or full-time pastorate, or supply work. I am in good standing with my conference and the State Association. You can contact me at the address given below, or call me after 6:00 p. m. at ME 7-9420."—Rev. Ed Fordham, Route 5, Box 249, New Bern, North Carolina.

SINCERE THANKS

"I am taking this method of expressing my sincere thanks to the people of the church auxiliaries in various conferences for the many lovely birthday cards and gifts. Also for the Christmas cards and gifts. I am also grateful for the superannuation check. It is very heartwarming."—Mrs. Duffy Toler, 131 N. Eastern Street, Greenville, North Carolina.

WANTED

"A consecrated Free Will Baptist willing to finance construction of a church in San Antonio, Texas, at a cost of \$15,000.00 to \$20,000.00. A good investment for the Lord's cause."—Contact Rev. H. Ray Berry, Free Will Baptist Mission Minister, 205 Damon, San Antonio 14, Texas, Telephone, Walnut 4-1235.

MY SHEPHERD

FANNIE E. DAVIDSON

A Shepherd true goes on before,
And guides me to an open door,
Where I may enter in the fold,
And find sweet rest and joys untold.
The path o'er which I came was dim,
But I left all to follow Him,
His rod and staff were used on me,
When I the pathway failed to see.
But now all that is past and done,
I followed and a haven won.

Woman's Auxiliary

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

Workshop to Be Held At Lee's Chapel

The Cape Fear District Woman's Auxiliary Convention will hold a workshop at Lee's Chapel Free Will Baptist Church, Dunn, North Carolina, February 26, at 7:00 p. m. All officers and members of the auxiliaries are urged to attend.

Greenville, N. C.—The Woman's Auxiliary and the Queenie Clark Circle of Black Jack Free Will Baptist Church met jointly for the January meeting in the educational building of the church. The purpose of the meeting was to install the officers of both organizations for the coming year.

A beautiful candlelight program was given by Mrs. Gladys Edwards and Mrs. Pattie Ruth Mills. The program began by all singing "Onward Christians Soldiers," and prayer by Mrs. Edith Cherry. The Scripture was read by Mrs. Gladys Edwards, reading Matthew 16, beginning with the thirteenth verse. The appointed persons for each office for both organizations were asked to come forth for the installation of officers. Each one was given a white candle which was lighted by the installing officer. She presented each officer a silver key with pure white streamers on which was written a key word for their appointed positions, and at the same time she explained to each person their duties, their responsibility and a great challenge for each one holding an office. A dedication prayer was prayed by Mrs. Queenie Clark, and the program was closed by all standing and singing together the beautiful hymn, "Ready."

The program period began as Mrs. Olive McGowan gave a brief and interesting discussion on the program for the month, "Provision mean Provision." She closed with a poem, "Perfect Peace."

A brief business session was called to order with prayer by the new president, Mrs. Julia Smith. There were 33 members and three visitors present. One

new member was added to the group, Mrs. Dorothy Williams. Minutes of the last meeting were read and approved.

Officers for both organization are as follows: Woman's Auxiliary—president, Mrs. Julia Smith; vice-president, Mrs. Earlene Gray; treasurer, Mrs. Doris Jean Hudson; secretary, Mrs. Virginia Hudson; Christian education and youth chairman, Mrs. Daisy Boyd; mission and study course chairman, Mrs. Edith Cherry; program and prayer chairman, Mrs. Olive McGowan; personal-service and Children's Home chairman, Mrs. Inettie Hudson; benevolence and superannuation chairman, Mrs. Martha Lou Buck; flower chairman, Mrs. Venice Hudson.

Queenie Clark Circle officers are as follows: President, Mrs. Sallie Vainright; vice-president, Mrs. Ernestine Forrest; secretary, Mrs. Reba Cannon; treasurer, Mrs. Alice Faye Cherry; program and prayer chairman, Mrs. Maycie Culbreth; benevolence chairman, Mrs. Jannie Gaskins.

Various reports were given by the chairmen, and the treasurer's report read and approved. Old and new business was discussed and the business session closed with prayer by Mrs. Pattie Ruth Mills.

A social hour followed the meeting as the hostess served delicious refreshments. During the social period all expressed a joy of Christian fellowship and a feeling that Christ had blessed all of those present.

Richlands, N. C.—The Woman's Auxiliary of Whaley's Chapel Free Will Baptist Church met Saturday night, February 3, at the home of Mrs. Lemmie Taylor. The president, Mrs. W. O. Taylor, presided. After the Scripture was read and prayer by Mrs. C. M. Whaley, the lesson was discussed by the following: Mrs. W. O. Taylor, Mrs. J. I. Taylor, Mrs. Walter Houston, Mrs. Nixon Marshburn, Mrs. Edward E. Kennedy, Miss Janice Batchelor and Mrs. Lemmie Taylor.

During the business session, plans were made to start work toward pre-Easter prayer program.

Refreshments were served by the hostess.

Mount Olive, N. C.—The Woman's Auxiliary of Mount Olive Free Will Baptist Church met Monday evening, February 5, in the college cafeteria. The meeting was called together by the president, Mrs. Ralph Lightsey, who led the group in the opening hymn. Mrs. Lightsey read Hebrews 4:14-16 and led the group in prayer.

The minutes were read and approved. The treasurer's report was accepted. Following the business period, the president led a study course on "The Manual of Methods."

Refreshments were served at the conclusion of the program by the hostesses, Miss Pattie Davis and Miss Margaret Turner.

Deep Run, N. C.—The Woman's Auxiliary of Gray Branch Free Will Baptist Church met Tuesday night, January 30, at the church with the new president, Mrs. Laura Boyette, presiding. The group opened the meeting by singing "Where He Leads Me I Will Follow."

The president gave a very interesting talk on the theme of the program, "Prayer." This was followed with prayer by Mrs. Durwood Merritt. The program chairman, Mrs. J. E. Smith, read the Scripture for the evening. Mrs. Lester Gray gave a story based on the Scripture. Taking part on the program were Mrs. Franklin Tyndall, Mrs. Clarence Humphrey, Mrs. Laura Boyette and Mrs. Linwood Boyette. At the conclusion of the program an altar prayer was held, led by Mrs. Laura Boyette.

During the business session, routine business was transacted and committee reports were given. There was 14 members present. Mrs. Plato Heath received a birthday present from her secret pal.

Mrs. Linwood Boyette served refreshments during the social hour. The meeting closed with prayer by Mrs. Lester Gray.

Pink Hill, N. C.—The regular monthly meeting of the Christian Chapel Free Will Baptist Church Woman's Auxiliary was held at the church Monday night, January 29, with the president, Mrs. Cynthia Smith, presiding. The topic of the program, given by several

members, was "The Field of Opportunity and the Field of Christian Privileges." A study course was planned for February 14, to be led by Mrs. Julian Vause

of Pamlico, South Carolina. Following the brief business session, the meeting adjourned with a prayer by Mrs. Ralph Taylor.

N. C. Woman's Auxiliary Convention

TREASURER'S REPORT, THIRD QUARTER, ENDING JANUARY 31, 1962

Balance in Bank, End of Last Quarter	\$ 772.55
RECEIPTS	
State Auxiliary Missions	223.62
Designated Denominational Enterprises	1,313.41
Total for Which to Account	\$2,309.58

DISBURSEMENTS	
Convention Expenses	\$ 102.25
State Auxiliary Missions	99.40
Denominational Enterprises	1,069.83
Total Disbursements	1,271.48

Balance in Bank End of Third Quarter, January 31, 1962 \$1,038.10

Summary—Bank Balance Accounts

State Auxiliary Missions	\$ 750.44
General Fund	34.08
Fairbanks Alaska Project	236.65
Anchorage Alaska Youth Project	16.93
Total	\$1,038.10
Banks:	
Edgecombe Bank and Trust Co.	\$ 538.10
Tarboro Savings and Loan Co. (4%)	500.00
Total	\$1,038.10

DENOMINATIONAL ENTERPRISES REPORT

	RECEIVED	DISBURSED	BALANCE
Free Will Baptist Children's Home:			
General Fund	\$ 32.50		
Central Conference Building Fund	2.50		
Life Membership	50.00	\$85.00	
Superannuation:			
General Fund	83.50		
Adopted Widows and Ministers	39.00	122.50	
Tragmont Assembly Inc.	38.00	38.00	
Co-Laborer Band	111.19	111.19	
Medical Missions:			
G. T. A.	4.19		
Woman's Auxiliaries	12.00	16.19	
Emma Phillips Loan Fund	18.00	18.00	
Fairbanks Alaska State Project	226.65		226.65
Anchorage Alaska Youth Project	16.93		16.93
Linnton Co. T. B. Fund	5.00	5.00	
Home Missions, Special:			
D. L. Whaley	50.06		
Alaska, General Fund	9.00		
Luther Sanders	8.06		
John Ellistons (Arizona)	10.00	77.12	
Foreign Missions, Special:			
Bobby Aycock	20.00		
Tommy and Emma R. Willey	246.00		
Anita Sparks	5.00		
Dan Cronk	25.00		
Herbert Waide	5.50		
LaVerne Miley	34.72		
Bill Fulcher	4.00		
Josephine Stevens	5.00	345.22	

(Continued on Page 16)

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *The Free Will Baptist*.

Mr. W. Luke Mills

It is with a sad heart that I attempt to write of the death of my husband, W. Luke Mills of Greenville, North Carolina. He passed away November 1, 1961, making his stay on earth 61 years, five months and two days. He was a member of Black Jack Free Will Baptist Church and was faithful in attending services as long as health permitted.

His funeral was conducted at the church by his pastor, the Rev. Floyd B. Cherry, and a neighboring church pastor, the Rev. D. E. Smith. He was then laid to rest in Pinewood Memorial Park under a beautiful mound of flowers which was given by his many friends and loved ones.

He leaves to mourn his wife, six sons, four daughters, four grandchildren and a host of friends and relatives.

Mrs. Allie Hardee Mills

Written by his wife,

Resolutions of Respect

MRS. BERTHA HARDEE WILSON

On October 25, 1961, our Father saw fit to call from our midst, Sister Bertha Wilson. She was a member of the Rose Hill Free Will Baptist Church, Ayden, North Carolina, for fifty-one years. Funeral services were conducted at the church on October 27, 1961, and she was laid to rest in the Ayden Cemetery.

"Miss Bertha," as she was known to many of us, was a faithful member and a diligent worker in her church as long as her health permitted. She had a great host of friends by whom she is greatly missed.

Surviving are her husband, ten sons, and thirteen grandchildren. It is our prayer that God will comfort them and draw them closer to Him that they might have strength to carry on.

We submit a copy of this resolution to the family, one to the Free Will Baptist Press, and one kept for the minutes of the woman's auxiliary.

Respectfully submitted,

Rose Hill Woman's Auxiliary

Questions & Answers on the Bible

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Please explain "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will" (Ephesians 1:5); "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren" (Romans 8:29). What does the word, *predestinate*, mean?—Linda Greg, California.

Answer: It might be said to mean *foreordain*, to *limit*, to *mark out beforehand*, to *ordain beforehand*, to *design definitely beforehand*. I once heard an eminent scholar say that his study of the use of the word throughout the whole Bible lead him to think that *pre-arranged according to foreknowledge* would be the best way to express its meaning. Mr. Theodore Epp, the director of the Back to the Bible Broadcast, said in one of his messages concerning the word, *predestination*: "The word is used in the sense that God planned certain things and that He will see those things are fulfilled in the lives of those for which they are planned."

"Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will" (Ephesians 1:5). This indicates that we believers are predestinated unto the adoption of children. Therefore we are *foreordained* to arrive at that goal, we were to be His children in the foreknowledge of God. This is in keeping with what the speaker referred to above concerning the word, *predestination*, that is since God has always had a complete knowledge of things and events of all times, He could pre-arrange for all whom He knew would accept Christ so as to allow them the greatest possible pleasure of Himself and what He has provided for them. If God could have arranged for us to be more happy He would have done it, but our attitude has limited Him. We are free moral agents so in keeping with His and our natures He gives us freedom of choice and as we choose so He

acts and we must abide by that arrangement. He encourages and in every possible way tries to entice us but never forces us to obey His word. The life to come is that in which He forces the disobedient.

When it comes to the Biblical use of the word, *adoption*, it has to do with our being established in our place as God's adult sons. We become babes in Christ in the new birth. (See John 3:3, 5.) Thereby we are on our way to heaven immediately. (See John 3:36.) This experience is allowed us of God that we may grow in His grace and knowledge through the exercise that we are subjected to as we win souls, help young Christian to get adjusted to the new life, and fill in general the place that Christ has commissioned us to fill. It is through a long process that we arrive at full maturity as sons of God. "And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Romans 8:23).

When Paul had been saved quite a long time he said, "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. . . . For our conversation is in heaven; from when also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Philippians 3:13, 14, 20, 21).

"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. . . . For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye

have received the Spirit of adoption whereby we cry, Abba, Father" (Romans 8:9, 14, 15).

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Hebrews 12:1, 2).

We have the fact that vigorous activity on the part of the Christian is necessary all the way through this life on earth and that it needs to be conducted according to the instructions given us of God according to the instruction given in the Bible and that studying the Bible so as to clearly understand this is essential to obedient Christian living (See 2 Timothy 2:15. Compare Psalm 1:1, 2; 119:11, 105; Hebrews 4:12; Romans 1:16.)

Then it has been arranged beforehand in the light of God's foreknowledge that each of us who are and who shall be saved carry out a life of obedient service whereby we grow and gain reward for all eternity, and since God has a perfect knowledge of how we are going to respond to His admonition to obey and work He has all our rewards and crowns prepared so that they will perfectly fit our needs. None will be too big and none too small for He knows how much exercise we are going to take and therefore what we shall be able to enjoy best having limited ourselves by inactivity or fully obeyed in abundant activity as the case may be.

WHAT CHRIST IS

JULIA E. MARTIN

Thou art my guide, Lord,
Day after day.
Ever Thy true Word,
Shows me the way.

Thou art my shepherd,
Who quiets all fears;
Leading me gently
Down through the years.

Thou art my teacher,
Patient and kind;
Giving wise counsel,
Enriching the mind.

Thou art my all, Lord,
So loving, so kind.
All that is needful,
In Thee I find.

NOTES AND QUOTES



By J. C. Griffin

ANOTHER DANGEROUS SIN

We have been writing for some time on the subject of *sin*, and there are so many ways of committing sin, and there are so many ways of the sin of omission that the subject of sin cannot be exhausted, so we are giving more facts about sin.

THE SIN OF SELF-EXALTATION

Jesus said: "... whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted" (Matthew 23:12). The Apostle Paul said: "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith" (Romans 12:3).

The way to failure is by the way of wrong thinking. When we exalt ourselves, we are pretty sure to abase others.

I knew a certain concern to go on the rocks, so to speak. It utterly and miserably failed. I was discussing the situation with one of the most successful and intelligent men who was well acquainted with the situation, and the man to whom I was talking said: "It is just a case of boys trying to do a man's job." When a person thinks that he can do something that he is physically unable to do, he fails. I had an uncle that could take a 200 pound bag of fertilizer on his back and carry it two or three hundred yards into the field. When I was needful for more of the fertilizer to finish up certain spots, he could do this and save the hooking up of a mule and horse. I thought I could do it, my mind was exalted to that degree, but I soon found out that I was unable to do what a strong man could do.

In discussing the pastorate of churches, a young preacher and myself were talking about churches with two and three hundred members falling into the hands of an inexperienced young min-

ister. This young man said, "I would not think of accepting the pastorate of one of these large congregations; I had rather start with a small church and work and try to grow with my congregation." I approved of this thinking of the young minister who had never pastored a church. The young man did his best, no doubt, but he was exalted above measure. He thought that he could handle the work, but his thoughts were exalted far above his ability. The result was a miserable failure.

I have noticed this self-exaltation in the business world and the end was abasement as Jesus taught. I have noticed self-exaltation in the political field. One of my grandmothers used to say: "A bird never flew so high but what it had to come down to earth for food and water." Usually this is true of men. When we exalt ourselves above our classmates, our neighbors and others, in many instances, we miserably fail. A job that is far above our heads should be avoided until we have been trained and prepared for the work.

We have heard it said, many times, that we have big "I's" and little "U's." This seems to be the thinking of those who exalt themselves above measure. The Apostle Paul says: "Whatsoever a man soweth, he shall also reap." It is dangerous sowing when we get to where we think that we are better than all others. We are on the road to a briar patch.

THE BETTER-THAN-THOU SPIRIT

"And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted" (Luke 18:9-14).

God knows what we are. We can tell all the good things as we see them, but He can look into the very secrets of our heart. While to ourselves we think that we are pretty good, while to the all-

seeing eye of God, He may size us up as a hypocrite. It is a sin for us to think and speak more highly of self than we actually have attained in Christ Jesus.

IT IS ALL IN CHRIST

Paul said: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me" (Galatians 2:20). When this measure of grace has been reached by the believer, all malice, bickering, hatred, envy, and destructive criticism will be taken away from the individual. When Christ is entertained and abideth in the heart there is the fruit of the Spirit, which is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law. And they that are Christ's have crucified the flesh with the affections and lust.

ANSWER PLEASE

If believers in Christ cannot work and fellowship with one another here on earth, what will they do in heaven? At this point I am giving to you my readers the following:

A MINUTE FOR MEDITATION WESLEY'S VISION

By Oswald J. Smith

A story is told of John Wesley. He had a vision in which he was taken to the gate of heaven, and, desirous of knowing who had been admitted, he questioned the angel at the entrance:

"Have you any Presbyterians here?" inquired the great preacher.

"No, none," responded the angel briefly.

Wesley was amazed. While not expecting a great number, he did think there would be some at least.

"Well, have you any Episcopalians?" he asked, after a moment's pause.

"None," answered the angel, quickly.

Wesley grew pale. He could scarcely muster up courage to ask his next question.

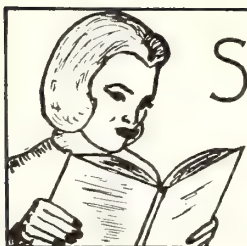
"Well, then," continued the great founder of Methodism, "how many Methodists have you here?"

"Not one," replied the angel. And Wesley's heart was filled with dismay.

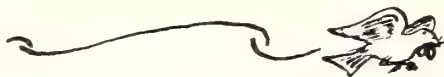
"We are unacquainted with earthly distinctions up here," explained the angel. "They are all left outside."

"Well, then, who have you here?" at last cried the stricken man.

(Continued on Page Sixteen)



STORIES for our BOYS and GIRLS



THE LOST PUPPY

by Dorothea G. Boyd

SCRAPPY was lost! This was the saddest day in all of Tim's ten years of life.

Scrappy was lost! His own dear little puppy with the big, sad eyes and big, floppy ears. There was not another dog in the whole wide world like Scrappy.

Tim looked everywhere. He looked around the house, in the cellar, in the yard, in the garage, and up and down the block. He looked everywhere. But Scrappy was nowhere in sight.

"Here, Scrappy Here, Scrappy!" Tim called as he walked from street to street.

"Here, Scrappy," he called as he walked down the alley and through the vacant lot.

But nowhere did Tim hear that happy little bark of recognition from his puppy. Tim grew sadder and sadder. He had to choke back a sob and wipe away a tear. It was not that Tim was a "sissy"—he was a regular fellow. But there was not another dog in the whole wide world like Scrappy. No other puppy would wag his tail with glee at the very sight of Tim. No other dog would snuggle up to Tim when he was sad and rub the boy's face with his cold, wet nose. Scrappy understood Tim, and Tim understood Scrappy.

Then, Tim saw Raymond ahead and took new hope.

"Hey, Raymond," he shouted as he rushed down the street. Raymond was trying some new tricks with his jack-knife.

"Hi, Tim! I'll play you a game."

"Can't now," said Tim. He was all out of breath. "Have you seen Scrappy around?"

"No. Is he lost?" Raymond closed his knife and put it in his pocket.

"Yes. Haven't seen him since noon-time."

"I'll help you look," said Raymond. "Maybe he'll hear better if two of us call him."

"Thanks," said Tim. He was glad that he had such a good friend.

They both called Scrappy. But the

little puppy was nowhere in sight. They called and called, "Here, Scrappy! Here, Scrappy!"

"I sure love him. I wish I could find him," said Tim. He gazed into the Mission window.

"Yeh," said Raymond as he also stopped to rest by the Mission window. "It's awful to have something you love lost like this!"

Tim read the sign in the window, "JESUS CAME TO SEEK AND TO SAVE THAT WHICH IS LOST." His eyes brightened.

Tim nodded to Raymond. "See that sign in there? It says that Jesus came to seek and to save that which is lost. That means that people have disobeyed God and have run away from Him. But Jesus loves each person so much that He came to seek and to find him."

"Yeh?"

"Sure. He's searching for people and boys and girls who are lost in sin, just the same as we're searching for Scrappy."

Raymond looked at the picture of Jesus next to the sign. "I don't think He's looking for me though."

"Sure He is. But you keep running away from Him."

"How do you mean?"

"Every time I invite you to Sunday school, you make an excuse. You keep hiding from Him so that you can't hear His voice."

Raymond did not say anything. He just kept looking at the picture and the words, "JESUS CAME TO SEEK AND TO SAVE THAT WHICH IS LOST."

"I read in the Bible once how God loves even the sparrows so much that He knows when one of them falls to the ground," continued Tim. "If He loves a little bird so much—He must love my puppy too. If I ask Him, Jesus will help me find Scrappy."

"I don't think He has time to waste on a little dog," said Raymond. "I don't see why He'd even waste time on people. I don't see why He'd love me after some of the things I've done—and especially after the way I've kept running away from Him."

"Yes, He does love you. He loves the tiny sparrows, and He loves my

puppy. So Jesus must love you so much more. I'll prove it to you. Jesus loves my puppy enough to find him for me, then you'll know that I must love you."

"Sure. Then I'll know for sure said Raymond. He was beginning wonder if maybe the Lord could find Scrappy. At least it was worth a try."

So Tim prayed, "Dear Lord, I'm not asking this favor for myself. But I would like You to help me find my puppy that Raymond will know that You love him enough to search for him also. Please Lord, I ask this in Jesus' name. Amen."

The two boys kept walking up and down the streets calling: "Scrappy, he Scrappy!"

"I've got to go home," said Raymond as it began to get dark. "Anyway—I didn't think we'd find Scrappy. I told you the Lord wouldn't be bothered about a puppy."

"But He will help us find him," said Tim. He was beginning to feel pretty blue. Not just because of the puppy, but because now his best boy friend would not believe that Jesus loved him. Now maybe Raymond would never come to Sunday school and would never be saved.

"He's just got to find my puppy," said Tim, as he walked alongside Raymond.

"Well, the puppy's still lost. I've got to get home."

As they walked toward Raymond's house, Tim kept calling and calling. But still no dog. Tim felt like he would almost cry again.

"Well, so long, Tim," called Raymond as he turned into his house.

"Thanks for helping me look," said Tim. He couldn't stop the one tear that rolled down his cheek.

"Yip! Yip!" came a voice from around the corner of the house. Tim saw a tiny form scamper crazily toward him. A warm, shaggy body jumped up into his outstretched arms and nestled close to him.

"Scrappy, Scrappy!" squealed Tim. He hugged his dog tight.

"Yip! Yip!" answered Scrappy, as he

(continued on page sixteen)

A RESOLUTION By the Fact-Finding Committee

of the

NORTH CAROLINA STATE
CONVENTION

WHEREAS: A resolution was passed during the 1961 session of the North Carolina State Convention which, among other things, requested the General Board of the National Association to issue a clear, concise, and simple statement of the exact present standing of the North Carolina State Convention of Original Free Will Baptists in the National Association on or before January 1, 1962, and

WHEREAS: For reasons unknown to us the General Board of the National Association has not complied with our request in spite of repeated efforts on the part of the officers of this Convention to secure a statement from the General Board, and

WHEREAS: The Executive Committee of the National Association has issued a lengthy and ambiguous statement setting forth the views of its members concerning the present denominational crisis but avoiding a satisfactory answer to the request of this Convention, and

WHEREAS: The Executive Officers of the National Association have printed and circulated statements through the mail and in *Contact* to destroy the confidence of Free Will Baptists in the leadership of the denomination in North Carolina, and

WHEREAS: The Executive Committee of the National Association has attempted to interfere directly in the internal church affairs in North Carolina by employing legal counsel for the purpose of filing a brief with the Supreme Court of North Carolina in the case involving Donald Creech and the Edgemont Church, and

WHEREAS: The General Officers, Standing Boards, and Committees of the North Carolina State Convention have been asked to meet as a special mediation and fact-finding committee to determine whether or not the state of emergency in the denomination has been satisfactorily settled, and

WHEREAS: The members of the General Board have been invited to this meeting on February 14, 1962, in Wil-

son, North Carolina, for the purpose of counseling with this committee in its deliberations, and

WHEREAS: The Executive Officers of the National Association have shown a decided inclination against the purposes of this meeting and are not in attendance themselves, and

WHEREAS: This special mediation and fact-finding committee has discussed at length the issues which have prompted this meeting and have formed a consensus of opinion concerning the present standing of the North Carolina State Convention in the National Association;

THEREFORE BE IT RESOLVED:

1. That we request the various Boards of this Convention to begin immediately to formulate plans and policies for a more complete denominational program in co-operation with other Original Free Will Baptists who may desire fellowship with us.

2. That we request the Executive Committee of this Convention to call a special session to be held not later than April 1 to consider appropriate action in setting up a complete denominational program.

3. That we inform our people of this action through *The Free Will Baptist*.

4. That we pledge ourselves anew to God, to the cause of advancing the Kingdom of His Son and that we pray for divine guidance in the decisions and actions of the coming days.

ON THE ORIGINAL GENERAL CONFERENCE

(Continued from Page Three)

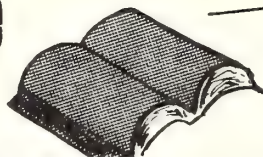
ble to the leaders of the splinter group because it would mean, in effect, adopting the "Discipline" from which they hoped to escape. Again, it is most unfortunate that the *Former Articles* should be used in this fashion, as is obviously the case. The writer hopes that this unseemly action will not prejudice the minds of North Carolina Free Will Baptists against that lovely confession, *The Former Articles of Faith of 1812*; perhaps North Carolina Free Will Baptists will eventually claim their heritage and readopt the 1812 confession. A great number now desire it, and it could be done without breaking communion with other bodies of Free Will Baptists.

Everyone must be aware of the fact that the present situation in which there is a splinter group claiming to be the Original General Conference is not a new one in our church history. When the Alfred Moore faction withdrew in 1853, it claimed to be the Original General Conference and published its minutes under that name. (Their minute for 1857 is in the Free Will Baptist Historical Collection at Mount Olive Junior College.) The Alfred Moore faction began with a flurry of activity, and in 1856 issued in Kinston, North Carolina, a prospectus for a church paper to be called *The Free Will Baptist Journal*. Other progressive plans were discussed, but before ten years were up, this group had disappeared. Of the twenty-two churches involved in the split, all but two eventually returned to the General Conference; of the two remaining, one (Bethel, Lenoir County) eventually joined the Disciples of Christ in 1870 and is still active; the other (Lauson Swamp, Lenoir County) remained with the Union Baptists until it became defunct, about 1902, and burned in 1911. Some of the twenty returning churches were already on the path to ruin, among them were Wheat Swamp, Lenoir County, defunct by 1867; Hookerton, Greene County, defunct by 1867; and Concord Chapel, Panteo, Beaufort County, defunct about 1912. This should be a solemn warning to those congregations who have now cast their lots with an organization based on sham and willful deceit.

There can be no other Original Free Will Baptists General Conference than the Central Original Conference. One might as well "readopt" the Articles of Confederation and claim to be the original Continental Congress of the United States. The so-called reorganizers of the General Conference were never a part of the Original General Conference, were not formed by it, and cannot "reconstitute" themselves into that which they never were. By simply taking the name, one does not give validity to the action; the history of a religious community, or denomination, is traced in its principles and not in its adherents.

SEED THOUGHTS

No glory of the Eternal One is higher than this, "Mighty to save"; no name of God more adorable than that of "Saviour," no place among the servants of God can be so glorious as that of an instrument of salvation.—Win. Arthur.



No Stealing

(Lesson for March 4)

Lesson: Exodus 20:15; Joshua 7:19-26;
Matthew 22:15-22

Golden Text: Ephesians 4:28

I. INTRODUCTION

In the Mosaic Law, God stated plainly and simply to His people, "Thou shalt not steal" (Vs. 15). This commandment has never been revoked and will be God's requirement of man until man answers to Him at the judgment bar. Jesus took up the cry against dishonesty during His ministry, and the Church has stood solidly against it throughout the entire scope of its existence. Property and personal rights of every individual must be respected or else chaos will reign among any people. Let us notice some of the more common forms of one person's taking that which belongs to another by unfair means:

1. One of the most obvious means of stealing is for one person to sneak around and take that which belongs to another while the other is asleep, or away from actual ability to protect that which is his.

2. It is stealing for one person to take that which belongs to another because he is physically stronger than the other, or because he is more cunning and can trick the other into making the other sign such documents whereby his property can be taken from him by law.

3. It is dishonest for an employer to fail to pay a laborer just wages for the services which he renders.

4. It is equally as dishonest for the laborer to take his employer's pay without having given the employer an honest day's work.

5. It is dishonest to lie and cheat in order to gain control of money or property which rightfully belongs to another.

6. It is dishonest for an individual to falsify records and fail to pay the proper amount of taxes affixed by law, as we shall see later in the lesson.—*The Bible Student* (F. W. B.).

II. HINTS THAT HELP

Exodus 20:15: The eighth command-

ment is the law of love in respect to property. This command denounces all sins against honesty. Honesty is the only policy. Do unto others as though you were the others.

Joshua 7:19: Achan had an aching to steal. Joshua could have called him thief, rebel, fool, rascal; but he called him son. A real Christian is sorry for his sins, but a hypocrite is sorry he is caught. Achan concealed his sin as long as he could. "Be sure your sin will find you out."

Joshua 7:21: Achan saw, coveted, took, hid; and at last he confessed. But the deed was done. Nails may be pulled from a board, but the scars remain.

Joshua 7:26: Greed has been many a man's downfall. Remember the fable of the eagle that stole meat from the altar, and a coal of fire in the meat burned up her nest?

Matthew 22:16: They pretended respect; they intended mischief. Those that mock God do but deceive themselves. "Be not deceived, God is not mocked."

Matthew 22:18: Jesus always knows the hypocrites. Nothing is opened by mistake more than our mouths.

Matthew 22:21: We do not give tithes and taxes; we pay them because they are due, just as we pay our house rent.

Matthew 22:22: They should have marveled and followed Him, but they marveled and left Him. Christ is a wonder to His baffled enemies and to His beloved friends.—*The Standard Lesson Commentary*.

III. ADDITIONAL TRUTHS

1. Joshua, though satisfied of Achan's guilt by the determination of the lot, urges him to make a penitent confession, in order that his soul be saved, though he could not give him any encouragement to hope that his life would be spared by it. Joshua accosts him with the greatest mildness and tenderness, though he might have adjured him to confess, as the high priest did our Lord. He could have even threatened him with torture to make a confession; but for love's sake, he beseeches him to do so. Achan was guilty, and Joshua wanted

him to come clean with the whole matter. His crime was not only against Israel, but against God. Therefore, Joshua asked that he confess to God; and since Joshua was to him in God's stead his confession to him would be confession to God. By a clean confession Achan would satisfy Joshua and all Israel concerning that which was laid to his charge. It would also be an evidence of his repentance, and it would serve as a warning to others to take heed of sinning in a similar way.—*The Advanced Quarterly* (F. W. B.).

2. Be sure to read Joshua 6 and 7. Jericho was the first city of Canaan to be captured and God commanded that the gold, silver, brass and iron be set aside for His use. When other cities were captured the people of Israel could divide the spoils of war among themselves. But they were to give first place to the Lord and so everything of value in the articles mentioned above were to be put in His treasury. Achan was stealing from the Lord Himself.

3. Vs. 25: And Joshua said, "Why hast thou troubled us?" The Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones.

Vs. 26: And they raised over him a heap of stones unto this day. So the Lord turned from the fierceness of His anger.

When Lot's wife looked back at the destruction of Sodom and Gomorrah God changed her to a pillar of salt. He could have visited death on Achan and his family, but instead He ordered Joshua and Israel to carry out the death penalty. Had they refused to do this God's anger would have burned against them, and they would have met the fate Joshua feared in Chapter 7, Verse 9.

4. The scheme of the Pharisees: "Then went the Pharisees, and took counsel how they might entangle him in his talk. And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not?" (Vv. 15-17). The Pharisees hoped to put Jesus into the position from which, because of His known position and stand, it would be impossible for Him to escape. There were two out-

(continued on page sixteen)

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

*My word is a lamp unto my feet, and a light
unto my path (Psalm 119:105).*

SOME SCRIPTURES FOR OUR TIMES

Note: I am going to ask you to meditate on the following passages of Scripture for your devotions this week. I hope that the verses given will serve as a foundation for several future messages on the general subject of unity among our people. There is no question in my mind, and in the minds of many others, with Christian and non-Christian, but at the present condition in our denomination is hindering the cause of God not only in North Carolina but beyond our bounds. So many questions are being asked as to the *what* and *why* of all the trouble. My only answer "I wish I knew," because I know *God is not the author of confusion*. That can leave us with only one conclusion.

Now let us look at some Scriptures bearing directly on the only method by which a church can hope to be successful.

"And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49).

"And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip,

and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren" (Acts 1:4, 7, 8, 13 and 14).

"And when the day of Pentecost was fully come, they were all with one accord in one place" (Acts 2:1).

"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:4).

"But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell in Jerusalem, be this known unto you, and hearken to my words: . . . Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common. And sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved" (Acts 2:14-47).

THOUGHT FOR THE WEEK: "You can remove the cinders of doubt from the eye of faith only by the water of the Word!"—Selected.

■ "THE GRACE of God that bringeth salvation hath appeared to *all* men" (Titus 2:11). The question now is, Will you accept this grace, this unmerited favor of God into your life? It is *free*. Claim it for yourself.—Sel.

meet a writer

The Free Will Baptist Press counts it a privilege to introduce the Rev. F. B. Cherry, writer of the *Advanced Sunday School Quarterly*, to readers of "The Free Will Baptist."

Mr. Cherry hails from the state of Alabama, where he began preaching on August 10, 1932. He was ordained into the gospel ministry in July, 1933, and the first church which he served as pastor was in Dothan, Alabama. He served several other churches in that area and was a member of the State Line Association. It was while he was pastor of the Harmony Free Will Baptist Church of Lake Butler, Florida, that he attended the University of Florida. Prior to this, he also attended the old Zion Bible School in Georgia. He was married to Miss Edith Day of Marianna, Florida, in 1938.

Mr. Cherry came to North Carolina in 1949 from Glennville, Georgia, and since that time has served several churches in the state, among them is Edgemont Church of Durham. In January of 1952, he was employed as editor of the Free Will Baptist Press and held this position until July of 1953. It was under his editorship that the various writers of Sunday school and league quarterlies were selected on the field, instead of the employment of full-time writers. He has been active in all phases of Free Will Baptist work, and for the past twenty years has served on the board of directors of Free Will Baptist Bible College.

He has served as writer of the *Advanced Quarterly* for almost two years, the first quarterly being written for third quarter, 1960. At the present, Mr. Cherry is serving as pastor of Black Jack Free Will Baptist Church, Greenville.

God's Love

DOROTHY CONANT STROUD

God's love will reach us
Where'er we abide;
No one can measure
How deep or how wide
The love that He gives us
So freely can be;
We know only this:
It is full! It is free!

St. Claire Bible Class

(continued from page fourteen)

standing powers in existence in Jesus' day—Caesar on the one side and the multitude on the other, and the Pharisees feared both powers. However, Jesus had not associated Himself with either power, but rather claimed to be another power apart from these two, and the Pharisees wanted to stir up discord between Jesus and one of these two powers. They thought they could accomplish their purpose through a seemingly simple question. What thinkest thou? Is it lawful to give tribute unto Caesar, or not? Only two answers seem possible to this question. Of course, if Jesus answered yes, He would enrage the multitude and if He answered no, He would have the Romans after Him. The presence of the Herodians, who were partisans of the Herod family, seems to reveal that the Pharisees were sure He would turn on Rome. Jesus, being as He was, could not avoid this question without absolute ruin. The Pharisees had approached Jesus with this question in such a pious manner calling Him Master saying that His teachings were true and regardless of what man thought, they knew He would always speak the truth. How could Jesus remain silent.

5. The answer: "But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Caesar's. Then said he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's. When they had heard these words, they marveled, and left him, and went their way" (Vv. 18-22). The first thing Jesus did was to expose the pious flattery as being hypocritical, and revealing that they were not asking for information but trying to tempt Him. His next step was to expose the fallacy of the question asked. He did this by asking the Pharisees for a specimen of the tribute money and they gave Him a Roman penny. Jesus wanted to know further from them whose image and superscription was on the coin and they as-

sured Him it was Caesar's. "... In that one fact lay the two-fold answer to the question they asked. For what was that fact but a token and evidence that God had allowed them to be under Caesar's yoke, and that they themselves also were practically acquiescing in it for the time? Obvious was the inference, therefore, on the one hand, that they ought to give to Caesar what God had thus given to Caesar for the time. And equally obvious the inference, on the other, that they ought to give to God whatever God had still reserved to Himself. Instead, in short, of there being any contradiction, as assumed by them, between these two things, both God's appointment and their own behaviour proved that they ought to do both."—Selected.

NOTES and QUOTES

(continued from page eleven)

"Just a company of people who love the Lord," answered the angel, quietly.

Wesley was then conducted in vision to the regions of despair.

"Have you any Presbyterians here?" he inquired, anxious to gain some knowledge of the inhabitants of hell.

"Yes, lots of them," responded the keeper at the gate.

Wesley was mystified.

"Have you any Episcopalians here?" was his next question.

"Lots of them," replied the wicked spirit, gleefully.

In fear and trembling Wesley put his third question, determined to know the worst

"Have you any Methodists here?" he murmured, in a scarcely audible voice.

"Oh, yes, lots of them," quickly responded the fallen angel.

Wesley was stunned. No Methodist in heaven, and lots of them in hell! What did it mean?

Finally, Wesley asked hesitatingly "Have you any people here who love the Lord Jesus?"

"Oh, no, no!" roared the fiend. "No one. Nobody here loves the Lord."

And so, my friend, if you want to escape hell and go to heaven, you must know and love the Lord. Denominationalism will not suffice. Christ, and Christ alone, can save.

Boys' and Girls' Stories

(continued from page twelve)

spinned his short tail like a windmill, and licked his young master's face.

"I told you we'd find him," said Tim as he stroked the dog behind the ears. "Oh, I'm happier than anyone in the whole wide world!"

"Say, Tim—" Raymond walked back and patted Scrappy on the head. "Say, if Jesus is sad when people are lost and running away from Him, do you suppose Jesus is also happy when He's found them?" he asked.

"Sure, Raymond. Sure! Jesus says, 'Rejoice with Me; for I have found My sheep which was lost.'"

Raymond paused. "Then I think I'll stop running away."

"Shall I call for you for Sunday school tomorrow?" asked Tim who was beaming all over.

"Yes! So long, Tim."

"Oh, isn't the Lord wonderful!" said Tim as he gave Scrappy another hug.

"Yip" said Scrappy. He licked Tim's ear.—Gospel Herald.

N. C. Woman's Auxiliary Convention

(Continued from Page 9)

Foreign Missions, General	138.36	138.36
Free Will Baptist Bible College	23.12	23.12
Mt. Olive Junior College:		
General Fund	75.13	
Dishes	15.00	90.13
Totals	\$1,313.41	\$1,069.83 \$ 243.58

Respectfully submitted,
Mrs. Raymond T. Sasser, Treasurer.



the Free Will Baptist

Ayden, North Carolina, Wednesday, February 28, 1962

PHOTO BY EWING GALLOWAY

EDITORIAL

HOW OFTEN?

During the 1961 session of the National Association, in Norfolk, Virginia, last July, the Board of Directors of the Free Will Baptist Press met in call session and adopted the following resolution:

"Whereas, because of situations which made it impractical for the National Sunday School Board of Free Will Baptists to fulfill the contract between the Free Will Baptist Press Board and said National Sunday School Board of Free Will Baptists for 18 months by not placing a promotional secretary-editor on the field for Sunday school literature; and

"Whereas, a situation now exists which may vitally affect the operation of the Free Will Baptist Press; therefore

"Be it resolved that the Board of Directors of Free Will Baptist Press respectfully ask the National Sunday School Board to reciprocate by relieving the Free Will Baptist Press Board from further commitments of the contract until after October 1, 1961. Motion carried."

This resolution was read by the secretary of the Sunday school board, just before the National Association adjourned. It was immediately interpreted as a breach of contract on the part of the Free Will Baptist Press. Any effort to correct this misinterpretation met with defeat. So strong was the feeling toward the Press that the editor was advised by a member of the Sunday school board "to get out of that mess."

The request was never granted by the Sunday school board. From the time the contract was put into effect, in January of 1960, the Press board had been willing for the Sunday school board to delay the hiring of a promotional-editor (as the contract called for) until the indebtedness of the Sunday school board was paid. In reality, the Free Will Baptist Press was helping to pay off an indebtedness which had been incurred by a competitive agency.

In 1959, when the indebtedness was realized by the leaders of the National Association, a concerted effort was made to reinstate a contract with the Press. Such an effort met with success, because there were those associated with the Press who were willing to go far beyond the second mile. Regardless of what some may say, the Free Will Baptist Press has leaned over backwards in its efforts to work with the National Sunday school board.

In the fall of 1961, the Sunday school board notified the Press board that the contract would be in effect no longer than January 12, 1962. This was done after the Sunday school board and the Press board had filed grievances with the Executive Committee of the National Association.

Now we ask, "How often can the Free Will Baptist Press send its money to those who eventually work against it?" This has happened twice in the past four years. Have our people forgotten the cost to our de-

nomination to the tune of more than \$20,000 some two years ago? Will our people forget the faithful service rendered by the Free Will Baptist Press for more than forty years to our beloved denomination? Will our people forget that the Press helped to pay off the indebtedness of the Sunday school board, in paying them 8 per cent of the sales of literature which amounted to approximately \$12,000?

We do not believe our people will forget. We believe they will stand by the Press and its literature program. We shall continue to press on and offer the best literature possible, both in Sunday school and league.

We regret the feeling which many have toward the state of North Carolina; and because the Press is in North Carolina, this feeling has entered in the present crises. The Press is solid in its program. The only bills are those which are current. We have the equipment, employees and writers to do the work.

In an editorial of four years ago, we wrote:

"As has already been mentioned, the growth of the Press was slow, but it has grown. Those who made their investments years ago have patiently awaited the day when they could see their dreams fulfilled in a program of literature for our denomination. These people are not willing to see the efforts and sacrifices of past years be destroyed by those forces which are acting upon their own prejudice and personal concern for power and control.

"We believe the Free Will Baptist Press is here, not by accident, or perchance, but by the grace of God. It is His institution. The many who have been associated with its work during these many years are the ones who are standing behind it now. Throughout the United States there are many who are praying for the work—that the Lord's will may be done and His name glorified."

Volume 77

Number 9

February 28, 1962

THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

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The Free Will Baptist Press

N. BRUCE BARROW	Manager
C. H. OVERMAN	Editor of Literature
LEON DUNN	Treasurer

Search

for the

Truth

by the Rev. M. L. Johnson

Newport, North Carolina

Text: "Prove all things; hold fast that which is good" (1 Thessalonians 5:21).

THIS WRITER had the good fortune of being reared in a Christian home, in a respected Free Will Baptist church, and as a neighbor of a much loved and respected Free Will Baptist minister. Many of the readers of this article will remember Elder D. C. (Uncle Doc) Johnson of near Smithfield, Johnston County, North Carolina. He was a near neighbor of my family from the time of my birth until his death.

One of my earliest, and most lasting, memories of him as a minister was his frequent use of the words of the text listed above. Almost without exception, he would close his sermons, talks, and prayers with the admonition, "Prove all things, hold fast that which is good." So deeply were these words impressed upon my mind as a child, that many of my friends and co-workers have commented upon my frequent use of them. For this I offer no apology.

I am also reminded of other Scriptures that convey the same admonition and challenge: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (1 John 4:1); "and ye shall know the truth, and the truth shall make you free" (John 8:32). It seems to me that the need for applying these Scriptures is greater today than ever before, at least, in my lifetime. We can see the great need for this approach in every area of human life. Surely this approach would do much to help solve matters on an international level. It would be most helpful in our own in-

ternal national problems. However, the saddest fact to me is the apparent lack of this approach within our own Free Will Baptist ranks.

We have come, it seems, to the time when the value of the above Scriptures have either been forgotten or deliberately abandoned. Where love, humility, respect, fellowship, and Christian brotherhood should excel; it seems that hate, strife, defamation of character, false accusations, reckless charges, turmoil, and confusion have been enthroned.

We have now reached the sad state of affairs wherein some of the most humble, devout, faithful, and dedicated Free Will Baptist leaders that I have known, either in person or through the history of our denomination, are being defamed; their labors scoffed at; and their convictions mocked. Many whose steadfast convictions and faithful labors and sacrifices of the past half century have preserved our church and our heritage are being classed as departers from the faith, modernists, worldly minded, unorthodox, and compromisers with sin. Such terms and names as, "selfish, self-styled, connectionalist renegades, renegades, outlaws, big wigs, thieves, conference bosses," and many others are being hurled at God-fearing, consecrated, fundamental, dedicated, and unselfish Free Will Baptists. Most of you who read this will know that this writer has not been spared as a target of much of the above, along with others.

Institutions and enterprises which have been established and preserved through Christian sacrifice, service, dedication, and love, have become the objects of attack and the apparent desire to destroy. Extensive, and seemingly ruthless, attempts

are being made to destroy the confidence in leaders within our denomination.

Reams of paper, thousands of dollars, and countless hours are being used in campaigns of hate, confusion, division, and lawsuits; while all of our institutions and enterprises suffer and our established faith, customs, and usages are ignored and defied. Cheap newspaper ads, sensational headlines, and misleading news articles reflect upon the dignity and respect that Original Free Will Baptists of North Carolina had come to enjoy.

The irony of the above-described conditions is that this writer knows that all this did not originate within the Free Will Baptist denomination. I have been in a position to watch this thing develop. It has come from without. However, the sad fact is that it is now a reality and is well established within, just as has happened to our denomination in times of the past.

The further irony of this condition is that it has come from a coalition of two different sources, or philosophies, that do not have a great deal in common, except as they have a common foe to direct their energies and prejudice against. One is a well-known movement, or group, of independent churches and ministers that either cannot or will not get along with the established denominations from which many of them take their name and upon whose dignity and respect they rely for their own recognition and standing. The other is a group movement designed to gather the support of small denominations and thereby create a super organization to attempt to speak for them.

It is further ironic that, while *connectional church government* has come to be a tremendous issue between the National Association of Free Will Baptists and Original Free Will Baptists of North Carolina, and the Holiness influence has inflicted the greatest wounds upon Free Will Baptists of this state during this century; yet, the above mentioned super organization, which is supported so strongly by many of our national leaders, consists of so many denominations which are strictly *connectional*, and some even *episcopal*, and so many very definitely Holiness groups. It is the firm conviction of this writer that, denied a common foe to fight, these philosophies would soon be fighting among themselves for pre-eminence.

It is also ironic to this writer that, at least on the surface, this whole state of affairs seems to be the result of an apparent determined effort to back and support one who seems bent on dis-

(Continued on Page Fifteen)

Christian Education

W. BURKETTE RAPER, President
Mount Olive College
Mount Olive, North Carolina

Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

General Fund Needs Contributions

Dr. Roy O'Donnell

Measured in dollars contributed, January was one of the best months in the history of Mount Olive College. We received more than \$12,000 from people who believe in Mount Olive College. However, it should be pointed out that approximately one-half of this money was designated for the building fund and cannot be used for operating expenses. While we are gratified with the response to our building-fund drive and hope for an even greater response, we cannot forget that current expenses have to be paid. We look to loyal Free Will Baptists for the contributions that make it possible for us to meet our operating expenses.

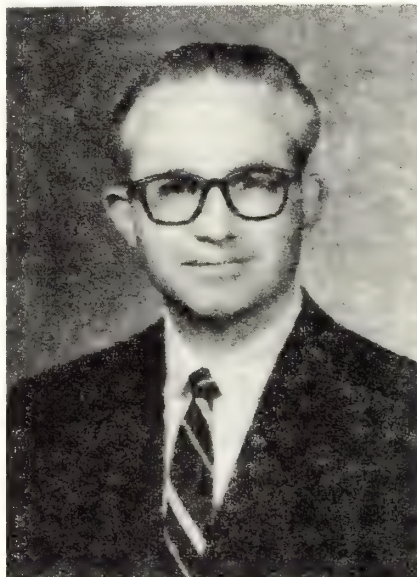
Mount Olive College does not have to prove its value to the denomination, nor does it have to prove the quality of its educational program. Both have been conclusively proven during the ten years Mount Olive College has been in existence. The money that has been given to the college has been spent wisely. Few educational institutions in the country have obtained as much educational value per dollar spent. On a budget that most colleges would consider grossly inadequate, Mount Olive has carried on an educational program that has gained the respect of educators throughout the Southeast. Such a program has been made possible because the loyal support of our friends has been matched by the devoted service of our faculty and staff. Because we have had teachers and administrators who were willing to do more than they were paid to do and because we have often made one dollar do the work of two, Mount Olive College has been able to operate creditably and successfully.

In Mount Olive College Free Will Baptists have an educational institution that we can justifiably be proud of. The college offers the denomination services that cannot be matched by any

other institution. In return, the college expects and deserves the unstinted support of the denomination.

No doubt many of our people have already made a special contribution during February in observance of educational emphasis month. However, our operating costs are great, and we solicit the full co-operation of our supporters. We want our building fund to continue to grow; in fact, the future of the college depends on its growth. But we must have your regular gifts for our current operating expenses. With your co-operation this month can be a better month than January was. You can make this the best month in the history of the college by sending your contributions today.

Sapp Is Speaker for Spiritual Emphasis Week



The Reverend Charles Sapp, pastor of Reedy Branch Free Will Baptist Church, Winterville, North Carolina, will be the guest speaker during Spiritual Emphasis Week at Mount Olive College March 5-9.

Included in the program will be daily chapel services and discussion groups. The Mount Olive Free Will Baptist Church will sponsor special revival services in the college auditorium on Wednesday, Thursday, and Friday nights at 7:30.

The faculty and students will go to Daly's Chapel Free Will Baptist Church for the Friday morning service. After the program, the church will serve lunch to the college group. The Reverend Lemmie Taylor is pastor of this fine church.

If There Should Fall A Bomb

Mrs. Pattie Mae Turner
Wilson, North Carolina

Why be alarmed if bombs on this
country should fall,
Destroying a people who are forgetting
God's call?
This nation has wandered so far off in
sin,
By His wrath, God reminds us that it
His world we're in.

God is a jealous God and wants all people
to serve Him.
Sodom and Gomorrah also forgot God
and He destroyed them.
Things are looking perilous, we see that
time is drawing nigh,
But God knows where to find us when
it's time for us to die.

A fall-out shelter won't help, when God
His wrath has poured,
Upon a sin-sick world that has turned its
back on the Lord.
This world is full of hate, envy, selfish-
ness and pride;
And is used to easy living with comfort
and luxury on every side.

We all need to humble down and fall
upon our knees,
And pray to a merciful God to listen to
our humble pleas.
We need to seek the Saviour and humbly
seek His face,
That He might reach down and save
this fallen race.

There is no need to be alarmed, there is
no need to fear,
If we have put our trust, our all-in-all in
the Saviour always near;
Then we'd be prepared if sudden destruc-
tion on this world should come,
We'd go on to that home of eternal rest,
if there should fall a bomb.

Village Women's Bible Classes In South India

Work of the American Bible Society

by Mrs. C. A. DeBruin,

a member of the Church of South India

WOMEN in non-Christian lands often possess little social status. Girl babies are scarcely wanted. Many of them never get an opportunity to go to school. Women receive half as much field-work pay as men. Village women seldom venture far from their homes and know little of the world beyond the reach of their limited experience.

Because India is predominantly rural, the majority of the membership of the Christian churches are villagers. Most of the village women do not make a notable contribution to the spiritual growth and stamina of the Church, for they are usually illiterate and, in addition to their field work, burdened with the care of large families. At best, the majority of them are "nominal" Christians.

It was only after the inauguration of the Church of South India that a solution was entered upon. Bible classes were started throughout the Madras diocese. Now once illiterate women recite from Scripture Portions, tell Bible stories, answer Scripture questions correctly, sing the beautiful lyrics used in church worship and dramatize Bible stories.

A typical village committee prepared a series of lessons for four years which included the Apostles' Creed, the life of Christ, preparation for church membership and marriage, missionary work, Christian home life, health and sanitation.

The Christian women and girls over twelve met once a week, led by the wife of the village catechist. It is not easy for women to come to class after working in the fields all day, preparing the evening meal and walking to and fro by night. Non-Christian women were also urged to attend, so these classes became an evangelistic agency. One Sunday morning in

a certain village there were thirty baptisms, a direct result of a gospel class.

Most class members, though illiterate, are blessed with a splendid memory and can repeat a story almost verbatim after hearing it a few times. Orientals are generally born actors and love to dramatize. The "kummie" is a folk dance, and most of the village women know its tunes, which have been handed down from generation to generation. They form a circle and, as they clap their hands and march around, sing in rhythm. These familiar tunes are used to emphasize many of the Scripture lessons. They sing the Ten Commandments, the Beatitudes and New Testament stories. The "kola-tham" is similar, but done with long rods, and the movements are more intricate.

After a series of day-by-day lessons has been completed, rallies are held at which women from several villages gather for a time of competition, fellowship and inspiration. This gives them opportunities to evaluate mutual accomplishments. After many such rallies annual examinations are conducted. Each village Bible class is visited by two women from town fellowships who hear class members give a review of lessons learned, and then visit homes to see how the lessons are being lived. Many women at first believe that they cannot pray Christian prayers because they are illiterate. By learning simple prayers associated with their daily tasks and interests, they become praying women. In this way a vision of a national Indian Church in which they "belong" inspires them with a sense of stewardship.

This method of teaching makes real contributions to the daily lives of individuals. What happened in Chittapara is an illustration. Women there had not been Christians very long; fear and super-

stition die hard. One evening, as they were attending their class, a small stone fell into their midst. No one stopped to think that it might have been the work of a mischievous little boy. It was believed to be the work of an evil spirit, so the women fled to their homes in panic. The husband of Chellammal, one of the women, objected strenuously: "That class is an evil thing. You stay home after this!"

Chellammal answered, "If you say I must not attend that class, I will obey you. But I want you to remember a few things. Do you remember what an untidy housekeeper I used to be before I studied the Bible? Look at my house now. How many times did you beat me because you found pebbles in your rice? Many days have passed since that has happened. I am more careful now. I was known to be the 'longest-tongued' woman in the village and spent most of my time spreading gossip and scandal. Now I go to help my neighbors. When your mother came to visit us, we used to fight all the time. What happened the last time she came? We had a very happy time together; also, I took her to the class. She said, 'Now I know why you are so different, I want a class like that in my village!'" Needless to say, Chellammal returned to the Bible class.—*Bible Society Record.*

One day He'll tell us of His love,
And we shall see His face.
But till we reach that home above,
We're trusting in His grace.

A NEW YEARBOOK for WOMAN'S AUXILIARIES

The Free Will Baptist Press is happy to announce that an entirely new Yearbook of Programs for Woman's Auxiliaries will be available for shipment by March 1, 1962. This Yearbook will contain nine programs for the rest of this year. The 1963 Yearbook will contain twelve programs. It is written and sponsored by the North Carolina Woman's Auxiliary Convention.

The cost per copy for this Yearbook will be only \$.50. Place your order today to: Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina.

News + Notes of Denominational Interest

Dedication Service Held At Ruth's Chapel



On Sunday, February 25, 1962, dedication of the new church building of Ruth's Chapel Church, New Bern, North Carolina, took place with services starting at 3:00 p. m. The guest speaker for the dedication service was Dr. L. C. Johnson, president of Free Will Baptist Bible College.

King's Chapel Church Now On Full-Time Basis

King's Chapel Free Will Baptist Church in Bahama, North Carolina (Western Conference), is now a full-time church with a full-time minister, the Rev. Edmundo G. Gonzalez. The congregation of the church has unanimously approved this step forward. At the present time, the congregation is actively engaged in a strong program to build a Free Will Baptist church that this community can be proud of.

Pearsall Chapel Organizes Y. P. A.

The young people of Pearsall Chapel Free Will Baptist Church near Kenansville, North Carolina, with the help of the

The first service was held in the new sanctuary of December 24, 1961. The average Sunday school attendance is about 275 with a church enrollment of 345 members. The Rev. Alton L. Hines is pastor.

pastor's wife, Mrs. S. A. Smith, organized a Y. P. A. in January, 1962. The first meeting was held at the church February 12, at 6:30 p. m.

The president, Nancy Grady, called the meeting to order and all joined in singing, "I Will Sing the Wondrous Story." Devotions were conducted by Judy Whitman with Tommy Benson leading in prayer. Minutes of the organization meeting were read and the roll called by the secretary, Janie Price. The group decided to meet each Thursday night after the third Sunday.

The program was presented by Betty Jean Grady, program leader, with the help of other members. The meeting closed with prayer by Joyce Barnes.

Mesdames Velmon Benson, Garland

Whitman and D. F. Chambers served refreshments to the 22 boys and girls and two visitors present. Following the social hour, everyone enjoyed singing hymns.

Barnes Hill Church Presents Attendance Pins and Bars

The Barnes Hill Free Will Baptist Church of Nashville, North Carolina, had 87 members on the Sunday school roll at the beginning of the year of 1962. Out of 87 members, 33 received attendance



pins and bars. They are small in number, but they have a good attendance for which they thank the Lord. Below is a list of the ones receiving pins and bars and the year:

Eleven years—Ervin Vick, Grady Vick and Jean Vick; ten years—Barbara Langley and Joyce Langley; nine years—Tren Vick and Etta Vick; eight years—Nellie Nelms and Norma Eason; seven years—Aubrey Farmer and Mike Farmer; six years, Yvonne Worrell, Delton Eason, Henry Eason and Lonnie Worrell; five years—Rosa Lee Langley, Estelle Eason, Cleo Worrell and Beulah Lindsey; four years—Johnny Joyner; three years—Jo Anne Pittman, Brenda Pittman, Pamela Harris, Susie Lindsey and Monroe Lindsey; two years—Alberta Lindsey; one year—Jessie Tom Pridgen and Minnie Pearl Joyner; six months—Eddie Collie Teresa Nelms, Alex Nelms, Peggy Joyner and Marie Parker.

Bible College Choir To Present TV Program

The 16-voice ensemble from Free Will Baptist Bible College, Nashville, Tennessee, will conduct a special musical program in four North Carolina churches March 3, 4, and will be on television, Channel 9, WNTC, Greenville, North Carolina, March 11, from 8:00 a. m. to 8:30 a. m., according to the music director, Donald Clark.

inston Y. P. A. Entertained t Valentine Banquet

The Young People's Auxiliary of the First Free Will Baptist Church of Kinston, North Carolina, was entertained at the Barbecue Lodge of the Goldsboro Highway at a Valentine banquet Saturday night, February 10. Honored guests were the Rev. and Mrs. A. B. Bryan, the



ev. Wayne West, a ministerial student at Mount Olive Junior College, who was the guest speaker, Mr. Charles Lancaster and Mr. Jack Everett, husbands of the Y. P. A. sponsors.

The dining hall was attractively decorated in the valentine motif, using red hearts and cupids. The centerpiece was made of large and small red hearts. The tables were decorated with red crepe paper runners in the center with clusters of ivy.

Mrs. Charles Lancaster offered the invocation, Miss Sandra Rice, president of the Y. P. A., welcomed the guests, and the Rev. Mr. Bryan gave the response.

Games and skits were enjoyed by the group with Sandra Rice, Barbara Lancaster, Charles R. Lancaster, Cynthia Houd, Brenda Gardner, Phyllis White, Nancy Roberts and the Rev. Mr. West participating.

The speaker was introduced by Steve Corbett, vice-president of the Y. P. A. Mr. West is a native of Plymouth, North Carolina. He challenged the Y. P. A. members and guests to adopt worthy motives and goals in life. He said, "Think without allowing others to do all your thinking. Live high ideals and accomplish worthy goals, but under God, remember each must give account of life'sewardship."

The benediction was pronounced by Miss Joy O'Neal, Y. P. A. secretary.

In the picture above, from left to right, are: Carol Johnson, guest; Butch Gallop, member and chairman of the personal

service committee; Brenda Gardner, enlistment committee of the Y. P. A.; Barbara Lancaster, treasurer of the Y. P. A.; Mr. Wayne West, guest speaker; Charles Lancaster, enlistment committee, Ikie Hines, pianist; and Steve Corbett, vice-president of the Y. P. A.

Sherron Acres Church Hold Honoring Youth Week

Sherron Acres Free Will Baptist Church, Durham, North Carolina, set aside the second week in February as "Honoring the Youth." Mr. Ray Turnage, National League Director, directed a "Sweetheart Banquet" on Thursday night, February 15, for the young people. Fifty-four persons attended the banquet program. Mr. Harold Critcher, Norfolk, Virginia, was featured as the guest speaker.



The Rev. Fred Rivenbark, pastor, was particularly impressed with the panel discussion pictured above. Mr. Turnage directed the discussion as problems related directly with young people were discussed. Seated, left to right, are: Jean Choplin, Larry Morgan, Betty Bennett, Jeanette Choplin, Wesley Vowells and Marion Choplin.

Redeemed

He gave me back the bond;
It was a heavy debt;
And as He gave He smiled and said,
"Thou wilt not Me forget."

It is a bond no more,
But it shall ever tell
That all I owed was freely paid
By my Immanuel.

—Alliance Weekly.

This—My Church

by Mrs. Hersel L. Bowen

I first saw my church (a little white country church) twenty-three years ago. There was something about this little church that drew me to it. As I walked inside, I knew this was the house I would keep for my God's house. Some of the dear friends, old and young, are gone to be with God. Four of my children have come to know God in this church and one of my girls loved, lived, and died under the influence of this dear church and God. To me this church has a great place in my heart and I hope I never forsake her. Things may not always please me, but I go to church to glorify God, not to be pleased. I think it is our duty to live in the church, give to it, work through it, pray for it, and love it. There is no other institution in which God's authority can be executed.

Humility and self-sacrifice should be the price of membership in a church of Christ, and there can be no love for the church when pride, ambition and self-seeking enter as an element of relationship.

Christ had a betraying Judas, a denying Peter and a doubting Thomas among the twelve—one-fourth of the apostolic body in defection, and He did not forsake even Judas until his apostasy was complete.

It is a poor Christian who gets impatient with his church and forsakes it, until its candle goes out.

May this—my church, in everything we do or say be for the glory of God always.

I love Thy Kingdom Lord,
The house of Thine abode,
The church our blest Redeemer saved,
With His own precious blood.

**IN OUR MAIL TODAY—
—OUT OF P. O. BOX 507**

CHANGE OF ADDRESS

"I am now pastor of the First Free Will Baptist Church of Smithfield, North Carolina. My new address is 527 South Third Street, Smithfield, North Carolina."—Rev. Wayne W. Smith.

AVAILABLE FOR PASTORAL WORK

"I am available for pastoral work part time or full time. I am a member of the Eastern Conference of North Carolina, in good standing. My home is in the Potter's Hill Community. So please contact me if you need my services."—Rev. O. B. Taylor, Route 2, Pink Hill, North Carolina.

Woman's Auxiliary

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

Attention Auxiliaries of The Central District

At our fall convention we joined the \$1,000.00 club for Mount Olive College.

We are asking each auxiliary in the Central District to raise \$25.00.

We are given five years in which to raise this amount, but due to the rapid increase in the enrollment it is very important that we have additional dormitory space immediately. Therefore, we are requesting each auxiliary to raise as much as they can and bring to the spring convention the last Wednesday in March.

Time will be given on the program at the convention for each auxiliary to present their offering.

Ladies of the Central District, let us rally to this cause and be the first club to raise \$1,000.00.

Mrs. Frank L. Walston
Mrs. J. C. Moye
Mrs. P. L. Barrow

Study in Hebrews

CHAPTER 11

by Mrs. J. C. Moye

The eleventh chapter of Hebrews has been called the *faith chapter* of the Bible. The writer offers examples that illustrate the faith of specific individuals in the Old Testament. These individuals exemplify the type of faith that is required by God in order to receive the blessings that are the results of a complete trust in His word.

The definition of faith is offered in the first verse of this inspiring chapter. The writer's definition states that "faith is the assurance of things hoped for, the conviction of things not seen." This is probably the best definition of this word to be found in the Bible even though many other versions have been offered through the years.

The faith of Abel is mentioned and compared with that of Cain. Abel's sacrifice indicated that his faith far exceeded that of his brother. Abel's sacrifice was acceptable because it was brought in faith.

The writer mentions briefly several instances in which faith was exhibited by the person or persons involved. Enoch's translation was the result of pleasing God and placing his life in God's hands to use him as he deemed necessary. God warned Noah of the floods that were to destroy the world, and without question, Noah constructed his ark even though it seemed to be folly to those who did not know the faith which Noah had. The promise of God to Abraham deals with the inheritance he would receive if he would journey into a strange land. Abraham left his home to sojourn in the promised land without knowing the outcome of his journey. Sarah is the first of skeptics and did not believe when she was first told that she would conceive a child. Realizing later that God had made the promise and knowing that God is faithful to his promises, Sarah no longer doubted.

The writer inserts a passage which seems to be out of place at this point, but we know that he must have had good reason for doing so. He states that the above mentioned faithful ones died in faith, but even though they were faithful, they did not receive all that had been promised. They were seeking a home land, or a better country, and this is to be their heavenly home. In this heavenly home the promises are to be fulfilled.

Many great men of faith are mentioned in the verses that follow including Abraham, who by faith, offered up Isaac as a sacrifice; Moses, who by faith, chose to lead God's people rather than to enjoy the luxuries that were available to him; the Children of Israel, who by faith, crossed the Red Sea on dry land; those believers, who by faith, caused the walls of Jericho to tumble; Rahab, the harlot, who by faith, was

spared; and many others are mentioned to enable us to see that many of the followers of God suffered extreme persecution, even physical violence. In spite of these difficulties, they remained true to the faith, and even though they did not receive all that was promised they were preparing for the future.

In the closing verses we are told that God foresees something better for us as well as the faithful ones who have lived before us. The success of those who have preceded us is dependent upon our success and our success is dependent upon those who follow us. There is no way to separate the success of one generation from another since each is dependent upon the other and every good thing that we enjoy is a result of consecrated sacrifices that have been made in the past.

After studying this passage of Scripture, one can readily see that faith is "The substance of things hoped for, the evidence of things not seen, and that faith is the force by which we are able to achieve the goals that have been set up for us by God in His plan for our lives."

Attention Youth Chairmen

OF THE

EASTERN DISTRICT OF
NORTH CAROLINA

As you know, the time is already here for your young people to be working on their declamations and essays. We hope we will have many young people taking part in this part of our youth work.

Please plan to have your local contest early enough to let me know who the contestants are from your church. Send their names, age and address to Mrs. David W. Hansley, Route 1, Pine town, North Carolina.

All information for the declamation and essay is in your program books.

The Eastern District Youth Fellowship will be Saturday, March 17, at Friendship Free Will Baptist Church, Jones County, Trenton, North Carolina.

Mrs. David W. Hansley
Youth Chairman of Eastern District

●
"Thy will, not mine, be done," I said,
Yet hoped He would adjust
His will to mine in days ahead,
And though I knew He safely led,
I spoke the words in fear and dread,
Because I must.

THE AWAKENING

OLIVE BISHOP BRANCH

■ ALICIA TRUFFLE glanced out into the gathering dusk as she finished preparing her frugal supper of tea and hard toast. The rain seemed to be letting up some. Today had been her regular day to buy groceries so she had scarcely any food in the house. Perhaps tomorrow she could get to the grocery store.

"You don't have to live so frugally, Alicia," her sister Prue often said, but Alicia liked her own ways. After all, while she had some money now, she had a horror of being dependent on anyone in her old age.

Alicia sat down primly in her straight chair, bowed her head rigidly, and said just as rigid a grace. As she ate her mind was on her nephew Ted. She had not seen him today though he had scarcely missed a day coming to see her since he was a little fellow. Ted never seemed to mind that she was different from most people. She knew the people in Bardstown had a saying, "As queer as Alicia Truffle," but Ted did not seem to think her queer.

She half-smiled a thin smile as she remembered him as a toddler. Now he was 17 and, to her mind, not at all like most of the young hoodlums running around these days.

She didn't understand Ted's religion however. So far as she was concerned, religion was "do" and "don't". She dutifully attended church every Sunday morning but never on Sunday evening. That was why she wasn't present the night during the revival meeting when Ted, at 14, had been what he called "saved". He had come to tell her about it the next day.

"It's really wonderful, Aunt Alicia," he had said. "For the first time I realized I was a sinner so I confessed my sins and believed on Jesus, God's Son, and He saved me."

"Hmph," Alicia snorted, "I don't see how you ever got the idea you were such a terrible sinner. I knew it was the wrong thing getting that evangelist here. Putting ideas like that in little boy's heads!"

"But the Bible teaches that we are all sinners, Aunt Alicia. Every one of us needs to ask for our sins to be forgiven and to trust in Christ for redemption. Have you trusted in Him?"

Alicia had stood straight and tall, her mouth set in a firm straight line. "I am not a terrible sinner," she insisted. "I do my duty as I see it and I don't need what you're talking about. It's just a lot of nonsense."

That was the way matters still stood three years later. Ted often talked to her of his love for the Lord and his call into full-time Christian service, but Alicia still could not understand why he thought she needed to be saved.

She was clearing the table after supper when suddenly there was a resounding crash outside and the lights went out. Alicia glanced out the window and saw that someone had hit the utility pole on the corner. Some young hoodlum who should not have been out on the slick roads, she supposed.

She felt her way through the darkness to the pantry where she kept a kerosene lamp. She felt along the shelf for the box of matches and soon had the light, which she carried back to the kitchen.

She was preparing to wash the dishes when she heard a murmur of voices and someone opened her front door. "Bring him in here," she heard Dr. Stevens say.

Alicia carried the lamp to the doorway. Some men were carrying a limp form into her living room, tracking in mud on their feet. "You can't bring him in here," she protested.

Dr. Stevens ignored her protest. "We can't take him to the hospital for hours on these roads," he said. "Bring him this way." He led the way into Alicia's bedroom where the unconscious driver was deposited on her bed. Alicia shuddered.

"Bring towels and hot water," Dr. Stevens ordered.

Alicia's mouth was set in a firm rebellious line as she went to the kitchen. She soon returned, however, with a basin of hot water and two of her oldest towels. She scarcely glanced at the figure on the bed as she deposited them on a bedside table.

"Hold the lamp so I can see better," Dr. Stevens ordered.

Alicia stood straight and tall, holding the lamp like a martyr. Dr. Stevens was staunching the flow of blood from a cut on the forehead. He gently slipped one of the towels under the boy's head. "I don't locate any broken bones," he said. "There seems to be just this cut and a nasty bump on the head."

Dr. Stevens was bathing the blood away from his patient's face when Alicia finally looked squarely at the boy. She almost dropped the lamp. "Why, it's Ted!" she gasped.

(continued on page thirteen)



How near she had come to turning Ted out in his need!

Questions & Answers on the Bible

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Will heathen who have no knowledge of the word and die without believing on Christ be lost forever?—James Morgan, Illinois.

Answer: All men everywhere are born lost and have been ever since Adam and Eve sinned and were lost, because all the race sinned in them. The heathen are included in the same Adamic race as we and we were lost when born. The Bible teaches that Christ is the only remedy for sin and therefore it is our responsible duty to make Him known to all people everywhere, even to the uttermost part of the earth; but men are not condemned for not knowing Christ when they have never had the opportunity to do so. It is rather like a disease in the human body, for which there is only one cure, but of which the person who is ill in a certain case has no knowledge. He dies because of the disease.

This serious and solemn subject is clearly presented to us in the first chapter of Romans and should be understood by each and every Christian. Beginning at Romans 1:16 read the rest of the chapter giving special attention to "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between

themselves; who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen" (Romans 1:18-25). This clearly indicates that the heathen is in his present darkness without excuse. If he had lived up to the light he had there would have been given him more light, but this he failed to do which failure has resulted into a deeper spiritual darkness which is now settled over him.

We have an example of a man who lived up to the light he had that resulted in God's giving him sufficient light to believe and be saved, in the tenth chapter of Acts. If Cornelius could have more light sent to him by the Holy Spirit coming upon Peter and preparing him to receive strange messengers and then go with them to Cornelius' house with the gospel message could it not be that other heathen would find the same benevolent attitude in God to meet their needs?

The conversion of the Ethiopian Eunuch is another instance of the Lord's meeting the need of a sincere God seeking heathen. ". . . the angel of the Lord spake unto Philip saying, . . . go . . . from Jerusalem unto Gaza. . . . And he . . . went: and, behold, a man of Ethiopia, who . . . had come to Jerusalem to worship, . . . the Spirit said go near . . . Philip ran and heard him read the prophet Esaias and said, understandest thou . . . he said how can I except some man guide me . . . Then Philip . . . began at the same scripture, and preached . . . Jesus . . . and said if thou believest . . . he said, I believe . . . Jesus . . . and he commanded the chariot to stand . . . and he baptised him" (Acts 8:26-38).

Some folk have been known to charge God with unfairness to the heathen in not making Christ known to them, but we need to remember that God was under no obligation to make Christ known to us nor any other people. But since He has caused us to know by moving upon the Apostle Paul and others and thereby influencing missionaries

of earlier generations to bring the gospel to Europe and our ancestors, it is our duty and responsibility to make Him known to all the rest of the uncivilized world. What have we done and what are we now doing to fulfill such an obligation is a fair question before we accuse any other. Until each member as an individual and the church as a whole has exhausted the last possibility before us it is ill becoming us to charge God unkindly. We have the duty upon us let us discharge it with our powers and resources.

Question: Please explain, "But he answered and said, it is not meet to take the children's bread, and cast it to dogs" (Matthew 15:26).—C. I. S. Washington.

Answer: Scofield's Bible note on the verse seems quite convincing to me and is as follows: "For the first time the rejected Son of David ministers to a Gentile. It is a precursive fulfillment of 'Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles' (Matthew 12:18). Addressed by a Gentile as Son of David He makes no reply, for a Gentile has no claim upon Him in that character . . . Addressing Him as 'Lord,' she obtained an immediate answer. (See Romans 10:12, 13.)"

Scofield has also the following note on Matthew 2:2 (which I think worthy of thought): "'The King' is one of the divine titles (Psalm 10:16), and so used in the worship of the Church.' (1 Timothy 1:17), but Christ is never called King of the church.' He is 'King of the Jews' 'Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him' (Matthew 2:2) and Lord and 'Head of the Church' . . ."

In Romans 10:12, 13 we have Jews and Gentiles upon basis of equality, for they are in the Church. But in the beginning of Jesus' ministry, He went unto and sent His disciples to only the lost sheep of the house of Israel. "These twelve Jesus sent forth, and commanded them saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand" (Matthew 10:5-7). By the above, one may well see the meaning of "He came unto his

(Continued on Page Fifteen)

NOTES

AND

QUOTES



By J. C. Griffin

GOOD THINGS TO REJOICE OVER

With all the sin and strife in the world which has caused much suffering and planning further suffering, we have some things over which we can rejoice. As I sat and read the *Baptist* as it is usually called, meaning *The Free Will Baptist*, published at Ayden, by the Free Will Baptist Press, we can thank God for our editor, the Rev. C. H. Overman, for the good editorials that he has been giving to us through the columns of the *Baptist*. They are sound and Biblical, ethical and speak for a man who thinks soberly, and righteously and with the principles on which the institution called *The Free Will Baptist* was founded.

The editorial in issue of February 7, 1967, among the best ever written.

We have had some extra good editorials for which we are proud, but the editorials by the Rev. C. H. Overman are unsurpassed. They have dealt with real questions which, if adhered to, could solve many of our denominational problems. The editorial, "Be Still and Know," certainly brings to us individual and collectively, advice that would help every one who wants to know and do the will of God.

THE WHOLE PAPER WAS GOOD

Following the editorial according to custom, I turned to Page 3 and read the article, "Human Judgment Rebuked and Divine Judgment Exalted," by the Rev. Charles Sapp. Thank you Brother Sapp.

I, as a writer, wish to say that we always appreciate the writings of Brother Sapp as he digs up great thoughts that are elevating. As our old preachers used to say: "He hews to the line and lets the chips fall where they may." (This saying came because much building was done by hewing logs for building material. I can remember when my parents and grandparents would cut down trees and hew framing for many outbuildings

and sometimes for dwellings, even sills, sleepers and rafters—the thickness of the desired timber would be gauged and a line stretched from one end to the other with a straight line and then hewed to the line.) After reading this far, we read the article by Jeanette W. Lockerbie, "The Missile that Can't Miss," which was very illuminating and then to Brother Willet L. Moretz writing, "The Lighted Pathway," and I am glad to say that I always get a blessing by reading, "The Lighted Pathway."

Then over to Page 6, I read, "Notes and Quotes," and then I read the article by Rev. Walter E. Isenhour wherein he says, "Don't Follow the Lost," in which there is much good advice.

Then I looked on Page 8 and saw the woman's auxiliary department and saw that it was blocked off with black, denoting death and bereavement, in which enclosure was the name of the editor of this department, Mrs. Alice E. Lupton, and my mind began to run back over history and I thought of the work that had been accomplished by this great servant of the Lord. How that when we had no place seemingly for small children to serve in our denomination that she helped to get going a work called, "Little Worker's League," that finally grew to be "The Free Will Baptist League." Also I thought of what they called "The Ladies Aid Society," of which she was the mother of these parts and finally grew into what we call, "The Woman's Auxiliary," and how that she worked faithfully at home and in her state and the National Association, and then I thought of the words of Paul when he was closing up work here on earth, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Timothy 4: 7, 8).

Just before Sister Lupton went into a coma, from which she never revived, she said to me, "I am ready to go, Brother Griffin." Her expression showed that she knew what she was talking about. Truly, it can be said that she fought a good fight and kept the faith.

I was glad to read what was said in *News and Notes* of denominational interest and here I was made happy to read about the Rev. Fred Rivenbark celebrating his twenty-fifth anniversary in the ministry. I am sure it seems like a very short time to Brother Rivenbark,

but we thank God for its long range accomplishments. He has done a great work in those short years. (We cannot quote or note everything on that page, but we must say Brother Fred's picture looks young for twenty-five years in the ministry. Twenty-five years usually plows wrinkles in most faces.)

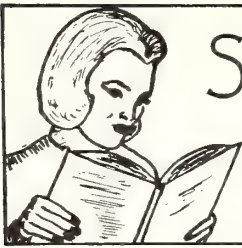
I even read *Notes and Quotes* for the third time, twice before sending to the editor for publication and after returning to see if I liked it; and could claim it. Praise the Lord for an editor who corrects my errors in typing and punctuation and never complains.

I like to read the message to "Boys and Girls." It is very interesting. By this time we were over to the page that gave to us the picture of five young men who are devoting their life to the ministry of Christian education at Mount Olive Junior College, namely Dr. William Burkette Raper, Dr. Roy C. O'Donnell, the Rev. Michael Pelt, the Rev. Ralph Lightsey and Mr. Robert W. Moye. These men are not working for the money that they receive, they are making a sacrifice, as their preparation for service demands a great deal more than they are receiving, I am sure. These men are worthy and well qualified to carry on for the glory of God. I am happy to learn from a letter just received that the enrollment has reached to the all time high of 205, from the small number of nine students ten years ago, and also that our investment has grown from almost nothing to more than a quarter of a million dollars.

Paragraph three of this letter says, "We are proud of this decade of history; and with new courage and determination, we accept the challenge of the next ten years. January of next year is the date set to begin construction on the first building on the new campus site. Included in the overall plans are provisions for 500 resident students in a complete new plant by 1971.

May I say that by the grace of God, we can do what is planned. "The earth is the LORD'S and the fulness thereof: the world, and they that dwell therein" (Psalm 24:1). This being true, we are the Lord's and all that we claim to own belongs to Him, so let us use it for the glory of God at Mount Olive and other places to bless humanity. If we will use it for God's glory, He will do the rest.

I must not close without speaking of the "St. Claire Bible Class." For many years this has been a part of my life's reading. I had a Sunday school teacher (Continued on Page Fifteen)



STORIES for our BOYS and GIRLS



THE WINNER

by LeRoy C. Brown

DICK WILSON could outrun and jump farther than anyone in Oakland High School. That is, he could before Tom Hale came to Oakland. Dick found out that Tom was really a track star when they were training for the team. Tom won the hundred yard dash by about two feet and he beat Dick by three inches in the running broad jump.

"It's early in the season, Dick," said his friend, Jack West. "When you get into shape you'll be the star of our track team again as usual."

"I don't know," said Dick, thoughtfully. "Tom Hale is a better athlete than he appears to be. Wonder where he came from?"

"From upstate. He went to a school called Hadley High, I heard. He was on the track team up there. You're going to church in the morning, I suppose?"

"Yeah, I'll come past for you. O. K.?"
"Sure."

Dick and Jack reached Sunday school a few minutes before it started. Jack mentioned Tom Hale again, and Dick asked, "Wonder if he goes to church anywhere?"

"I don't think so," said Jack. "I know he isn't a Christian."

The song leader announced the number of a song, so the conversation ended.

Dick decided that he would really get down to business and win over Tom Hale in the practice track meet which would occur Friday after school. He trained daily and he read articles which were written by famous track stars. The last time he ran against the newcomer he had been too sure of winning. Next time it would be different!

Dick and Tom were not together in any classes at school. When the two boys met in the hallways or on the school ground they nodded or spoke, but they never had any lengthy conversations.

Several pupils had gathered to see the practice meet. News had spread

that someone had come to school who could outrun Dick Wilson.

"How do you feel today, Dick?" asked Coach Harmon.

"O. K., Coach," replied Dick. "I think I am in better trim than I was last Saturday."

"That's fine," smiled the coach.

Dick had never gone out for long distance running. The dashes and broad jumping had always been his specialties. He could usually be counted on to place in high jumping, too.

The hundred yard dash was one of the early events of the afternoon, and it was the one Dick was determined to win.

"On your mark—get set, go!"

At the crack of the gun Dick was off, and Tom was right at his heels. There isn't time to look back in a hundred yard dash, but Dick knew that Tom was drawing up even with him.

"Faster, faster, faster!" thought Dick. But Tom kept up the pace.

Almost breathlessly the spectators watched the race. Dick and Tom were a good five feet ahead of anyone else. And they were still neck and neck!

There was the tape! Dick lurched forward in a final burst of speed.

"A photo finish!" declared Coach Harmon. "And nobody had a camera. If that wasn't a tie I never saw one!"

"Say, Dick, you make a fellow get up and go!" panted Tom.

"You did all right yourself," grinned Dick.

"If you men keep on running like that we'll bring home plenty of ribbons for Oakland this season," declared the Coach.

Tom Hale turned his ankle while running the hurdles, so he was unable to enter the two-twenty. Dick won that race easily.

During the following days Dick trained more than usual. And he put everything he had into the training.

"Tom Hale has surely put Dick Wilson to work," smiled Coach Harmon to his assistant.

"Competition is the life of trade, they say," replied the helper.

Of course, Tom could attend classes.

His ankle was not seriously injured but he was unable to go out for track for a few days. A home meet with Vanguard was coming up soon. Perhaps Tom would not yet be able to be that meet. But he didn't limp any more, and he insisted that his ankle was all right.

"I don't want you to take any chances," said the coach.

"Oh, it's O. K.," insisted Tom, until the coach let him participate in the meet with Vanguard.

But in the broad jump that day Tom's weak ankle turned and he fell with all his weight on it.

Examination proved that there was a broken bone.

Dick Wilson placed first in both the hundred and the two-twenty yard dashes that day. But winning didn't seem to bring a thrill.

"Cheer up, Dick," exclaimed Jack West on the way home. "You're our track star, aren't you?"

Dick didn't answer.

"What's eating you anyway?"

"Oh, I don't just know," said Dick. "But I think I've been pretty selfish lately."

"What are you talking about?"

"I was so anxious to outrun Tom Hale I forgot about almost everything else. I knew he wasn't a Christian, but haven't I done anything about it? You know being a track star is all right, but there are some things that are far more important."

"You're right about that, Dick," declared Jack. "I heard the coach say that probably Tom won't be able to run any more this season. Maybe he'll never be able to run again!"

"Let's go over and see him tonight—want to?"

"All right."

"I'll come past for you. O. K.?"

"Sure."

That evening Tom smiled as he greeted his schoolmates.

"How's the ankle?" asked Dick.

"There's quite a bit of pain in it yet," replied Tom. "I don't think I'll play leap frog with it for a while."

(continued on page fifteen)

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

"Thy word is a lamp unto my feet, and a light unto my path (PSALM 119:105)."

SPIRITUAL STRENGTH

"Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me" (John 17:20-23).

"In unity there is strength." "United we stand, divided we fall."

These two quotations are no more true, and important, in time of war, or in the business world than in the spiritual realm. Please go back to the text and note the number of times Christ prayed for the oneness of His followers, not only among themselves, but with Himself and the Father. Our letting this prayer be answered in our hearts is the only way we can have spiritual strength.

Christ taught that the business of His believers was to love each other, and do it in our power to bring the world into saving knowledge of Christ. Christ never destroyed, or tried to destroy, any one. He came to seek and to save. In one of His final messages we read, "Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you" (John 20:21). Where do we find the evidence of the peace of Christ in our ranks? The religion of some seems to be to see how much confusion they can stir up and keep going. This condition is not peculiar to the denomination, but is found in our churches, deacon boards, official boards and individual members. A long time ago I read an illustration which I want to pass on because of its potential lesson to us:

THE OLD MAN AND HIS SONS

"An old man had many sons who were often falling out with one another. When the father had exerted his authority and other means in order to reconcile them but all to no purpose, he at last had recourse to this expedient: he ordered his sons to be called before him and a short bundle of sticks to be brought. He then commanded them, one by one, to try with all their might and strength to break it. They all tried, but without success; for the sticks were closely and tightly bound together and it was impossible for the force of man to break it. After this, the father ordered the bundle to be untied and gave to each of his sons a single stick, at the same time bidding him to try to break it, which, when each did with all imaginable ease, the father addressed himself to them to this effect: 'O my sons, behold the power of unity! For if you in like manner would but keep yourselves strictly joined together in the bonds of friendship it would not be in the power of any mortal to hurt you; but when once the ties of brotherly affection are broken you soon fall to pieces and are liable to be abused by every injurious hand that assaults you.'"—Selected.

The teaching of the Bible is, "Let brotherly love continue" (Hebrews 13:1); and, "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also" (1 John 4:20, 21).

It was a big step taken by the Executive Committee of the State Convention when it passed a resolution asking for settlement of the issues which are tearing our domination to shreds; it was even a bigger step taken by the Western Conference Executive Committee and the others concerned on that side of dispute agreed to a settlement.

We are sorely in need of the building power of the love of Christ now.

Thought for the Week: "... Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth" (Luke 11:17).

All that I am and have—
Thy gifts so free—
In joy, in grief, through life,
Dear Lord, for Thee!
And when Thy face I see,
My ransomed soul shall be,
Through all eternity,
Something for Thee.

—S. D. Phelps.

THE AWAKENING

(Continued from Page Nine)

Dr. Stevens gave her a sharp glance. "I thought you knew that all the time."

The unfamiliar feeling of tears stung Alicia's eyelids. She resolutely pushed them back.

Ted slowly opened his eyes. When he saw her he tried to smile. "I was bringing you some groceries, Aunt Alicia," he said in a weak voice.

Tears ran down Alicia's cheeks. How near she had come to turning Ted out in his need! She had not wanted mud tracked into her living room. She had begrudged her bed. She had given only by compulsion. What if it had been someone else other than Ted? The need would have been as great. She began to wonder if she was such a righteous individual, after all. She had not even wanted to do her duty.

She was glad when Ted's parents came and she could escape to the kitchen where she could be alone. Someone had gathered up the box of groceries and put it on her kitchen table. Alicia wept unashamed when she saw it.

Ted had risked his life to supply her needs. Some of the things he had told her began to make sense now. Jesus had seen her need as a lost sinner and had given His life that her need might be met. It was crystal clear now that she had admitted she was less than perfect. Jesus had given His life that imperfect people like her might be saved.

Alicia wiped her eyes on the corner of her apron and busied herself in the darkness putting away the groceries. Ted knew the list from memory and she knew where each size package went. Only she would have to get some other things tomorrow. Dr. Stevens probably would not want to move Ted for a few days and she would have to learn what a boy liked to eat. More than that, she wanted to learn from Ted just how to claim the same kind of salvation he enjoyed.

A TRANSFORMED LIFE

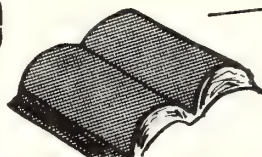
ATHIE SALE DAVIS

When you yield your life to the "Giver of Life"

And believe that His Word is true
He will clear your mind and will cleanse your heart—
All your being He will renew.

When you take the cup of the "water of life"

And drink of this life-giving flow
Resurgence of faith will brighten your way
With a deep and radiant glow.



Tell the Truth

(Lesson for March 11)

Lesson: Exodus 20:16; Proverbs 12:17;
Matthew 12:33-37; 26:69-75

Golden Text: Matthew 12:37

I. INTRODUCTION

This lesson is based upon the commandment against bearing false witness, together with the positive teaching of Jesus regarding our obligation to use rightly our faculty of speech. It is also concerned with the story of Simon Peter's denial of our Lord.

The ninth commandment concerns our good name, as well as that of our neighbor's. It forbids speaking falsely in any matter which is designed to deceive our neighbor. Speaking unjustly against him, with the idea of hurting his reputation, is also prohibited. Bearing false witness against another, charging him with things about which he knows nothing, whether judicially as in common conversation, is against this law. Such things as slandering, backbiting, tale-bearing, aggravating what is done and making it worse, with the idea of raising our own reputation at the hurt of his, are included in this precept. In other words, it forbids any and all kinds of communication which has a tendency to hurt the name or reputation of another.

Our Lord's teaching concerning the proper use of speech is interesting. He told his hearers to let their words describe accurately the things about which they were talking. They were to be consistent in their conversation. He appealed to them to be truthful, to say the tree was corrupt because its fruit was corrupt, or dare to say it was good because its fruit was good.

Peter was too self-confident, and he got into trouble by trusting in his own ability. Moreover, one always slips when his eyes are taken off the Lord Jesus Christ. But after Peter's repentance, he became one of the very most devout followers of Christ, remaining true and faithful all the way to the end.—*The Advanced Quarterly* (F. W. B.).

II. HINTS THAT HELP

1. A false witness is, in plain words, a liar, and is not to be tolerated among the people of God. The depth of injury that can be done through false witness is seen in the false trial and subsequent death of Christ (Matthew 26:57). Any lie is sure to do injury to some one in some way.

2. It was the devil's lie that led our first parents into sin, and sin brought Christ to the Cross.

3. It may be that a single word of untruth spoken against another will ruin that one's life for time and eternity.

4. After a lie has once been spoken, it is beyond the power of any man to recall it.

5. Since the sin of lying had its origin in the devil, it should have no place in the life of the Christian.

6. The Lord foresaw and foretold the fall of Peter, but He did not cast him off.

7. The enemies of Christ did not accept Peter as one of their number, for he did not look nor talk as they did.

8. Naboth endeavored to honor God before wicked Ahab. The heathen Jezebel arranged for two false witnesses to implicate Naboth. As a result of the false testimony Naboth was stoned (1 Kings 21:13). Character assassination is prevalent wherever gossip holds forth. For whatever germ of truth there may be in gossip it soon snowballs into ugly lies.—*The Bible Expositor*.

9. The ninth commandment was originally given as a sacred principle to guide the Israelite judicial system. In Exodus 23, the commandment is enlarged to include tale-bearing, and all false reports and acts in human relationships.

10. The law as found in the Ten Commandments made no provision for repentance; however, the mercy of God has been proclaimed throughout the history of man, and it became manifest in the sacrifice of Jesus Christ on Calvary.—*The Bible Teacher* (F. W. B.).

III. ADDITIONAL TRUTHS

1. God expects His people to tell the truth under all circumstances. For one

to take just enough of the truth to make honest and sincere people the general public, is downright sinful and is characteristic of the basest liars. The Hitler regime in Germany which almost caused the collapse of the world was built upon just such maneuvering. Sometimes it is hurtful to an individual to tell nothing but the plain truth, and it may be also hurtful to the cause which he espouses, but he is in gross error as a spiritual darkness who takes only enough truth to slant an issue his way to the deception of honest-thinking and sincere people. Those who are guilty of such tactics should be branded by our society because their actions breed distrust among fellow Christians.—*The Bible Student* (F. W. B.).

2. Question: Why is a half-truth particularly dangerous?

Asked in advance, a pupil can tell of Ananias and Sapphira (Acts 5:1-10). Note Peter's statement, "Thou hast not lied unto men, but unto God."

Ask the pupils to give examples of half-truths told in gossip, advertisements, political statements, business transactions, the schoolroom, and elsewhere. Ask this question: Can a person tell a lie by keeping silent? Lead them to avoid deceit, for God knows the heart.—*The Standard Lesson Commentary*.

3. We have seen statements to the effect that the merger with the Calvinistic Baptists back in 1911 was due to a modification of the latter's beliefs on the doctrines of free will and foreordination. This is absolutely untrue. The real reason was that our colleges in the North had gotten so deeply in debt that there was no way out except to unite with some denomination that was financially able to pay off the indebtedness. One author thought the Calvinistic Baptists were very generous in paying off our indebtedness on our colleges. But if they could get possession of these colleges by paying an indebtedness of less than one-half the actual value of these institutions, then it can be easily seen that there was no generosity involved. Nothing was given back to those who had founded these colleges and supported them for years.

4. There is great danger in permitting trustees of any denominational institution to possess unlimited power to incur debts. Before any debt is incurred, the matter should be discussed thoroughly by the denominational body whose members will have to raise the money. A few years ago the North Carolina State Convention was called into session to

(Continued on Page Fifteen)

Search for the Truth

(Continued from Page Three)

editing, and possibly destroying, some of the very persons, offices, and customs and practices, to which he once looked, I sought, for help to overcome a deficiency so that he could get his start as a Free Will Baptist minister.

It is my firm conviction that if "Uncle Sam" were living today, his admonition, in the face of the current conditions, would be, "Prove all things, hold fast to that which is good."

As we consider the unholy conditions presently existing in our ranks, I hope honestly and earnestly ask what does the future hold. What is the solution? What will happen if we do not find a solution? My sincere prayer to our Lord is that we will awaken and allow Him to lead us out.

I firmly believe, with every fiber of my being, that the proper application of the above mentioned Scriptures, by all concerned, will bring us back to peace, unity, Christian fellowship, love, and humble service in the name of Christ.

As far as I am personally concerned, I only ask that the reader prove that which he may have heard, or may hear, about me. I cannot object to your hold-fast to that which is true. I humbly confess that I have many faults and have made many mistakes. I know that *without Christ I am nothing*. However, it would seem so nice if only *he that is without fault* would cast the stones.

I know that most of the propaganda and smears that are being recklessly spread today, cannot survive to come out of the darkness of whisper campaigns and secret meetings and be subjected to the bright and searching light of 1 Thessalonians 5:21, 1 John 4:1, and John 8:

beloved, in the name of our Saviour; in the name of decency and honesty; in respect to those whose labors have given us opportunities of the present; and in genuine concern for those who will be after us, let us have the courage to receive Christian grace in these trying days to prove all things, hold fast that which is true.

Questions & Answers

(continued from page ten)

and his own received him not. But as many as received him, to them gave power to become the sons of God,

even to them that believe on his name" (John 1:11, 12).

First He offers Himself officially to the Jews as their Messiah, but when rejected of them, He denounces them and begins to make known, in a more detailed way, His plans for the Church composed of the "... whosoever will, let him take the water of life freely" (Revelation 22:17).

When the Church has been completed and raptured, God will begin again to deal with Israel in her land, Palestine, and will save a remnant from them. Now all the time between the first and second coming He is calling out His Church, the body of Christ.

St. Claire Bible Class

(continued from page fourteen)

discuss plans for Mount Olive College. Had this been done from 1892 to 1911, this huge indebtedness against Bates College, Hillsdale College, Rio Grande College, and Crozier's Theological Seminary would not have been incurred and a merger with Calvinists would have been unnecessary.

5. Some may say there is no danger that this will ever happen again. Then ask yourself why that outspoken Calvinist, Dr. John F. Rice, is getting himself involved in a dispute that doesn't concern himself denominationally.

6. We personally feel sure that some who are so hostile to the Free Will Baptist Press and want it destroyed, do so for the reason that they feel it stands in the way of their plans to again destroy the denomination with its message of whosoever will may come to the Cross of Jesus Christ and obtain mercy.

Boys' and Girls' Stories

(continued from page twelve)

"I hope it gets well fast!" continued Dick.

"Thanks, Dick."

"Yeah—me too," chimed Jack.

"Well, maybe it's not too serious—the injury, I mean, but it makes a fellow feel real good inside to know his friends are interested in him," said Tom.

"I haven't been much of a friend in the past," admitted Dick. "But you can bank on me from now on. I hope your ankle gets well in a hurry."

Tom was smiling again. "The doctor says I may be able to run again during the latter part of the season if I take

good care of my ankle. And, believe me, I am going to do just that this time."

"I'll be looking forward to the time you are back in the race again," smiled Dick. "And soon, when you're feeling better, I want to talk with you about a very important matter."

Tom looked a bit surprised for a moment. Then he said, "All right, Dick. Any time."

Jack West smiled as he listened. He understood. And he just knew that Dick was going to win a race that was far more important than any he had won on the track for Oakland High.—My Delight.

NOTES and QUOTES

(continued from page eleven)

several years ago who said, "I got a lot of my message for my class from the St. Claire Bible Class. It is about the best thing I can find on the lesson." This man did a good work with his class. So we are bound to thank God for the St. Claire Bible Class and the writer, Brother M. B. Hutchinson.

I know of nothing in Free Will Baptist literature that I enjoy more than, *the Baptist*. Every orthodox Free Will Baptist home should subscribe to it and let it be a weekly visitor. Fifty copies a year for only \$2.00 and tax now under our present government.

Loving and Trusting

If you receive a hard whipping from Father, you do not want to be teased about it, do you? You would still believe Father loved you. You would cling to him, no matter what would happen.

One time a man, named Job, was sorely tested and tried. His loved ones and everything he had were all taken from him. At last he became sick and full of sore boils. Then some of his friends came to comfort him. But they did not comfort him. They rather would have discouraged him.

But Job did not listen to these friends. He trusted in the Lord. He blessed God's name, even if he did have to suffer. He received all his suffering with a thankful heart. He said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Just like we still love and trust Father when he whips us, so should we also love and trust Jesus when He allows us to suffer for Him. Do you love Jesus enough to do that?—C. G.

FREE WILL BAPTIST LEAGUE QUARTERLIES AND SUPPLIES

The Free Will Baptist Press is happy to offer the Free Will Baptist League quarterlies, written by Free Will Baptists for Free Will Baptists, listed below to Free Will Baptist Leagues everywhere. The lesson for each publication is based on a uniform outline which is arranged by the Rev. C. F. Bowen. Through the weekly programs, training is given in every phase of church work and Christian living. League materials are prepared for all age groups as follows:

The Adult Leaguer—For adults (ages 18 and up). The writer is the Rev. L. E. Ballard. Price 16c per copy.

The Senior F. W. B. L. Quarterly—For seniors (ages 15-17). The writer is the Rev. C. F. Bowen. Price 16c per copy.

The Intermediate F. W. B. L. Quarterly—For teen-agers (ages 12-14). The writer is the Rev. W. S. Mooneyham. Price 16c per copy.

The Junior F. W. B. L. Quarterly—For youths (ages 9-11). The writer is Mrs. Haywood Hill. Price 14c per copy.

Story Hour F. W. B. L. Quarterly—For children (ages 8 and under). The writer is Mrs. Betty Jo Rivers. Contains complete programs, including Bible story and activity materials. Price 25c per copy.

FREE WILL BAPTIST LEAGUE MANUALS

General Free Will Baptist League Manual—Tells all about the Free Will Baptist League; its history and purpose; organization; officers; departments; relationship to the church; business meetings; beyond the weekly meeting; regional meetings. Also gives directions concerning study, class work, examinations and awards. Should be used as study course book by leagues and as a constant guide for officers. Price per copy, \$1.00.

Senior Free Will Baptist League Manual—Deals specifically with the organization and administration of senior leagues. Price per copy, 85c.

Intermediate Free Will Baptist League Manual—Deals specifically with the organization and administration of intermediate leagues. Price per copy, 85c.
(All three league manuals are written by the Rev. C. F. Bowen who has contributed much to the league program.)

FREE WILL BAPTIST LEAGUE RECORDS

League Secretary's Record Book—Seven point record system; roster for committee members; individual record of members; weekly reports; combined monthly and quarterly reports; minutes of business meetings; a help for the secretary. Price per copy, 85c.

Individual Member's Report Slip—Weekly seven-point report of members; co-ordinated with secretary's record book. Price per 100, 30c; 300, 80c; 500, \$1.25; 1,000, \$5.75.

Report Envelope—Same as individual member's report slip; in envelope form to hold individual offering; another big help for secretary. Price per 100, 75c; 300, \$2.00; 500, \$3.75; 1,000, \$5.75.
The Free Will Baptist Press also has a fine selection of books (and booklets) that will aid you in your league and church work. Write the Free Will Baptist Press, P. O. Box 158, to meet your need. The Press is at your service.

the **Free Will Baptist**

Ayden, North Carolina, Wednesday, March 7, 1962



CLAY IN THE POTTER'S HAND

Many places in the Scriptures the human body is spoken of as being clay. Job said, "Remember, I beseech thee, that thou hast made me as the clay; and wilt thou bring me into dust again?" (Job 10:9). Right in the beginning of the Bible, God makes it plain that He formed man "of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Literally, we might say we are actually earth, for "dust thou art, and unto dust shall thou return," God told Adam.

It is comforting to think of us as born-again Christians in the hand of the great Potter, our heavenly Father. God spoke to the house of Israel and said, "Behold, as the clay is in the potter's hand, so are ye in mine hand" (Jeremiah 18:6). Although the words were directed to the Jews, they are contained in the Holy Bible, meant for all those who love the Lord in sincerity and truth. The Apostle Paul, directed by the Holy Spirit, wrote these words: "Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also" (Romans 3:29). Then he goes on to say in Romans 10:12: "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him." Today we need the exhortations God gave the house of Israel in Bible days just as much as they did then.

Let us put ourselves in the place of the house of Israel, and be as clay in the hands of our heavenly Potter. Perhaps to date we have been clay that, with foam rubber characteristics, has been beating the hand of the heavenly Potter, bouncing right back into the old ways, never yielding to the fashioning of the Potter. Perhaps we are marred vessels, and yet continue to insist on taking our own way. In Jeremiah 18:4 we read: "And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it." You are a marred vessel, if you are always insisting on your rights, your wishes, your preference, never extending a helping hand to those in need, never denying yourself to see that someone hears the message of salvation, or never going for a walk with a pack of tracts to pass out to those you meet simply because you do not "feel" like it. But you do not want always to be a marred vessel. Be as clay in the Potter's hand and let Him make you into another vessel as seems good to Him to make you. Our heavenly Potter cannot make one into another vessel if that one will not yield himself completely to Him. Clay is easily molded, does not stubbornly resist the potter's twisting, cutting, bending, or molding.

Notice the words in Jeremiah 18:4, "As seemed good to the potter to make it." It might seem good to us to do it one way, but God's thoughts are not our thoughts, neither are our ways His ways. His ways are far better than our ways, and although we would go on blindly down the road of self-improvement, the Lord has our lives all planned for us, and wants us to yield to His plan for our lives.

The Apostle Paul said in Romans 6:13, "Yield your-

selves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." In Verse 19 he continues, "Even so now yield your members servants to righteousness unto holiness." Clay that is yielded in the heavenly Potter's hand can be molded into a vessel, clean and meet for the Master's use. It will be made a vessel "as seemed good to the potter to make it." There is blessed joy in yielding to the Lord, letting Him use you in any way He wills, sending you anywhere He desires, and making out of you a vessel that will be continually running over with blessings for other lives.

We read in Romans 12:1 and 2 that we are to present our bodies "a living sacrifice." This sacrifice is only a reasonable service. There is nothing so extraordinary to cause headline news when one makes a complete surrender to the Lord. It is just what is to be expected. The Christian girl in the office, whether in an insurance office, telephone office, church office, or any other business office, is to be God's living sacrifice just as much as one devoting her entire time in the Lord's service, often without receiving any remuneration for the time spent in this work. The born-again man in the factory, on the road as salesman, truck driver, as a storekeeper, executive, or any other position, is to be a living sacrifice for God just as much as the minister, missionary or full-time Christian worker. If Christian men and women present their bodies as living sacrifices to God, and are willing to be used by God where He places them, they will be transformed by the renewing of their minds and will prove to the unsaved working around them what is God's perfect will. Christ will be revealed in their lives and the unsaved will come to know Jesus Christ as personal Saviour from sin.

Yielded clay in the Potter's hand does not strive with his Maker! He does not question why he was made thus and so, he does not complain about his circumstances. He is content in whatsoever state he is in. He rejoices when he is persecuted or reviled. He knows that God knows what is best for him, and therein he is satisfied. Paul learned in whatsoever state he was therein to be content. Sometimes one finds himself in an environment that is not especially delightful. He finds it necessary to "learn" to be content in that place. He becomes yielded clay in the Potter's hand in this step of surrender.—Gospel Herald.

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THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

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IS THE FORM OF CHURCH GOVERNMENT AS SET FORTH IN THE NATIONAL TREATISE REALLY CONGREGATIONAL?

By M. L. Johnson

Newport, North Carolina

THE 1961 SESSION of the National Association of Free Will Baptists adopted a rather lengthy statement relative to church government. It was first introduced in the session of the executive committee where it was approved by a majority, but at a unanimous vote.

The above mentioned statement, among other things, requested the North Carolina State Convention of Original Free Will Baptists to "repudiate any and all forms of connectional church government and reaffirm its position in our historic and established form of congregational church government 'as set forth in the *Treatise of Faith and Practice of the National Association of Free Will Baptists*' at its next regular session."

The reader should note that this is not simply a request to reaffirm a position in congregational church government, but a very specific qualification that it must be as set forth in the *National Treatise*, and considers that form as our historic and established form.

It is only fair, then, that we examine this form of church government to see what it is, now historic and well established, and if it is, in fact, really congregational.

What is the form of church government as set forth in the *National Treatise*? An examination of said *Treatise* will reveal the following order, or form, of organizations: The local churches delegate to, and make up, quarterly meetings; the quarterly meetings in turn delegate to, and make up, yearly meetings; the yearly meetings in turn delegate to, and make up the state associations; the state associations in turn delegate to, and make up, the National Association; and in very recent years provision has been made in the Constitution of the National Association for local churches, which hold membership in the highest body in the state to also delegate to, and help make up, the National Association. Chapter V, Section 1, Paragraph 2, on Page 57 of the *National Treatise* reads:

2. The National Association sustains the same relation to the State Associations, that they do to the District Associations (elsewhere called Yearly Meetings), or the District Associations (Yearly Meetings) do to the Quarterly Meetings, or the Quarterly Meetings do to the churches which compose them.

How historic is this form of church government? Records and histories reveal that this form is almost identical with that developed by the Randall, or northern Free Will Baptists, which was founded in 1780. They had, first the local churches, then the quarterly meetings, then the yearly meetings, and then the General Conference. (Reference is hereby made to: *History of the Freewill Baptists*, by Norman Allen Baxter; *The Free Will Baptist Story*, by Damon C. Dodd; *Systematic Theology*, by Butland Dunn, Lecture VIII, Section 2, Pages 342-351; and *Life and Influence of the Rev. Benjamin Randall*, by Frederick L. Wiley, Chapter XXXII, Pages 244-247.)

Mr. Wiley states in his book, on Page 244:

Our system of church government is democratic in that it arises from its constituency. It is modeled after American civil government. The local church represents the town; the Quarterly Meeting or Association, the county; the Yearly Meeting, the State; and General Conference, the nation.

For thirty-five years after the organization, in 1792, of the first Yearly Meeting, that was the highest tribunal of the denomination. But, as the circle of churches enlarged, and Yearly Meetings increased, the greatest efficiency demanded a central organization that could develop and direct philanthropic enterprises and properly represent the denomination to the world. On October 11-14, 1827, that body became the General Conference.

I have before me, at the time of this writing: *A Treatise on the Faith and Practice of the Free Baptists* which also contains a section entitled, *Usages of the Free Baptist Connection*, revised by order of the Twenty-Ninth General Conference, Assembled in October, 1895; *A Treatise on the Faith and Practice of the Freewill Baptists*, adopted by the Co-Operative General Association, December 29, 1917, at Pattonsburg, Missouri; and *A Treatise of the Faith and Practices of the Original Free Will Baptists* (*National Treatise*), latest printing. A careful study of these reveals that the form of church government, as set forth in the *National Treatise*, is not basically different from that established by the Randall, northern, Free or Freewill Baptists. It is almost amazing to compare the current Constitution of the National Association to that adopted by the General Conference of Free Will Baptists in 1841. There is also an amazing likeness between the *Practices of the Free Will Baptists*, as listed in the current *National Treatise* and the *Usages of the Free Baptist Connection*, as revised in 1895. It is also worthy of note that some of the present programs of the National Association are traced back to the time of the General Conference of Free Baptists. In his book, *The Free Will Baptist Story*, Mr. Dodd sets forth, on Page 102, the following:

The idea of a co-operative plan of support is not a novel one in the Free Will Baptist movement. At the 21st session of General Conference in Hillsdale, Michigan, October 4, 1871, a co-operative program was adopted as follows:

"Conference decides to raise annually a sum of not less than fifty cents per resident member of the denomination, to be divided in the proportion of 2/5 to home missions, 2/5 to foreign missions, 2/5 (should be 1/5) to education, and the quarterly and yearly meeting clerks are directed to apportion the amounts to the churches." Thus, the original co-operative program in the Free Will Baptist denomination was 40% for foreign missions, 40% for home missions, and 20% for education.

From the above, and many other references that could be set forth, it seems that the form of church government, as set forth in the *National Treatise* is both historic and established so far as the Randall Movement, Free or Freewill Baptists are concerned. However, it should be noted here that, this form is

neither historic or established so far as the Original Free Will Baptists of the east and south are concerned. Original Free Will Baptists in general, and Original Free Will Baptists of North Carolina in particular (Palmer Movement), having adopted and

Special Session of State Convention

NORTH CAROLINA STATE CONVENTION

OF

ORIGINAL FREE WILL BAPTISTS

February 27, 1962

**To Clerks and Pastors of Churches
Affiliated with the North Carolina
State Convention:**

Dear Friends:

The general officers, boards, and standing committees of the State Convention met in Wilson, North Carolina, on February 14, to serve as a mediation and fact-finding committee, charged with the responsibility of determining if and when the crisis involving the relationship between this convention and the National Association is settled. At the close of this meeting, a resolution was passed calling upon the executive committee to call a special session of the State Convention to consider appropriate action in setting up a more complete denominational program and to consider the recommendations of a special committee elected at this meeting on February 14.

The executive committee has designated Tuesday, March 20, 1962, as the date for the special session of the State Convention. It will be held at the First Free Will Baptist Church in Wilson, North Carolina, and will begin promptly at 10 a. m. We urge every church to be represented by delegate, one delegate for each 200 members or fraction thereof. It is not necessary to send a letter from the church to this special session, but by all means elect your delegates and make certain that your church is represented.

Your executive committee has made repeated efforts to obtain a settlement of the issues confronting us; however, the officials of the National Association have shown no inclination to arbitrate these issues and thus avoid the necessity of calling this special session of the State Convention. We have no alternative but to ask that ministers and delegates of the churches meet and decide the outcome. Pray that God's will may be done.

We hope to see you on March 20.

Sincerely yours,

Michael Pelt

State Convention Secretary

P. S. Each person will be responsible for his own lunch at this meeting.

established the conference form of church government many years before the beginning of the Randall Movement. Original Free Will Baptists of North Carolina have never adopted, practiced, or claimed to practice the form of church government as developed by the Randall Movement. The Palmer Movement was founded, in North Carolina, in 1727. The Randall movement was founded, in New Hampshire in 1780.

Now, that we have seen something of the historic and established facts of this form of church government; let us see what it is and what it has done. In their histories referred above, Mr. Baxter, Mr. Dodd, and Mr. Wiley seem to agree some points. One of the main points of agreement seems to be that the form of church government was a major factor in making possible the merger with the Northern Baptists in 1911. In his book, *Life and Influence of the Rev. Benjamin Randall*, Mr. Wiley set forth, on Page 247, the following:

At the session of the conference held in 1871, arrangements were made for the appointment of a Conference Board. This Board became a fact at the next session, held in 1874. At first it consisted of seven members, but in the 1892 session they were increased to twenty-one, one-third of whom should be women.

The duties imposed upon this Board were many and various, but may be included in this provision: It was to "Act for the conference in the interim of sessions."

In 1894 the missionary societies, education society, and other benevolent organizations of the denomination were placed under the executive management of the Conference Board.

Judged by the standard of best results for the least expenditure of time, labor, and treasure, our system of government, from church to General Conference, is nearly or quite ideal.

In his book, *History of the Freewill Baptists*, Chapter entitled "The Road to Reunion 1878-1911," on Pages 153-154, Mr. Baxter deals at length with the growing desire for union with other groups; the conditioning of the General Conference for such; the leading role of Professor Alfred William Anthony, who served first of all as interpreter of the union movement; the actual merger with the Northern Baptists, in 1911; the opposition to the merger which resulted in the forming of the Co-Operative General Association, in 1917. Listed below are quotations taken from this chapter of Mr. Baxter's book that should be of interest:

It was at this historic Boston meeting of 1911 that the movement begun by Randall in New Durham in 1780 came to a suitable end for all practical purposes. (Page 179), and

Indeed, it was fitting conclusion to a movement, which as a protest against Calvinism, had accomplished its mission and recognized that it had no further reason for a separate corporate existence (Page 182).

However, we must hasten to point out that others do not agree with Mr. Baxter, that the meeting in Boston of 1911 was the end of the Randall Movement. Even at the same time as in the same chapter where he speaks of the suitable end he shows conclusively that it was not the end as is seen from the following:

Organized opposition to the coalition came in Nebraska, Missouri, and Indiana. The Reverend John Wolfe of Nebraska was the chief architect of disapproval, and he drew support for his dissent from the South-West Freewill Baptist Convention. This Convention of about 10,000 members had joined the General Conference in 1907 and had vigorously opposed the union of Freewill Baptists and Baptists at the 1910 General Conference.

As a result of the opposition of Wolfe and his colleagues, Dr. Anthony visited these States in 1912, "to show them how they might retain fellowship with the Free Baptists and at the same time enter into a larger fellowship." He was hopeful for a time that secession could be avoided, but in this he was disappointed. Mr. Wolfe succeeded in fructifying his ideas first into a Western Freewill Baptist organization and then on December 28, 1916, representatives from Kansas, Nebraska, Missouri, Oklahoma, and Texas met a

the Philadelphia Freewill Baptist Church near Plattburg, Missouri, and organized the General Co-Operative Association of Freewill Baptists. The Co-Operative Association began publication of what they called *The New Morning Star* and also founded a college in Tecumseh, Oklahoma (Pages 181 and 182).

Now, in view of the above quotations from Mr. Wiley and Mr. Baxter, it is interesting to examine some of the statements of Mr. Dodd. In his book, *The Free Will Baptist Story*, published by Executive Department of the National Association of Free Will Baptists in 1956, we find the following:

From the foregoing it can be seen that Free Will Baptist denomination was a well-organized, smooth-functioning machine. In the next chapter we will see how this organization was used in bringing about the so-called merger between Free Will Baptists and Northern Baptists (Page 102).

The northern movement, as it grew, put down organizational roots designed to make for a powerful and close-knit ecclesiastical order. Politically, it soon came to be second to none and those who were part of the official family constantly maneuvered to tighten the political circle. In course of time, the denomination began to lose its Baptist character and take on an episcopalian atmosphere. Thus the stage was beginning to be set for the final act of the Free Will Baptist drama in the north (Page 103).

Thus, so much power was invested here that could not be properly controlled that before too many years the Board was in reality the conference and Baptist principles and practices became a stated fact rather than a practiced one (Page 105).

In discussing the opposition to the merger question that was being considered at Old Orchard, Maine, in July, 1910, Mr. Dodd tells us, on Page 107, that Dr. Anthony replied to a question raised by the Reverend T. C. Ferguson of Missouri, with the following words:

"Away with the old dead hand of the past. We are looking for a new day."

At this point, I remind the reader that all of the above is relative to the Randall Movement and the development of their form of church government. Is this the *form* the North Carolina State Convention of Original Free Will Baptists are requested to adopt? Remember, the above did not happen through the church government of Original Free Will Baptists of North Carolina.

Now, just how *congregational* is the *form*, as set forth in the National Treatise? I know that many have interpreted, and proclaimed, it to be our historic and established form of *congregational* church government. However, we raise the question, is it a *stated fact* or a *practiced one*. It seems to this writer that the actual practices and applied procedures are the real test, as well as to determine the powers the higher body claims for itself and the provisions for making changes or amendments. In this respect, it is to be noted that the National Association of Free Will Baptists claims for itself, in its Constitution, Article VI:

Discipline—This National Association shall have the right to settle any question of discipline, doctrine, or practice that may properly come before it from any of the bodies composing said organization of the National Association of the Free Will Baptist Church, or act upon any appeal that may be made by any body belonging to the National Association. Said appeal shall have been written and properly signed by the constituent body or bodies, and its decision shall be final. Such appeals are to come before the National Association, after having been appealed from the lower to the next higher body.

It must have been this article that prompted a person serving

on the General Board, in Norfolk, Virginia, on July 11, 1961, to declare:

"The National Association is the Supreme Court of the Free Will Baptist Denomination."

It seems to this writer that, when you have a national organization which claims for itself the right to *settle any question of discipline, doctrine, or practice*, and its decision *shall be final*; and when at least a part of the General Board considers that it is the Supreme Court of the denomination; you have a *form* that is somewhat less than truly *congregational*.

Add to the above provision the fact that either the Constitution or the Treatise proper, "may be amended or altered at any regular session of the National Association by a two-thirds vote of members present, provided proposed amendment or alteration be presented in writing to the body one day in advance."

Such amendments or alterations do not require ratification by any state, district, or local group, but are binding, upon a vote of two-thirds of those present at any given meeting. Even the General Conference of Free Baptists, in adopting their Constitution in 1841, provided greater precautions, as can be seen from the following:

Art. 12. This constitution may be amended at any triennial session by a two-thirds vote of the members present, provided such amendment has been proposed in writing at a previous session by a member of the Conference, or proposed in writing at any time by the Conference Board, a Yearly Meeting, or an Association, due notice of the proposed change or changes having been given at least six months beforehand in a paper published in the state of Maine and in not less than two denominational papers if such exist.

In view of the ease by which the National Constitution or Treatise can now be amended or altered; the representation present at the National meetings becomes very important. I have before me the official minutes of the 1961 session of the National Association, with the listing of all voting personnel. It is interesting to note that there were 325 ministers, 175 delegates and three missionaries, who are not ministers, registered. Of the 178 lay people registered, this writer recognizes at least 53 who are ministers wives. It is safe to say that many others who are not so recognized by this writer, are either the wives, children, or parents of ministers. Even on the basis of that which we are sure of, 378 of the voting personnel, as listed in the minutes, were either ministers or their wives, while not more than a possible 124 represented other than the ministers family. Thus it is safe to say that the parsonage and pulpit outnumbered the pew three to one.

On the basis of all the above facts and observations, I challenge the claim that the *form*, of church government, as set forth in the National Treatise is either truly *congregational*, or truly representative of Original Free Will Baptists.

William Shakespeare once wrote:

What's in a name?
That which we call a rose
My any other word would smell as sweet.
—Romeo and Juliet.

This writer believes that—connectional church government—or episcopalian—though graced with the congregational name—would—in fact—still be the same.

News + Notes of Denominational Interest

Pleasant Grove Honors Sunday School Superintendent

Pleasant Grove Free Will Baptist Church, Pikeville, North Carolina, recently honored its Sunday school superintendent, Mr. C. S. Hinnant, for 34



years of service. A beautiful arrangement of flowers with the figure 34 in it was given by the Men's Bible Class.

The Rev. R. N. Hinnant, pastor of the church, spoke briefly paying tribute to Mr. Hinnant for services rendered over a period of more than 34 years.

Mrs. Hardy Talton read a paper she had prepared for the occasion in honor of "Brother Claude," as he is called. It reads as follows:

"Brother Claude, today we set apart to try to show you how much we appreciate all the things you've done for the church and others.

"Now these beautiful flowers are given to you

By the Men's Bible Class;
They saw the opportunity
And didn't let it pass—

To say with each flower so bright and gay,

A big thank you so much each say
For all the nice things you've done
For us and our church.

Yes, thank you for doing so much.

Now as for me and all the others around,
We'd like to yell and make a few sounds
About who calls us together each Sunday
at ten,

Tells us to stand, and where to begin.

Mr. Claude, we come to the church each
Sunday to see

Our neighbors and friends, and better to
be,

By studying God's Word each Sunday
together;

It's always nice, regardless of the weather.
When it is cold, who makes it so?

Mr. Claude we are told,

Come to church ahead of us,

And makes the fire, so there'll be no fuss.
Who does all these things so they work
like a charm?

None other than Mr. Claude, you tell me,
And we all know they are for free.

Now I could stand up here and talk all
day

And never the right tribute to pay

To one who has done so many things for
34 years,

That we took for granted and gave no
cheers.

Words were never made to tell things
like that,

So let's all stand and take off our hat

To a man who knows how to go to bat

And work for all, and his own to win.

Not money, neither silver nor gold;

But a place up there to call his own.

Yes, Mr. Claude, I'm sure heaven will be
your home."

N. C. Superannuation Report For February, 1962

The following is the report of the Rev. Walter Reynolds, chairman-treasurer of the Board of Superannuation of North

Coming Events

March 20—North Carolina State Convention, First Free Will Baptist Church, Wilson, North Carolina

April 14—Bible School clinic, Mount Olive College, Mount Olive, North Carolina

April 15—Palm Sunday

April 22—Easter Sunday

Carolina State Convention of Free Will Baptists, for February, 1962:

Receipts

Balance on Hand Feb. 1, 1962	\$5,462.1
Regular Receipts for February	205.1
Earmarked for Adopted Ministers and Widows	51.0
Earmarked for Ministerial Retirement System	7.5
Total to Account For	\$5,725.7

Disbursements

Minister's Monthly Checks	\$215.50
Operating Expenses	83.26
Total Disbursements	298.76

Balance on Hand March 1, 1962	\$5,427.0
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Receipts by Conference

Central	\$ 27.50
Eastern	68.70
Western	44.98
N. C. W. A. Convention	122.50

Rev. Glenn to Conduct Piney Grove Revival

The Rev. Earl Glenn will conduct revival services at Piney Grove Free Will Baptist Church, Route 1, Kenly, North Carolina, March 11-17. Services will begin each evening at 7:30.

The pastor, the Rev. W. L. Poythress, and the church extend a cordial invitation to the public to attend these services.

Youth Rally at Hopewell Church, March 17

There will be a youth rally at Hopewell Free Will Baptist Church, Route 1 Smithfield, North Carolina, March 17 at 7:30 p. m.

Mrs. Albert Coates, youth chairman of the Cape Fear Conference, announces that this will be the time for the young people to present their declamations and essays. An interesting program is being planned with a social hour after the program.

All the young people from the churches in the Cape Fear District are urged to be present, and a cordial invitation is extended to those of other churches.

Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee . . . Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.—1 Timothy 4:13-15.

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *The Free Will Baptist*.

Mr. Jessie Ethridge

God called our father to be with Him February 16, 1962. He had been in bad health for about thirteen years. He had been in a hospital in Norfolk, Virginia, for a week, but had been taken to his daughter there, Mrs. M. E. Thom. He died of a bad heart.

His mother was so faithful to him. Now he is so lonely. He leaves a great vacuum in our home, but we know he is happy with our Lord. He left five children to remember him forever, and a wife who loved him as much as it is possible for any woman to love a man. Now we all look forward to meeting him in heaven. He was a member of Sound Side Free Will Baptist Church, Columbia, North Carolina, and was buried in the church cemetery.

We wish to express many thanks to our many friends for their expression of sympathy during our time of sorrow. We will miss Daddy so very much and feel bereft for a long time, but we look to God for comfort.

Written by his daughter,
Mrs. Kathleen Swain

Resolution of Respect

Mrs. Emma B. Pate

Whereas our heavenly Father, in His infinite wisdom, has seen fit to call from our midst unto Himself the spirit of our dear sister and friend, Emma Pate, we the members of the Holly Springs Free Will Baptist Church near Kenly, North Carolina, desire to express in these resolutions our sympathy to those who feel most keenly our common loss, and to pay tribute to the memory of our faithful sister and God's servant.

Sister Pate passed to her reward on February 14, 1962, having served as a faithful member of our church for a number of years. Surviving are two daughters, Mrs. Luby Meyers and Mrs. Bob White; two sons, Leon Pate and Lawrence A. Pate, 21 grandchildren and several great-grandchildren.

We shall miss her, but we feel that

Future Course of The Free Will Baptist

(Taken from a copy of the 1902 Baptist)

In the future, as in the past, the Baptist will be the mouth piece for our denomination or will strive to represent the principles set forth in our articles of faith. The grand reason for this is because we believe them to be in full accord with God's blessed truths set forth in the Bible. In the meantime we will endeavor to give general and local news and serve our patrons to the very best of our ability. As of old we will trust God of Jacob. To Him alone we look for guidance and deliverance. While we will respect and listen to friends, who are ever ready to advise, we will be governed by what we prayerfully and truthfully believe to be right.

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Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—2 Timothy 2:15.

Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—Matthew 28:19.

her mission here has been courageously fulfilled.

Committee,
Nellie Atkinson
Marvin Atkinson

A NEW YEARBOOK for

WOMAN'S AUXILIARIES

The Free Will Baptist Press is happy to announce that an entirely new Yearbook of Programs for Woman's Auxiliaries will be available for shipment by March 1, 1962. This Yearbook will contain nine programs for the rest of this year. The 1963 Yearbook will contain twelve programs. It is written and sponsored by the North Carolina Woman's Auxiliary Convention.

The cost per copy for this Yearbook will be only \$.50. Place your order today to: Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina.

The Tongue

Howard T. N. Ussher

A thoughtless word is a spark of fire
That may set a house ablaze,
And an unkind look, like a cruel briar,
May rankle and smart for days.
So think ere you speak, and to all be kind,
For many hearts are sad;
And it always pays, as you'll surely find,
To try and make someone glad.

Each day has a cross, but each night a crown,
And if you have sought to bless,
You need not fear though the world should frown
For Christ will your work confess.

And if you've been true to the rule of love,
And labored as in His sight,
You'll find that your toil was for One above.

When you strove to do the right.

—Herald of Light.

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How to Settle Difficulties

■ DR. MOSES HOGE, of Richmond, Virginia, tells of two Christian men who "fell out." One heard that the other was talking against him, and he went to him and said: "Will you be kind enough to tell me my faults to my face, that I may profit by your Christian candor and try to get rid of them?"

"Yes, sir," replied the other, "I will do it."

They went aside and the former said:

"Before you commence telling what you think wrong in me, will you please bow down with me and let us pray over it, that my eyes may be opened to see my faults as you will tell them? You lead in prayer."

It was done, and when the prayer was over, the man who had sought the interview said:

"Now proceed to tell me what you have to complain of in me."

But the other replied: "After praying over it, it looks so little that it is not worth talking about. The truth is, I feel now that in going around and talking against you I have been serving the devil myself, and have need that you pray for me, and forgive me the wrong I have done you."

The quarrel was settled from that hour. There are several other difficulties that might be settled in the same way.—*Selected*.

Woman's Auxiliary

Mrs. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

Kinston Y. P. A. Holds Installation Service

The Young People's Auxiliary of the Kinston, North Carolina, First Free Will Baptist Church had the installation service of their new officers recently during the Sunday evening worship hour. The program was opened with the congregation singing, "We're Marching to Zion," and "He Keeps Me Singing," which were followed by the reading of Psalm 135 and prayer by the pastor, the Rev. A. B. Bryan. Mr. Bryan introduced the vice-president of the woman's auxiliary, Mrs. Lynwood Taylor, in the absence of the president, Mrs. W. B. Warren. Mrs. Taylor introduced the youth chairman of the auxiliary, Mrs. Jack Everett. Mrs. Everett recognized the G. T. A. sponsors, Mrs. Adaline Gray and Mrs. L. T. Taylor, and the Y. P. A. sponsor, Mrs. Charles Lancaster. This being the fifth year of the Y. P. A. organization in the Kinston First Free Will Baptist Church, Mrs. Everett told how and when the Y. P. A. was begun with 27 girls and boys as charter members. She gave the names of the first officers who were as follows: President, David Charles Hansley; vice-president, Joan Rice; secretary, Sara Alice Daugherty; and treasurer, Eleanor Jenkins. Mrs. Everett expressed her feelings of gratitude in working with these girls and boys.

After the Y. P. A. members repeated the Y. P. A. creed, Mrs. Everett sang "Christ for the World We Sing," which led to the installation service, the theme being "A Charge for Harmony." The platform was set with a staff of music, which the officers completed. The president, Sandra Rice, started the enclosure of the measure of music with a wide black strip which signified the representation of the staff of this organization for all must work in one accord under the leadership of the president for harmony. The vice-president, Steve Corbett, was given a large bass sign to place on the music staff since the duties of the vice-president are very much the same as the president.

It is his responsibility to keep the notes in their respective places and assist the president as much as possible. The vice-president is also chairman of the enlistment committee and it is his responsibility to bring back all the lost chords or notes, helping them to find a place of service for all masters in this composition. The secretary, Joy O'Neal, was given the four-four time for the music staff representing the meter in the musical composition. The treasurer, Barbara Lancaster, received a narrow black strip, which she closed the music staff.

Even as a bar keeps a composition orderly and without confusion, the treasurer must keep the Y. P. A. financially orderly with clear records. The committee members and other members of the Y. P. A. received the notes to complete the musical composition, for without the notes there would be no harmony. The committee members are: Enlistment committee, Brenda Gardner, Charles Lancaster; program, Phyllis White, Mike Kohler; stewardship, Nancy Roberts; mission study, Joyce Tripp; personal service, Butch Gallop; social, Barbara Lancaster, Nancy Roberts; publicity, Cynthia Stroud; members that count, Lynwood Potter, Murray Potter, Dennis O'Neal, Angella Cole, Patricia Lee, Claudia Turnage, William Jenkins, Linda Turnage and Ikie Hines. The committees and members repeated the Y. P. A. watchword after their charge, after which they pinned their notes on the music staff, while the pianist played softly, "We've a Story to Tell to the Nations." As the officers and members kneeled around the altar, Mr. Bryan gave the prayer of consecration, after which the congregation sang the Y. P. A. hymn, "Give of Your Best to the Master." Mr. Bryan closed the service with a short message challenging the Y. P. A. members to work with more reverence to God, using as his text Exodus 3:1-5.

The closing hymn was, "Take My Life and Let It Be." Charles Lancaster, Y. P. A. member, pronounced the benediction.

Mrs. Leonard Seymour was pianist for the service. Ikie Hines stood in as vice-

president, in the installation service in the absence of Steve Corbett.

Gray Branch Y. P. A. Holds Valentine Banquet

The Gray Branch Y. P. A., Deep Run, North Carolina, held its Valentine banquet at Christian Chapel Church. The banquet was held from 7:00 p. m. to 9:30 p. m., on Saturday, February 10, 1962. There were 24 members that attended.

There was a supper which was furnished by the members. After the supper the group enjoyed games, after which king and queen was chosen. They were Joan Loftus and Hollis Futrell. Then the members sang, "Let Me Call You Sweetheart," to the king and queen.

Durwood Merritt had charge of the devotion and after a short talk offered the benediction.

Auxiliary Convention Of Western Conference

The Woman's Auxiliary Convention of the Second Union Meeting of the Western Conference will convene at Rose Bud Free Will Baptist Church, on Highway 301, north of Wilson, North Carolina, March 7, at 11:00 a. m. Mrs. Eunice Edwards, national executive secretary-treasurer of Woman's Auxiliary of Nashville, Tennessee, will bring the message.

Newton Grove, N. C.—The Annie McPhail Auxiliary met at Oak Grove Free Will Baptist Church, Wednesday, February 7, at 7:30 p. m., with the president, Mrs. Pearl Tart, presiding. It opened with a song, "Jesus Call Us." Mrs. Tart read Psalm 2:8 and Mrs. Christine Godwin led in prayer. Mrs. Grace Jones read minutes of the last meeting.

The subject of this meeting was "Youth Participating in Missionary Work." Those taking part were: Mrs. Pearl Tart, Mrs. Katie Lee, Mrs. Ellen Bass, Mrs. Ethel Godwin, Mrs. Ina Paul West, and Mrs. Grace Jones. Mrs. Annie McPhail gave the benediction and a song "Blest Be the Tie," was sung. The attendance was very small, due to illness.

Morehead City, N. C.—The Woman's Auxiliary of the Faith Free Will Baptist Church met on February 6 for the regular monthly meeting. In the absence of

the president and vice-president, the secretary presided. The opening prayer was by Mrs. Eva Bass. The roll was called and minutes were read and approved. The treasurer's report was accepted. The group discussed the pre-Easter week of prayer. The Y. P. A. wanted to help so the youth chairman, the president, and the program chairman were put on a committee to arrange the program. The motherhood said they would take it one night.

The lesson was a panel discussion entitled, "Youth Participating." The Scripture was read by Mrs. Virginia Rowe. Taking part in the program were: Mrs. Mary Mason, Mrs. Hazel Mason, Mrs. Maybelle Fulcher, Mrs. June Fulcher, Mrs. Virginia Rowe, Mrs. Ellen Morton, and Miss Delilah Mason.

The group was dismissed by Mrs. Beatrice Lovick. The deacon board joined in for refreshments, homemade cakes, hot coffee and cold drinks, served by Mrs. Maybelle Fulcher and Mrs. June Fulcher.

Emul, N. C.—The regular monthly meeting of the Macedonia Free Will Baptist Church Woman's Auxiliary was held at the church Tuesday night, February 10, with 10 members present. The president, Mrs. Arthur Whitford, presided. The meeting opened with the group singing, "I Love to Tell the Story," followed by prayer.

The minutes were read and approved. Mrs. Carol Hansley reported on the Y. P. A. During the business session, everyone was urged to begin making plans for the vacation Bible school, and also the members that have not made a donation toward the child's clothing should do so as soon as possible. It was announced that Mrs. J. C. Griffin will be with the group at the next meeting. At the close of the business session, Mrs. Carol Hansley gave a most interesting and enjoyable program on the twenty-third Psalm. The meeting was closed with the Lord's Prayer.

New Bern, N. C.—The Woman's Auxiliary of St. Mary's Free Will Baptist Church held its monthly meeting February 1, 1962, at the church with 34 members present. The call to order was given by the president, Mrs. A. C. Tilghman.

The opening song was, "Jesus Calls Us," with prayer by Mrs. W. K. Bohencimer. Mrs. Tilghman welcomed one visitor, Mrs. Walter Revels. Mrs. Lester Hughes read the Scripture from Matthew 8:18-20. Mrs. Walter Golding, program and prayer chairman, led a panel discussion on, "Youth of Our Church," with

the following panel members: Mrs. W. E. Baldree, Mrs. Marvin Davis, Mrs. David Alligood, Mrs. Make Miller, and Mrs. Manley Jenkins. The discussion was closed with prayer by Mrs. Golding.

The minutes were read and approved and the treasurer's report accepted with the balance on hand of \$25.90. Circle count was taken with the Smithic Robinson Circle winning the attendance plaque for the coming month. The study course chairman, Mrs. Durwood Hancock, reported that a study course on stewardship had been presented by the pastor, the Rev. Henry Melvin. The personal service chairman, Mrs. Wayne DeBruhl,

reported that 26 visits, two cottage prayer meetings and five contacts had been made this month with six people giving garments to the needy. The youth chairman, Mrs. W. E. Baldree, asked that each circle buy a book for the church library. The Y. P. A. sponsor, Mrs. Manley Jenkins, reported that they had sent \$25.00 to the national project and that they have planned a Valentine party.

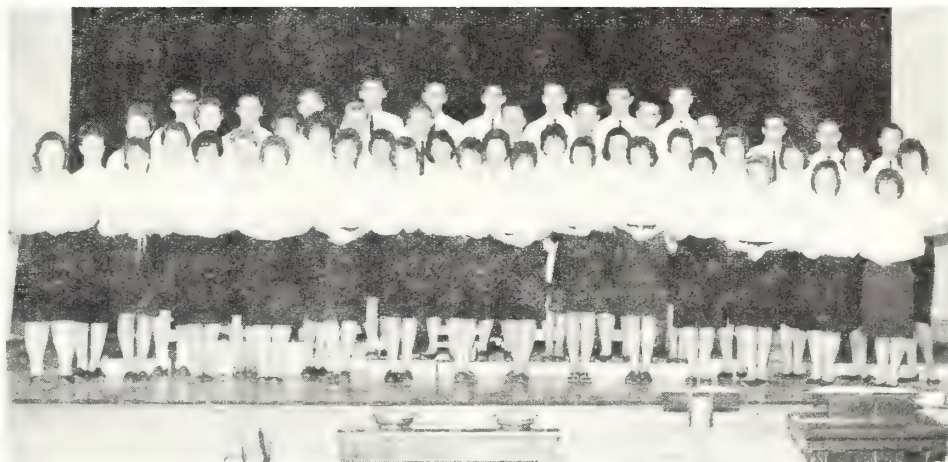
Mrs. Tilghman adjourned the meeting with prayer. Mrs. Henry Melvin then invited everyone to the parsonage for refreshments of cake, potato chips, candy and coffee, with the Smithic Robinson circle serving.

Christian Education

W. BURKETTE RAPER, *President*
Mount Olive College
Mount Olive, North Carolina
Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

L. C. JOHNSON, *President*
Free Will Baptist Bible College
Nashville, Tennessee
Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

College Chorus to Present Musical Program



Pictured above is the Mount Olive College chorus. The group will present a musical program under the direction of Mrs. Kathleen B. Warren in the following churches:

March 18, 3:00 p. m., First Free Will Baptist Church, Kinston; 7:30 p. m., Beulaville Free Will Baptist Church.

April 1, 3:00 p. m., Holly Springs Free Will Baptist Church, Newport; 7:30 p. m., Saint Mary's Free Will Baptist Church, New Bern.

April 15, 3:00 p. m., Shady Grove Free Will Baptist Church, Dunn; 7:30 p. m., First Free Will Baptist Church, Wilson.

May 6, 3:00 p. m., Goldsboro Free Will Baptist Church; 7:30 p. m., Reedy Branch Free Will Baptist Church, Winterville.

Mount Olive College and the above named churches and pastors join in extending a cordial invitation to the public to attend these services. The programs at 3:00 p. m., March 18, and 7:30 p. m., April 15, will be broadcast from Kinston and Wilson respectively.

Plan Reunion

The '54 graduating class of Free Will Baptist Bible College, Nashville, Tennessee, will hold its first reunion during Bible Conference week, April 2-5, in Nashville, Tennessee. All '54 graduates are urged to make plans now to attend this reunion. The time and place will be announced at a later date.

Questions & Answers on the Bible

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: I have been told that there is a difference in the places of future retribution for the unsaved and that this is to be seen in the different words from which our English is translated. The passages given to demonstrate this were: "And in hell he left up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom" (Luke 16:23). "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire" (Revelation 20:11-15).—C. Ange, Tennessee.

Answer: The word, *hades*, in Luke 16: 23 is translated, *hell*, in our King James Version. It is the place in which the unsaved dead remain from the time they die until the time of the great white throne judgment which will take place at the end of Christ's one thousand years' reign or millennium reign upon this present earth and after Satan has been loosed for a little season to test those who have abode upon this earth without that kind of testing that only the devil may cause people to have. There is to be found no where in the Bible such a place as that the Roman Catholics call purgatory. Neither is there to be found in the Bible a place in which the dead are given a second chance after they depart the scene of action this world affords. This world is the only place and this life is the only time people born here in sin shall ever have an opportunity to be saved.

The word, *Gehenna*, found in the original language appears in Revelation

20 and translated, *lake of fire, the second death*, is the final place of abode for those who go from this life unsaved, but they will not arrive there until after the last judgment or great white throne judgment is passed. It is the final destination of all who die out of Christ or while yet unsaved. The unsaved people from the earth, the devil and his angels, the beast and false prophet are to be the inhabitants of this eternal place of doom, *Gehenna* or the lake of fire. "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matthew 25:41). "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever" (Revelation 20:10). It seems that any one who has read the Bible or heard the truth of the gospel on the eternal retribution of the lost explained would neglect to prepare to go to heaven if only to escape this terrible eternity of woe and yet in spite of the fact that so many in this country have such a rich spiritual heritage, many of this generation having come from homes with parents of deep pity, there is no doubt but that the majority of them are unsaved and will spend eternity in such a place unless they repent.

When I first entered school at the Moody Bible Institute, I heard discussion among the students of an incident that occurred during the annual Bible Conference of that year which surprised me as it did them when it occurred. The president of the institute had invited the son of the founder who was then a teacher at the University of Chicago to speak. Mr. Moody's messages given at the conference were indeed scholarly but definitely liberal. Later reports on him and his life indicated that he turned further and further from the faith and the truths he had gained as a boy in the home of a Godly mother and father with each passing year until he died. If the reports were true, and I have every reason to believe that they were, where is this man now

who was brought up in one of the most Godly homes of his day? The story of Luke 16, together with the many other passages on the subject, seem to leave us without doubt. If he is now in this place of punishment where the rich man found himself when he could see Lazarus afar off then when the final judgment is passed he will be in that permanent place spoken of in Revelation 20 as the lake of fire. What of you my reader friends, are you prepared to meet Jesus at the judgment and face the stern realities as they stand today and as they shall remain unless you meet the requirements as suggested in Proverbs 28:13 and John 3:36. The Philippian jailer met the requirements and enjoyed the results of Acts 16:31. If you are still alive it is not too late, but will be if you procrastinate until you join the rich man of Luke 16:22, 23. Both Jesus and Paul solemnly warned Israel and yet she remained in her heedless attitude until her doom in 70 A. D. What of you? Are you waiting a like physical disaster to be followed by the same eternal doom? First, at the time the body dies *hades* or *hell* then at the end of the age and after the great white throne judgment then the lake of fire is next in which all who have not obeyed the gospel spend eternity. "And they that are Christ's have crucified the flesh with the affections and lusts" (Galatians 5:24). "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Daniel 12:2). "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28, 29). "Because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks" (Isaiah 23:14). "But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Revelation 21:8). "I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil be-
(Continued on Page Fifteen)

NOTES

AND

QUOTES



By J. C. Griffin

THE FOUR JUDGMENTS

It is a very general opinion that everyone, good and bad, must appear before the great judgment throne, and that his good deeds are to be weighed in one scale and his bad deeds in another, and his fate decided accordingly. If you speak to any people about their hope of salvation, you will find that that is to what they are looking forward.

I now want to direct your attention to a word which I am sure every believer knows well, and which has been much blessed, both to the conversion of sinners and the strengthening of believers. You will find it in John 5:24: "... He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation (judgment); but is passed from death unto life."

Now, what is the meaning of that—shall not come into (judgment)?"

This is an important thing for believers to know. I thought for a long time, for I was brought up with the idea that we should all be judged together before the great white throne, but I see it written here that they who believe shall not come into condemnation.

In Romans 6, I learn that I have been crucified with Christ, and I, therefore, know that my sins have been judged already; "for in that He (Christ) died, we died unto sin once"; and we are thus to reckon ourselves "to be dead unto sin." In Romans 8 we read, "There is therefore now no condemnation to them which are in Christ Jesus"; for God, sending His own Son, "condemned sin in the flesh: that the righteousness of the law might be fulfilled in us." My sins are judged and condemned already, and therefore, consequently, as far as they are concerned, my judgment day is passed. I look back to the judgment day instead of forward, for I was judged as a sinner on the Cross of Jesus. I was wounded for my transgressions,

He was bruised for my iniquities; everything that was against me has been judicially settled in Him. My sin was judged in His flesh, and there is therefore now no judgment to them which are "in Christ Jesus."

This does not mean that there is no judgment seat at which believers are to appear. In 2 Corinthians 5:10 we are told that "... we must all appear before the judgment seat of Christ, ..."

There is, you see, then, a judgment seat before which the believer must stand. At the time of any exhibition, if anyone wants to become an exhibitor, it has to be settled beforehand whether he is to be admitted as one or not; and then after that, his goods are judged as to whether they are worthy of a gold medal, a silver medal, or of nothing at all.

We have been admitted—we are inside the ark, and we are not to be judged as to our salvation, for that is settled forever by Jesus' death for us, and our faith in Him as our Substitute. We are to appear before "the judgment seat of Christ," to "receive the things done in his body, according to that he hath done, whether it be good or bad." This is the judgment of Christians; this is the reward or loss of works; and all works, whether good or evil, will be brought up before the judgment seat of Christ, and dealt with accordingly to His perfect knowledge of their quality and number. We shall never have to stand before the judgment seat of friends or relations, but we shall all have to stand before the judgment seat of Christ. It is important for us to remember that each work will be tested there. "Every man's work shall be made manifest"; and if his work abide, he shall receive a reward; but "if any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."

I went on the train with two dear friends who were leaving their children behind them at home. The father's exhortations to them were that they should all try to please him while he was away. He did not tell them to please each other, but to act so as to please him.

We, too, are to obey our Father rather than to please the family—to please Jesus our Lord rather than our brethren. I can imagine this father having said to those children, "Now, little children, do not go near the river, for there is great danger in doing so." After he was gone, five of the children went down to the edge of it; but one little fellow said, "My father told me not to

go near the river, and I won't go." I can imagine the others calling him a little schismatic, because he separated from them, because of their separation from the directions of their father. Schism is separation from the truth, not separation from error. When Luther separated from professing Christians of his day, they branded him as a schismatic; but he was not so in the sight of the Lord.

In this day of much confusion, error, and disobedience to Christ, let us who are justified by the blood of the Lamb bring everything respecting doctrine and practice to the test of the Word of God, remembering that we are to appear before "the judgment seat of Christ," and that our only aim should be to meet the approval of our Lord.

There is also another judgment seat spoken of in Matthew 25, where the sheep are to be on the right hand and the goats on the left. Now, I always used to think that I was to be in this judgment; but I find that when the Son of man shall come in glory to assume His personal reign, "before him shall be gathered all nations." Here you see that it is the living nations who are to be then brought up before the Lord. This is prophesied of in Joel 3:2, 12, "I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel ... for there will I sit to judge all the heathen round about."

It is evident that all this refers to the nations who are then living on the earth, and not the church of God, or all who have ever lived, both small and great.

Then I found another judgment, which is to take place after all this. After the close of the millennial reign of Christ there is to be the judgment before the great white throne, and they are all to be judged "according to their works." "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works" (Revelation 20:12). These are the dead. But there is no judgment then for the living; their names are written in the book of life—the blaze of glory will show that they are there—"And whosoever was not found written in the book of life was cast into the lake of fire" (Revelation 20:15).

I wanted to bring out these four
(Continued on Page Fifteen)



STORIES for our BOYS and GIRLS



START OF A RETURN

by Betty Steele Everett

NORM MORRIS leaned against his locker, arguing with his twin sister.

"Gaye, you have changed since we moved to Triple Oaks and we started school here. Ever since you started dating Ray Evans—and that was almost right away—you began changing. He isn't a Christian, and now you've stopped carrying your Bible and praying before you eat in the cafeteria."

Gaye tossed her long brown braids. "I'm the same person I always was, inside. Ray says it's what's inside that counts! He says praying and Bible carrying is just to show off and make everyone think you're good and pure. He says people do it to cover something worse! Even Jesus said we should pray in secret, and that's what I'm doing."

"But He didn't mean you weren't to act as though you believe in Him all the time," Norm insisted. "And the real proof was last Saturday when you didn't come to the church with me to fix the room for Sunday school, because you were playing tennis with Ray."

"Well, I'd promised him! A Christian shouldn't go back on his word, should he? There won't be too many more nice Saturdays to play before winter comes."

Norm sighed. "The old Gaye would have asked Ray to come help us—and then she would have asked him to come with us Sunday, too. The old Gaye would have put a promise to help at the church before a promise to play tennis—she would have played after her work."

"Ray had to go away! Oh, look, Norm, can't you stop being so stubborn about all this? It's really nothing. Ray even said he'd come to church with me sometime, but I can't nag at him. You know every other girl in the class would give everything she owned to be dating Ray. And he picked me! I've got friends here now, but you don't. Everyone thinks you're a fanatic or something. So how can you witness when no one even wants you around?"

Norm said nothing. The same question had been bothering him lately.

"I've got to go," Gaye said. "The gang's meeting at the coke shop. Ray said not to wait for him; he has some work to do in the industrial arts room."

Norm's eyes followed his sister as she hurried off. He frowned, and began walking slowly down the hall. Suddenly the open door to the history room caught his eyes, and he slipped in, sitting down in a back seat, enjoying the after-school silence about him. The wind blew gently in through the open windows, rustling the papers on the teacher's desk.

Norm leaned his arms on the desk and laid his head on them. "Help me to find the answer to help Gaye, Lord," he prayed. "And help me to find a way to be a witness myself. Gaye was right—I always knew it wasn't easy to be a Christian, but I never knew how lonely it could be. I don't have any friends here. They all think I'm odd. Show me the way."

Norm stayed in the room another 15 minutes, hoping for some sort of answer to his prayer, but at last, with a discouraged sigh, he left.

The next morning Norm walked to school alone. Gaye had left earlier in Ray's beat up hot rod, with Ray and the rest of the gang. To Norm, she looked like one of them, laughing loudly and singing popular songs as they pulled away from the curb.

As he entered his homeroom, Norm felt, rather than heard, the sudden silence. The usual hum of preschool conversation had stopped, and everyone seemed to be looking directly at him.

Miss Berry spoke sharply. "You are to report to the principal's office at once, Norman!"

"All right, Miss Berry," Norm replied, puzzled.

He was outside the door when Gaye was suddenly at his side, a worried look in her eyes. "Norm," she whispered urgently, "there are ten copies of the history test missing! Someone took them last night—and Ray and two of his friends saw you coming out of the history room after school!"

For a minute Norm could only stand in stunned surprise at his twin. The her words took hold. "You mean the think I stole them? But why would I do that?"

"To sell to the others! Oh, Norm, know you wouldn't do anything like that but can you prove it? No one will take your word for it. If only you had some friends who would stick by you!"

"I have one Friend who knows the truth," Norm said. "I'm going to pray that He'll help me."

The principal's office was a quiet one with the early morning sun coming through a window behind the desk. There were three straight chairs against one wall. Ray sat in one of them; the others were empty.

"This is a serious charge, Norm," the principal began. "Miss Berry ordered 55 tests from the mimeograph room. She left early last night, before they were delivered, but there are only 45 there this morning. Ray saw you leave the history room alone, almost a half-hour after school was out yesterday."

Norm tried to ignore Ray's knowing smile. "It's true, I was in the history room after school yesterday, and there were some papers on the desk. I remember the wind kept making them rustle. But I didn't look at them—I didn't even know they were the test papers. And I certainly did not touch any of them!"

The principal looked from Norm to Ray. He did not seem sure what to say next. A knock on the door stopped any words. "Come in."

To Norm's surprise, it was a smiling Gaye who entered, carrying a note in her hand. "Miss Berry sent this note to you, sir. It will explain the missing test papers and prove that Norm stole nothing."

The principal scanned the note, and then turned, smiling apologetically, to Norm. "I'm sorry, Norm. It seems this is a note, written by the girl in the mimeograph room to Miss Berry. She explains that the stencil for the history test tore while she was working, and she was unable to make more than 45

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FREE WILL BAPTIST LEAGUE MATERIALS

F. W. B. L. Quarterlies

The Free Will Baptist League is designed to train Christians for service in the church. Through the weekly programs, training is given in many phases of church work and Christian living. The League Quarterlies listed below are published by the Free Will Baptist Press, under the



editorial endorsement of the National Free Will Baptist League Convention. The content of the materials is fundamental and evangelical. The writers have been selected with care from among qualified and capable people of the Free Will Baptist denomination. The materials are graded to best serve the various age groups.

The Adult Leaguer

Designed for Ages 18 and up 16c

Senior Quarterly

For Senior Leaguers (15-17) 16c

Intermediate Quarterly

For the 12-14 Age Group 16c

Junior Quarterly

For Junior Leaguers (9-11) 14c

Story Hour Quarterly

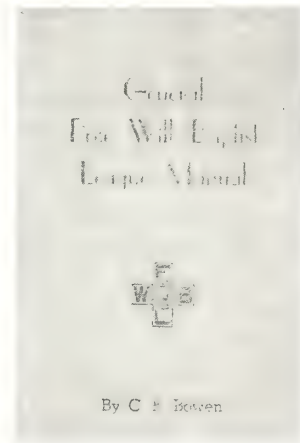
For Young Folk Age 8 and under.
Complete Programs, Including Bible
Story and Activity Materials. 25c

F. W. B. L. MANUALS

General F.W.B.L. Manual

C. F. Bowen

This manual may be used as a study course by the leagues. It contains the history, purpose, organization, list of officers and departments of the league. It



also suggests proper ways of conducting business meetings; meetings beyond the weekly meeting, and regional meetings.

Per Copy\$1.00

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C. F. Bowen

Deals specifically with organization and administration of senior leagues. 85c

Intermediate F.W.B.L. Manual

C. F. Bowen

Deals specifically with organization and administration of intermediate leagues.

Per copy 85c

F.W.B.L. RECORDS

League Secretary's Record Book

This record book contains seven point record system; roster for committee members; individual record of members; weekly reports; combined monthly and quarterly reports; minutes of business meetings; a help for the secretary.

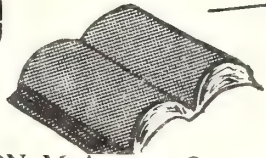
Each 85c

Individual Report Slips

The Individual Member's Report Slip features weekly seven-point report of member, and is co-ordinated with Secretary's Record Book. Prices: 100, 30c; 300, 80c; 500, \$1.25; 1,000, \$2.00.

Report Envelope

Same as individual member's report slip in envelope form to hold individual offering. Prices: 100, 75c; 300, \$2.25; 500, \$3.25; 1,000, \$6.00.



The Sin of Greed

(Lesson for March 18)

Lesson: Exodus 20:17; Mark 10:35-45;
Luke 12:13-21

Golden Text: Luke 12:15

I. INTRODUCTION

When man's God-given tendency to provide for his needs get out of due bounds and he begins to strive by unfair means to get things just for the sake of getting them, he is then inspired by greed. This tendency is characteristic of all human beings, but not all people let it get beyond their self-control; therefore, all people are not greedy or covetous of that which belongs to someone else. We are told that people who are misers keep hoarding their gold until it becomes their god; it warps their minds so that they can think in terms of nothing else but the object of their greed. Some men have an insatiable lust for power over other men which drives them to the most brutal means to achieve their end. In fact, covetousness may take any of a number of forms in the mind of any particular individual.—*The Bible Student* (F.W.B.).

II. HINTS THAT HELP

1. "And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me" (Vs. 13). An innumerable multitude of people were gathered together, and Jesus began to warn His disciples of the leaven of the Pharisees, which is idolatry. He also gave them practical instruction on living the life that is expected of His followers, emphasizing the importance of seeking first the Kingdom of God and His righteousness. They were to utilize their time in promoting His cause wherever they went, and God would provide for them in the same manner in which He does the sparrows.

2. In the face of all this exposition, there was one who had the audacity to interrupt Jesus by requesting that He speak to his brother concerning the dividing of an inheritance. This showed where his interests lay. Since Jesus spoke so convincingly about the things He discussed,

he perhaps felt that this was the time to get an estate settled. The Master, or great preacher of righteousness, was in their midst. The man was the victim of injustice, and from his own brother who had withheld from him his rightful share of the inheritance that had fallen to them. Perhaps he had not the least idea that his case was not of as urgent a nature, and as worthy of the attention of the Lord, as anything else He could deal with at the moment. He wanted some of the things; his brother had all the things. Now he wanted the Lord to instruct the brother to divide the things. Moreover, many people today are more interested in things than they are in their place of service in the Kingdom of God.

3. "And he said unto him, Man, who made me a judge or a divider over you?" (Vs. 14). In matters of this nature, Christ would not assume either a legislative power to alter the settled rule of inheritances or a judicial power to determine controversies concerning them. He could have exercised both and decided this case in a moment, but He was not a judge. Perhaps this is a reference to the indignity done to Moses by his brethren in Egypt, and He would not become entangled with such things. Also, such matters were not a part of His commission; and the example of a perfect disengagement from worldly things was of more value to the ministers of His Church than that of a charity applying itself to temporal matters. He who preaches the gospel should never become a party to man. If he does, he loses the confidence of and the opportunity of helping the party against whom he decides. Except in cases where a lawsuit may be prevented and the matter be settled to the satisfaction of both parties, the minister should leave these things to the magistrates. He should not become a party to either side.

4. If this man had come to Christ to get His help concerning heavenly things, He would have given him His best help; but in this matter, He would not become involved. He was no usurper, and He took no power except that which was given to Him. Whatever He did, He could tell by what authority He did it,

and who gave it to Him.—*Advance Quarterly* (F.W.B.).

III. ADDITIONAL TRUTHS

1. To back up the principle Jesus has set forth, He related a parable about a certain rich man whose whole concern in life was to increase his possessions, but who is surprised by death while so doing. This certain rich man has been described by many as a wicked evil individual, but the Bible doesn't imply this. He isn't charged with immorality or many of the evil things associated with a wicked life. The thing with which he is charged is that he was more concerned about material and worldly goods than he was about God. He had prepared for this life, but not for the life to come. Doesn't he remind us of the people of this age? There are three things that should be noted about this man: his circumstance, character and culmination.

2. The circumstance of the man: "And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully" (Vs. 16). His circumstance can be very simply stated; he was rich. Now the Bible has much to say about riches and worldly goods. The words of Jesus, "And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God" (Matthew 19:24), will help us to realize that it is hard for a rich man to enter the Kingdom. The rich young ruler is a good example of this very truth (Matthew 19:16-30; Luke 18:18-30). The Scriptures also teach that it is impossible to serve riches and God at the same time. "No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Luke 16:13). Where we place our treasure reveals where our interest is, "For where your treasure is, there will your heart be also" (Matthew 6:21). The Scriptures further teach that a man does not have to actually possess money or riches for it to affect his life, "For the love of money is the root of all evil: . . ." (1 Timothy 6:10).

A man may be rich and God-fearing or Godless, and the same may be true of a poor man. The man in this parable was a successful farmer; he was in an honorable business in which he was thrifty, diligent and prosperous. There are many difficulties though concerning riches. It is difficult to be very prosperous and rich without loving riches. Material things have a subtle fascination and quite easily begets the love of money. How

(continued on page sixteen)

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

My word is a lamp unto my feet, and a light
unto my path (PSALM 119:105).

SPLINTERS AND SPLINTERERS

"We are troubled on every side, yet not distressed; we are perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed; Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body" (2 Corinthians 4:8-10).

There are no splinters until the splinters begin their work of dividing. As long as the log remains a log there are no splinters, but just start splitting it and splinters begin to appear and are finally thrown aside as of no use.

The log splitters are busy again in the ranks of the Free Will Baptists of North Carolina, but the true Original Free Will Baptists can take heart from the assurances found in the text at the beginning of this article. If we are true to the heritage given us by the wisdom of God handed on to us by His great consecrated servants of other generations, we can truly claim every assurance given, not only in the text, but in all the Bible.

Why the splinters? Why the divisions? Why the log splitting? There must be, there are answers. Most of the answers stem from the one great answer: Individual and groups are not willing to be governed by the majority, so they rebel. If we can't have our way we'll start out and start something new. But finally they are not satisfied with something new—they want to make the new old. It seems to me that Jude had a good description of what is going on among us, and he also gave the direction to true followers of God: "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost. Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life" (Jude 21).

As I read the splendid historical article

on The Original General Conference, by George Stevenson, of Fort Jackson, South Carolina, in February 21 issue of The Free Will Baptist, I could not keep my mind from going back to the fifth chapter of The Acts of the Apostles, where Gamaliel, a doctor of the law,—the same Gamaliel that Paul later was privileged to relate that he was brought up at the feet of Gamaliel in Acts 22:3—cautioned the rulers as to their treatment of the servants of God, pointing out some of splinter groups of the past and what became of them. We read, "For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered and brought to nought. After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed" (Acts 5:36, 37).

The Original Free Will Baptists of North Carolina have had a long and glorious history, of which many are envious and jealous, and I am persuaded that if we keep ourselves in the love of God that there is no group or combination of groups that can destroy us as a part of the great body of Christ.

According to the New Testament there have been splinter groups from the very beginning of the church, and I suppose that there always will be, but God cared for His own then just as He is now and will continue to do as long as we are faithful to Him and our calling.

Thought for the Week: "Empty wagons make the most noise!"

NOTES and QUOTES

(continued from page eleven)

judgments clearly: The judgment of our sins on the Cross, to which we look back instead of forward; the judgment seat of Christ, where we who believe in Him shall appear in glorified bodies; the judgment of the living nations at His glorious appearing; and the judgment of dead souls at the end of the millennium.

Many know these things, but there may be some newborn souls who may not be aware of them.

May the Spirit of truth guide us into all truth, and enable us to live as in the immediate presence of our Lord, and as those who shall yet stand before the judgment seat of Christ; for "every one of us shall give account of himself to God."—T.W.T.

Questions & Answers

(continued from page ten)

fore mine eyes, and chose that in which I delighted not" (Isaiah 66:4). (See Matthew 25:41.)

The terrible description these passages give to the place of eternal abode for those who refuse Christ should be sufficient to drive all who hear the gospel to speedy repentance, but alas not so. "Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive" (Matthew 13:13, 14). All we who are saved must be on our way at all times carrying out our commission as found in Acts 1:8 and Matthew 28:19, 20, so that all who will accept Christ may have an opportunity to spend eternity with Christ and with us.

Do You Own a Bible?

The question looks like a very simple one but there are several ways in which it may be understood and answered. Not everyone who has a Bible and reads it really possesses the Book.

Dr. John F. Cowan explains this thought in the following words: "A man bought a Bible, paid for it, and put it in his pocket. The paper, ink, and leather were his, but he didn't yet possess the Bible. He took it home and read part of it. The words and sentences were his, but he did not yet possess the messages in them. He committed the 23rd Psalm and John 3:16 to memory. The thought and style were his, but he shuddered in cold fear at a grave and shrank in alarm at a sharp flash of near-by lightning, as he thought of his unpreparedness for death. He did not yet possess his Bible.

"At last he read the 'whosoever' with the glad thought: 'Why, that must mean me.' He appropriated the promise and lost his fear, and suddenly the Bible he had bought and carried and read and memorized became his. From that day, as he tried it and proved it, promise by promise, he made it his Bible, more and more."—*The Girls' Friend*.

But unto the wicked God saith, What hath thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?—Psalm 50:16.

St. Claire Bible Class

(continued from page fourteen)

much must one possess before he is wealthy, or how much is rich? To many people, those who are rich are the people who possess more than they do. Most of the people of the world would consider all Americans rich. To have food to eat, clothes to wear, a home to live in and many other things we enjoy in America, is conclusive proof to people, who do not have even the necessities of life, that we are rich. Most Americans are prosperous and because of this we should be careful not to let this cause us to be greedy. It is also difficult to be prosperous and rich and not be proud and self-important. Wealth usually puffs up the mind, while it fosters and feeds our pride. Further, it is difficult to be prosperous and rich and not trust in riches. When men trust in riches, they do not trust in God, "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy" (1 Timothy 6:17).

3. The character of this: "And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry" (Vv. 17-19). His character can be very simply stated, for he was a fool. The Lord Himself reveals it, therefore, it must be correct. The Greek word for fool means, without mind, or sense, or understanding. He was not a loafer, an idler, or a dreamer, nor a silly trifler in the worldly sense; but he was a fool. Why was he a fool? There are noteworthy reasons given for this man being a fool. First, he was a fool because he did not recognize God in all his plans. All he recognized was his own great and important self. Read these verses again and note how many times he uses the personal pronoun. Six times he refers to himself in determining to have his way by the use of the pronoun I, and five times refers to himself as possessor by the use of the pronoun my. Second, he was a fool because he presumptuously cal-

culated on years to come. He was making plans for the future when he would have sufficient wherewith to rest from his labors. Third, he was a fool because he did not know what would become of his wealth after he was gone. His possessions would probably continue to cause difficulties even to his heirs. Fourth, he was a fool because he had laid up no treasures in heaven and was not rich toward God. He was preparing to live but was not making any preparation to die. Indeed he had prepared to meet life with all its demands, but not death and judgment.

4. The culmination of this man: "But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou has provided? So is he that layeth up treasure for himself, and is not rich toward God" (Vv. 20, 21). Note the following three thoughts: First, the end came unexpectedly and sudden. As he was just coming to the place where he thought he could really live, he met death. Second, he came to his end unprepared. He had prepared to live, but not to die. When he went out to meet God, he went unprepared. Third, his end was woefully momentous. "And as it is appointed unto me once to die, but after this the judgment" (Hebrews 9:27). After death comes the judgment and eternity.—*Teen-Age Teacher* (F.W.B.).

Boys' and Girls' Stories

(continued from page twelve)

copies. Miss Berry adds that she just found this note in the wastepaper basket. It must have blown off the top of the tests sometime after you were in the history room. I'm sorry about this mix-up, and you may all three go to your classes now."

In the hall the three paused. "I'm sorry," Ray said, "but I did see you come out of there, and then when Miss Berry said something about the tests being missing, it seemed logical to jump to the wrong conclusion, I guess. But what were you doing in there so late after school?"

Norm looked from Ray to Gaye. "I was praying."

"Praying?" Ray repeated. Then he

grinned. "What did you want—a calf of your own?"

Norm shook his head. "I was praying for Gaye—and you. I was praying for the chance to witness to you, and for Gaye . . ."

But Gaye's sobs stopped him. "I know—you were praying for me to go right again with the Lord. Oh, Norm, I have been neglecting Him! I wanted to get back again, but once you started away, it gets harder and harder to come back. Will you help me?"

"You know I will—and so will the Lord. Remember the prodigal son?"

Gaye nodded. "I haven't been a happy lately as I used to, either."

Ray was staring at the twins. "And I thought I was getting some of those silly ideas out of your head and was making a real person out of you, Gaye. It's time for you to decide just what you want."

Norm waited quietly for his sister's answer. She liked Ray—and two days ago he would have been afraid about her decision, but not now.

"I've been wrong, Ray, in going with you and not witnessing to you," Gaye said. "I like you, but I love Christ who died for me." She turned and walked away.

Ray looked after her in shocked surprise. No one had ever chosen anything above him before. "Well, I never thought . . ." He strode off angrily in the other direction.

Norm watched until Ray had turned out of sight around a corner. Gaye was all right again, but Ray was as far away as ever. "Or is he?" Norm suddenly wondered aloud. "He's got something solid to think about now. With both Gaye and me praying for him, and the others, maybe, with the Lord's help in a week, or a month, or even a year . . ." He smiled, starting to play his next move to win Ray and the rest of the school.—*My Delight*.

Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers.—Acts 20:28.

They watch for your souls, as they that must give account.—Hebrews 13:17.

SS —

the Free Will Baptist

Ayden, North Carolina, Wednesday, March 14, 1962

LUOMA PHOTOS



EDITORIAL

LOOKING IN

What does the Free Will Baptist denomination offer the person who stands outside the church looking in? Free Will Baptist history is old, and its pages are filled with many tragedies. Other denominations have grown in numbers so that Free Will Baptists have been made to look small indeed. Perhaps there have been many who would be Free Will Baptists today if we could have offered them what they needed. It is likely, however, that our many problems have driven them away. As the outsider looks at our church today, what does he see?

To begin with, he must see division and discord. A denomination of people should be commonly bound together; there should be a willingness on the part of all concerned to work out existing problems. There should also be a spirit of love and understanding of each other, so that we are willing to come to an understanding one with another. Instead of seeing this type of Christian brotherhood, the outsider sees those who are unwilling to seek a solution.

Next, he hears undue criticisms of denominational leaders and institutions. Should he visit during some of our preaching services, he would hear it from the pulpit. We have often wondered what a visitor thinks and feels when he hears such criticisms coming from the pulpit on Sunday morning.

Then too, he cannot observe Free Will Baptists today without seeing a people who have gone to the courts of the land to settle a church controversy. He would observe that for the first time in our history a conference has been sued for \$400,000. He would wonder why Christian people would spend thousands of dollars on legal fees in a court battle, when those thousands could do so much more in the field of missions, or education. In the midst of present-day evils, when we should be fighting our common foe, Satan, he would see us fighting among ourselves—simply because there are those who are too stubborn to recognize a common purpose.

As he looks at many of our local churches, he also sees discord and division. He fails to see a spirit of love. Instead, he observes that some church members shun other church members, refusing to speak. In some cases, he would see a man in the pulpit who considered himself boss of the church, instead of a leader—a shepherd of the sheep.

There are many more things he would see, and if he fails to find out why, he, as many have done in the past, will turn from us to another. May our present problems soon be solved so we can once again devote our time and service to more noble service.

CONCERNING SHELTERS

Shelters or no shelters is a subject being discussed thoroughly in secular magazines, and of much interest to every home. Companies selling shelters have sprung up all over the nation. It is our opinion that shelters from atomic warfare should be built for communities, just as fire protection is a community concern. There

should be a national policy on the problem. As to private shelters, each household must decide whether shelters make any sense technically. Will the one built this year be protection against the atomic blast of next year?

As to what you with a private shelter are going to do when your neighbors who do not have them demand admittance, we are repelled by the suggestion of some that it might be right to turn away even your friends with guns. The statement of Bishop John Wesley Lord on the question is a more worthy one: "There is something heart-rending and incongruous in the sight of a Christian on all fours crawling into fallout shelter, closing the door, and then taking up arms to keep his neighbors out. The Christians who out thought, outlived and out died their pagan contemporaries in the first and second centuries were not those who took refuge in the catacombs of Rome, but were those who faced wild beasts in the public arena and dared the authority of kings and emperors. We must choose between the catacombs and the arena."—Editor, "The Free Methodist."

D. V. B. S. MATERIALS

For the sixth consecutive year, the Free Will Baptist Press is offering daily vacation Bible school materials to our people. The series for 1962 is entitled "Heroes of Faith." It is concerned with those saints of God listed in Hebrews 11, as well as other heroes of faith.

These materials are written by Free Will Baptists and are available for five departments, from nursery through intermediates. The Introductory Kit will be available on or around April 1. Further information will be released at a later date.

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March 14, 1962

THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

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The Creed of the Criminal

by the Rev. Charles Sapp

the first in a series of five messages

Text: Luke 23:39-43

THESE messages will be an effort to bring a series of studies concerning the men who surrounded Jesus during the last days of His life—the days of His passion. My purpose will be seen if we keep in mind that these men are to be seen as they come within the view of the Christ. While we discuss them, we will continually remind ourselves—they were what they were because of their response to Jesus, whom they worshiped as both Lord and Christ. Jesus was crucified between two thieves—one on the right hand and the other on the left. This is our first introduction to the personalities we will study together. Who they were—their names, families, ages, looks—all of this is left unknown to us. But we nevertheless have a picture of them that is revealing. Revealing perhaps more than the individual personalities of the men who happened to be crucified at the same time and place with Jesus. They jump out of the pages of the book with such startling reality—we have seen them before; in fact, they bear a remarkable resemblance to everyone of us. The first thing we learn about them is told to us through Matthew. “The thieves also, which were crucified with him, cast the same in his teeth.” They shared the same motivations that pushed the crowd beneath the crosses. They had been nonconformists up until now, when the long arm of Rome reached to apprehend them for crimes against the state, they readily joined the crowd condemning Jesus. “He trusted in God.” They said, “Well, let God save him now.” Perhaps it would be kind to say that the crowd had much the same personality as the thieves, but this

would be a corporate insult which none of us are ready to accept without resentment. Admit we must, however, that when the ultimate issues of life are at stake there is very little difference in the thieves we incarcerate and the more respectable citizen. When it comes to our relationship to God we react very much alike.

Good, bad, or indifferent, wealthy or ragged, hungry or fed, when we observe real faith in God, our first action is often that of the critic. “He trusted in God.” A lot of good it did. Look at him now.” We question the value of a man’s reaching up to God because the only God we want is one that can be manipulated into serving us. The only proof we accept concerning deity is a pragmatic proof—if God serves our own ends, well and good; if not, we are just as well off without Him. “Away with Him, crucify Him. And the thieves which were crucified with him cast the same in his teeth.”

You see they were closer to Jesus in His dying hour than the crowd below. They could almost touch Him. When they shouted, their spittle sprinkled his face with bile. Yet, they were closer than geometric proximity. They were to share with Him the unknown passage which all dread. It was yawning wide to receive the three of them. I tell you that relationship was closer in some respects than the apostles ever shared with Jesus. Peter followed afar off; he did not flee in fear; other John remained through the dying hours, and he at the foot of the Cross. Such proximity to the Master brings out the good, or the possibility of good in a man, if there

is any to be found, or it brings out the evil in all God-rejecting men.

Remember, I said Jesus was crucified between them—one was at the right, and the other at the left. Jesus was just as close to one as the other, but each made a different response and participated in a much different manner in this tragic scene. While it is quite true that each of them joined with the crowd against the Christ up to a point. From that point on, their response was radically different.

Death was coming closer with every breath, and the nearer it came, the more sure its grip was tightened, its demand could be ignored no longer. But their reaction to its demand was radically different. One of them saw that the chips were down, and the struggle would soon be consummated. Death would again be the victor; so why struggle any longer. The other one continued his attempt to side-track the demand—to find some escape if possible. He had been an opportunist all his life; taking his chances, cutting corners, lying, cheating, stealing, turning every situation to his own advantage. When it was convenient he was pious, when it was not, he was ruthless. Is it any surprise to you, that he turns to Jesus, saying, “If Thou be the Christ, save Thyself, and us?” Deep down he knew himself unworthy of any consideration. There was no faith in his request. His appeal is characterized by the kind of life he had lived—that of selfish gratification. This was the only way he knew to approach Jesus. “Save Thyself, and us,” how often we seem to think there is some gain to God in our salvation. The rebellion of the human heart always takes the attitude that God has a stake in humanity, and our coming to Him permits Him to file a quick claim deed to his own inheritance. While this may be partially true, God will never come to us on this basis. Our coming to Him must be a response of love that accepts Him no matter what the consequences. He will not come to us on any other basis. To do so, would constitute a forfeiture of His rulership. It forces Him to ignore a broken relationship caused by sin. He must admit that sin is of no consequence, or cost to Him.

You see, to forgive is costly. It cost God His Son. But this thief could not see it. There was no salvation in his death. In death he saw only defeat—utter dismal defeat. How much like him is our own response. We refuse to see the thing from God’s point of view: (Continued on Page Sixteen)

MINISTERS' STANDING IN THE CENTRAL CONFERENCE

In keeping with the request of the Executive Committee of the North Carolina State Convention of Original Free Will Baptists, the Central Conference Executive Committee and Ordaining Council give the following facts concerning the standing of ministers in the Central Conference:

The following named ministers have been excommunicated in keeping with a resolution passed by the Central Conference in its 213th Annual Session, and are no longer recognized ordained Free Will Baptist ministers of the Central Conference—Rashie Kennedy, LaRue Davis, Adam Scott, Jack Paramore, Robert Edwards, Carroll Alexander, Guy Owens, and Billy Jackson.

The following named ministers were declared out of fellowship with the Central Conference while in session—Raymond Gaskins and J. E. Wooten. Since they have not followed the prescribed course, laid down by the conference to be readmitted to fellowship in the conference, they have been requested to turn in their credentials.

The following named ministers, who are not members of the Central Conference but who have been pastoring in the conference, have been silenced within the bounds of the Central Conference—Thurman Hall and Galen Dunbar.

The following named minister declined membership in the Central Conference after having been ordained by the ordaining council; therefore, his credentials have been requested and he is not recognized as an ordained Free Will Baptist minister of the Central Conference—A. C. Morgan.

The following named licensed ministers have been dropped from the Central Conference list—Nathan E. Eason, Bobby Abrams, and Donald Abrams.

If there should be ministers of the Central Conference pastoring in other conferences who have been silenced, the following section from the credentials committee report should be noted:

"9. We recommend any person or church not permitted a seat in another conference (or under probation) not be granted a seat in this conference until the case is thoroughly investigated and reported to this conference in session for clarity."—*Minutes of the 213 Annual Session of the Central Conference.*

A STATEMENT ON BEHALF OF THE CENTRAL CONFERENCE OF ORIGINAL FREE WILL BAPTISTS OF NORTH CAROLINA

The following is found on the front page of a mimeographed booklet:

MINUTES

1962 Session of the Revived

GENERAL CONFERENCE OF ORIGINAL FREE WILL BAPTISTS OF NORTH CAROLINA

November 20, 1961

Prospect Original Free Will Baptist Church
Harnett County

The above mentioned booklet has been spread and distributed throughout eastern North Carolina and in other areas. On Page 3, of the above mentioned booklet, is written the following:

PROCEEDINGS

Ministers, delegates and visitors gathered at Prospect Free Will Baptist Church in Harnett County on November 20, 1961, for the purpose of organizing an Original Free Will Baptist Conference committed to our historic prac-

tice of congregational church government. The host pastor, Rev. Carey Watkins, called the meeting to order at 10:00 a. m. and acted as temporary chairman. Rev. Bobby Jackson led the congregation in singing "Faith of Our Fathers" and Rev. Rashie Kennedy led in prayer.

Brother Watkins welcomed the group to Prospect Church and stated the purposes of the meeting. Rev. Eugene Waddell brought the message on the subject, "Who Are the Original Free Will Baptists?" We sang "Amazing Grace."

The ministers and delegates from the Central Conference were called into a short session . . .

On Pages 5, 6, 7 of the above mentioned booklet is written the following:

MINUTES OF THE TRUE ORIGINAL FREE WILL BAPTISTS OF THE CENTRAL CONFERENCE

Rev. Jack Paramore was elected temporary moderator and Brother Galen Dunbar was elected temporary clerk. The following ministers were enrolled: Robert Edwards, Adam Scott, Nathan Eason, A. C. Morgan, Rashie Kennedy, LaRue Davis, Carroll Alexander, Guy Owens, Jack Paramore and Galen Dunbar.

The following delegates were enrolled:

Mt. Calvary—Tom Miller, Willie Wood, Wilton Taylor

Hope Church—Mrs. E. W. Moore, Mrs. C. H. Flowers, N. J. Harris

Maranatha—Mrs. LaRue Davis, Mrs. Earle Garriss

Gritton Church—Tom Hardison, Alvis Harris

The following resolution was presented and unanimously adopted: Whereas, the Central Conference of Original Free Will Baptist in session November 8, 9, 1961, in Greenville, North Carolina, by unprecedented of refusing to seat certain ministers for reasons not specified in the constitution of the Central Conference has departed from democratic practices, customs, and usages of Original Free Will Baptists; and,

Where as, the Central Conference of Original Free Will Baptists in the same session endorsed the action of the Western Conference of Original Free Will Baptists in its unprecedented interference in the internal affairs of a local church whereby it became the plaintiff in court proceedings to seize control of the property and award it to a small minority; and

Whereas, the said conference adopted a resolution supporting the action and affirming the position of a group of men who signed an affidavit stating their belief in a connectional form of church government; and

Whereas, the chief clause in the *Statement of Faith and Discipline for Original Free Will Baptists of North Carolina* supporting this practice was taken from the Holiness corrupted Cape Fear Discipline of 1889 which was repudiated by the Original Cape Fear Free Will Baptist Conference. This clause is: "That the annual conference or association being the highest tribunal, shall have final disciplinary authority over the local church," and

Whereas, the Central Conference of Original Free Will Baptist in session November 9, 1961, passed resolutions which in effect laid the groundwork for said conference to become a part of a new denomination; therefore,

Be it resolved that we, the delegates who are representing churches and ministers who are adherents to the historic doctrines, customs, practices, and usages of Original Free Will Baptists assembled this 20th day of November, 1961, do hereby declare ourselves to be the true Original Free Will Baptists of the Central Conference of Original Free Will Baptists.

Be it further resolved that we repudiate the following statement found on Page 53 in the *Statement of Faith*

and Discipline for Original Free Will Baptists of North Carolina which is: "The annual conference or association being the highest tribunal, shall have final disciplinary authority over the local church."

Be it resolved that we unite with the churches and ministers who are true Original Free Will Baptists from the bounds of the Eastern, Western, Albemarle and Cape Fear Conferences.

Be it resolved that we declare our determination to maintain our affiliation with our denomination, the National Association of Original Free Will Baptists.

Be it further resolved that we declare all those churches and ministers in company with us adhering to doctrines, customs, practices and usages of the true Original Free Will Baptists to be in good standing.

On motion the session of the true Original Free Will Baptists of the Central Conference adjourned.

The ministers and delegates from the Cape Fear Conference were called into a short session

This is to declare and give notice to all involved and concerned that the above mentioned and so called meeting of the Central Conference was an illegal meeting and thereby declared void for the following reasons: (1) It was held outside the bounds of the Central Conference; (2) it was held on a date not in keeping with the constitution, which requires the Central Conference meetings to be held on Wednesday and Thursday before the second Sunday in November of each year; (3) the Central Conference had already met in its official two hundred thirteenth annual session on November 8, 9, 1961, in Greenville, North Carolina; (4) the so-called meeting of the Central Conference was held without the knowledge of the elected officers, boards, and committees and without due notice to the remaining churches of the Central Conference; (5) some of the minis-

ters listed were not even members of the Central Conference and never have been, and some others were not in good standing in the Central Conference at the time of the so-called meeting.

This is to further declare and give notice to all involved that the Central Conference of Original Free Will Baptists of North Carolina has not repudiated any part of the *Statement of Faith and Discipline for Original Free Will Baptists of North Carolina*. The true facts being that the Central Conference adopted said statement, 1955 revision, by an unanimous vote of the Conference while in session at Aspen Grove Church, Wilson County, North Carolina, November 9, 1955, and that the Central Conference did reaffirm its faith in, and adherence to, the said *Statement of Faith and Discipline*, 1955 revision, while in session at the Greenville Free Will Baptist Church, Greenville, North Carolina, on November 8, 9, 1961; that this vote was also an overwhelming majority in the affirmative (100-3), of all members present and voting.

This is to further declare and give notice to all involved and concerned that in view of the above-mentioned facts and the official actions taken by the Central Conference during its two hundred thirteenth annual session, the so-called meeting of the Central Conference as listed in the above mentioned mimeographed booklet is declared to be an absolute nullity.

This declaration is made in order to avoid the confusion, turmoil, and unrest that might result from the spreading and distributing of the above-mentioned mimeographed booklet. Done by the Executive Committee and Ordaining Council of the Central Conference of Original Free Will Baptists of North Carolina on February 19, 1962.

SPECIAL SESSION ANNOUNCED

by Michael Pelt

The Executive Committee of the North Carolina Free Will Baptist State Convention has called a special session to be held at the First Free Will Baptist Church in Wilson, North Carolina, March 29, 1962. This action was taken because of the failure of the General Board of the National Association to issue a statement concerning the standing of this State Convention in the National Association in view of our refusal to repudiate the form of church government practiced by Original Free Will Baptists of North Carolina.

The action of the executive committee which resulted in calling a special session occurred at a meeting on February 19, 1962, at which time the general officers, standing boards, and committees of this convention met to discuss the problems which have developed out of the request of the National Association at this convention repudiate any and all forms of connectional church government and reaffirm its position on congregational church government as set forth in the National Treatise. The

general board was invited to meet with this group on February 14, for the purpose of offering counsel in the course of these deliberations. Two members of the general board attended this meeting, but not in an official capacity. The moderator of the National Association had simply refused to call a meeting of the general board at that time and place. Neither the moderator nor the clerk even replied to the invitation to meet on February 14.

The special session to be held on March 29 in Wilson, marks the third time, in its history, the State Convention has called a special meeting to consider matters of great importance to the denomination. The last such meeting was held in 1958 at Mount Olive College.

Every church affiliated with the State Convention should plan to be represented at this session. Each church is authorized by the Constitution of the State Convention to send one delegate for each 200 members or fraction thereof. Each conference and each union meeting may represent with one delegate for each 1,000 members. It is expected that representation at this session will be one of the largest in the history of the convention. This session will be-

gin at 10:00 a. m. and will adjourn as soon as the business of the day is finished.

Each person attending will be responsible for his lunch. Ample eating facilities are located within a short distance of the church where the meeting will be held.

Date of Special Session Changed

The special session of the North Carolina State Convention of Original Free Will Baptists which was previously scheduled to meet at Wilson Free Will Baptist Church on March 20, has been postponed to meet on March 29. Please note that the place of meeting is the same, only the date has been changed. It will begin promptly at 10:00 a. m.

The executive committee urges every church to be represented by delegate, one delegate for each 200 members or fraction thereof. It is not necessary to send a letter from the church to this special session, but by all means elect your delegates and make certain that your church is represented.

News + Notes of Denominational Interest

Mt. Olive College Choir At Kinston Church

The Mount Olive College Choir will present a program at the First Free Will Baptist Church in Kinston, North Carolina, Sunday, March 18, at 3:00 p. m. The entire musical program will be broadcast on WFTC radio station, 860 on the dial, as a tribute to Mount Olive College. The broadcast is made possible by Howard-Carter Funeral Home of Kinston.

Dan Jenkins to Conduct Friendship Revival

The Rev. Dan Jenkins of Snead's Ferry, North Carolina, will be evangelist for revival services at Friendship Free Will Baptist Church, Greene County, North Carolina, March 11-17. Services will begin each evening at 7:45.

The pastor, the Rev. R. L. Norville, and the church cordially invite the public to attend these services and be much in prayer for their success.

N. C. Children's Home Report For February, 1962

The Free Will Baptist Children's Home, Middlesex, North Carolina, reports the following receipts for February, 1962. Receipts have been mailed to each individual, auxiliary, or organization contributing, but totals are shown here only from each conference for the period covered. The books and files are open at the home for inspection or checking for any particular receipt.

GENERAL FUND

Albemarle Conference	\$ 30.20
Blue Ridge Association	7.23
Cape Fear Conference	113.96
Central Conference	417.73
Eastern Conference	378.32
French Broad Association	4.61
Pee Dee Association	10.22
Western Conference	373.89
Miscellaneous	1,055.48

CLOTHING FUND

Central Conference	50.00
Western Conference	120.00
The Duke Endowment	11,702.82

Central Conference Building Fund	47.75
McLeod Educational Loan Fund	55.00
Total	\$14,367.21

Declamation Contest to Be Held at Ormondsville Church

Mrs. Effie W. Skinner, district youth chairman, announces that the declamation contest of the Central Conference District of North Carolina, will be held at the Ormondsville Free Will Baptist Church, Route 1, Ayden, North Carolina, Saturday, March 17, at 2:00 p. m.

You are requested to bring all funds for the Alaskan missions to this meeting.

An Open Letter

To Prospect Free Will Baptist Church
Harnett County, North Carolina

To First Free Will Baptist Church
Raleigh, North Carolina

To Garner Free Will Baptist Church
Garner, North Carolina

From the Executive Board of the Cape
Fear Conference of Original Free Will
Baptists

February 28, 1962

Dear Brethren,

On January 29, 1962, the executive board wrote to you requesting information regarding your membership in our conference. In these letters we asked if you wished to continue your membership in our conference and that we would be happy for you to do so. We made it clear, however, that if your churches had joined or intended to join the "revived General Conference of

Coming Events

March 20—North Carolina State Convention, First Free Will Baptist Church, Wilson, North Carolina

April 14—Bible School clinic, Mount Olive College, Mount Olive, North Carolina

April 15—Palm Sunday

April 22—Easter Sunday

North Carolina," that, of course, we could not recognize your membership in both conferences. We merely wanted to know what your plans were.

As of this date we have not heard from you. Therefore we have passed the following motion:

Inasmuch as the Executive Board of the Cape Fear Conference has requested the following churches, Raleigh, Garner, and Prospect, to correspond with us regarding their desire to remain in the Cape Fear Conference, and whether or not they are members of the "Revived General Conference of North Carolina," and inasmuch as the executive board has received no answer to this request of January 29, 1962, we hereby ask that these churches do give the executive board an official statement regarding their status in our conference within thirty (30) days following the date of this action. Furthermore we declare this an open letter to these churches and shall be published in *The Free Will Baptist* for general clarification.

C. F. Bowen, Chairman

Executive Board

Cape Fear Conference

IN OUR MAIL TODAY— —OUT OF P. O. BOX 507

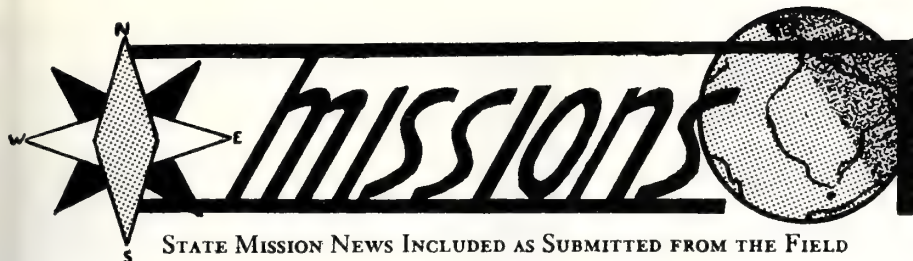
COMMENDS SUNDAY SCHOOL QUARTERLIES

"The officers and teachers of the Sunday School of Daniel's Chapel Free Will Baptist Church, Wilson, North Carolina, wishes to offer this letter of commendation for the lessons in the Free Will Baptist quarterlies thus far this quarter. The manner in which the Ten Commandments have been presented to us, along with the application of Jesus applied to us in this age of grace has been enjoyed by teachers and students alike. May God bless you in your fine work."—Mrs. Margaret Matthews

APPRECIATE STAND PAPER HAS TAKEN

"We, the Dorcas Sunday School Class of Stoney Creek Free Will Baptist Church near Goldsboro, North Carolina, want you to know that we appreciate the stand you have taken for the Original Free Will Baptists of this state. We also appreciate the editorials you write in *The Free Will Baptist* each week; they are worth the price of the paper. We had special prayer in our class Sunday, March 4, for Brother M. L. Johnson and all who are working so hard and faithful trying to get things straightened out in this time of crisis.

"Keep up the good work and may the Lord lead and guide you always. We will be praying for you."—Mrs. Iredell Kennedy, Route 2, Box 96, Goldsboro, North Carolina.



NATIONAL FOREIGN—

Rev. Reford Wilson, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

Report of Central American Survey

by Tom Willey Jr.

"By faith Abraham, when he was called to go out into a place which he should later receive for an inheritance, obeyed; and he went out, not knowing whither he went" (Hebrews 11:8).

Although we could never compare ourselves to Abraham as to the degree of faith, we do know about how he must have felt as he moved from day to day seeking the place that God had for him. As many of you will remember, we left the States on an overland route October 1957 in search of a new field in which to serve in Latin America, since it was impossible for us to return to Cuba. Today, after traveling over 10,600 miles, we feel that we have found the place where our Lord would have us serve. True, we must say with the great missionary of the early Church, "For a great door and effectual is opened unto us, and there are many adversaries."

Before we go into a description of Panama, and innumerate its needs as a mission field, we feel that we should give you a report on our survey that led us to this needy land.

Having left Laredo, Texas, on October 1957, we drove to Monterrey, Mexico, in our Volkswagen "combi" which we have named "El Peregrino" (The Pilgrim), and spent a blessed week end with our mother, Arthur Billows. How we thank our Lord for the work that is being done here through this dedicated servant. After all of our survey, we feel that there is no more needy field in Latin America than this, nor a harder field. After leaving Mexico (via an old train which reminded me so much of past days in Cuba—120 miles in 12 hours), we traveled through tropical rains to reach Guatemala. In Guatemala City we visited with missionary friends while we investigated the possibility of work in that country. Our consultation revealed that although there are areas that are yet unreached by the

gospel, there are missions and many national workers who, if they remain faithful to the Lord, can meet the needs of that country. We found here that El Salvador was another country in similar circumstances as Guatemala with a strong national church. It was pointed out to us that the three most needy countries in Central America were Honduras, Nicaragua and Panama, though everyone said that it was impossible to get into Panama.

With this information, plus the names and addresses of leading missionaries and national workers, we started out for San Jose, Costa Rica, where we would establish our headquarters during the survey. Thus, on October 19, we were reunited with my sister, Barbara (though her husband, John, had joined us earlier to help make the trip down). After enrolling in the language school for a refresher course in Spanish grammar, we began our survey on week ends.

On November 9, we set out for Choluteca, Honduras, where we met with a number of leaders of the evangelical work in that country. It was on this visit that these leaders proposed two areas where there was little or no work. We left Honduras with warm invitations to come and work in that country.

On December 8, one month later, we visited with the evangelical leaders of Nicaragua to investigate the need of that country. In Nicaragua we found a much more needy field than any we had encountered up to that time. Though missions and missionaries had been there for many years, we found that the national church was not very strong—mainly because the missions had failed to train the nationals in the past. So once again we left another country, having received warm invitations to "come and work with us."

In the meantime, we had investigated the work of the evangelicals in Costa Rica and found it to be much the same as in El Salvador and Guatemala; there were needy areas but there are strong missions that are attempting to reach these unreached areas.

There remained one last country that we had not visited and we had heard all sorts of contradictory reports on what was being done. Thus, early in December we got in touch with some missionaries who were making a trip down to Panama, and on December 26 set out on the trip through which the Lord was to lead us to this field of labor. As always, the Lord was working ahead of us. On Christmas Day, as we were having dinner with the Mochlmans, Fulchers, and Robinsons, a family from Illinois drove up to the house and asked if any of us were going to Panama. When I saw that brand new Greenbrier and the five children, I thought, "Some people are really daring." But without our knowing it, the Lord was preparing a place for us to live temporarily until we could find a more permanent place to rent.

Our trip began on a bleak rainy dawn as the four cars lined up to begin a trip that would take us four days to go five hundred fifty miles, during which time we would have to drive up and over an 11,000 foot mountain and ford twenty-six fast-moving rivers (some of which were three to four feet deep). We could take up the remainder of this article just describing the experiences of this trip. One thing is for sure—Bill Fulcher and Paul Robinson (who went along to help out) will probably never forget, nor shall we.

In Panama we met my father who came down to be with us on our final trips of the survey. As we visited with the various mission groups, we became conscious of the great need. As one put it, "Panama has been forgotten as far as missions are concerned." At the same time we were informed of the problems that missionaries were having getting permission to stay in the country. Yet, in those very days special permits were obtained by a number of missionaries; therefore, hopes were high that soon missionaries would be able to come in freely.

So it was that as we left Panama and headed back to Costa Rica, we left with the plea ringing in our ears, "Come down and help us, the field is so great that we cannot meet the need." After arriving once more in San Jose, we began preparation for the final trip of our survey back up through Nicaragua and Honduras to make a complete investigation of the fields that had been offered to us by the various missions working in those countries. This time we were accompanied by Dad, who helped us with his past experience in those countries. After driving over 1,800 miles through these two

(Continued on Page Nine)

Woman's Auxiliary

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

Attention North Carolina Woman's Auxiliaries

The North Carolina Woman's Auxiliary Convention will meet May 10, 1962, with the First Free Will Baptist Church of Wilson, North Carolina.

Please bring to the attention of your auxiliaries the following resolution passed last year: "Be it resolved, that all local auxiliaries send a contribution of \$5.00 to annual meeting in order for their delegates to be seated at the convention."

This does not prohibit your sending more but it means at least \$5.00 from each auxiliary is expected so that you may be properly seated. Give generously because it is needed and will certainly be put to good use.

The program for the convention will be given at a later date.

Mrs. C. F. Bowen

First Church of Kinston Is Host to Eastern Auxiliary Convention

The Woman's Auxiliary Convention of the Eastern Conferences of North Carolina Free Will Baptists will meet with the First Free Will Baptist Church of Kinston, March 22, 1962. The musical director for the convention will be Mrs. Mamie Lee Rouse, and the organist will be Mrs. F. M. Register Jr. The program is as follows:

Meditation:

"Utterly abandoned to the will of God;
Seeking for no other path than the
Master trod;

All my plans and purpose lost in His
sweet will,

Having nothing, yet in Him all things
possessing still."

Theme Verse: "And the hand of the
LORD was there upon me; and he said
unto me, Arise, go forth unto the plain,

and I will there talk with thee" (Ezekiel 3:22).

Theme: "Arise, Go Forth!"

Morning Session

- 9:30—Registration
- 10:00—"Onward Christian Soldiers"
—Devotions, Mrs. Gene Outland
- 10:15—Welcome, Mrs. Charles Lancaster
—Response, Mrs. Roy Hill
- 10:25—Recognition of Ministers, Officers and Delegates
- 10:35—President's Message
- 10:45—Arise Go Forth in the Children's Home Work
- 11:00—"We're Marching to Zion"
- 11:10—Forum: Arise, Go Forth in Enrollment, Youth, Program-Prayer, Study Course, Children's Home, Benevolence, and Field Work
- 11:40—Y. P. A. and G. T. A. Declamation Winners
—Appointment of Committees
- 12:00—Lunch

Afternoon Session

- 1:00—"Win Them One by One"
—Scripture, Mrs. Hazel Mason
—Prayer
—Special Music
- 1:15—Arise, Go Forth in Our Denominational Enterprises: Missions, Bible College, Mount Olive College, Cragmont, and Free Will Baptist Press
- 2:00—Secretary's Report
—Treasurer's Report
—General Business
—Appointment of Delegates to Other Conventions
—Adjournment: "God Be with You Till We Meet Again"

Auxiliary Convention Of Central Conference

The Woman's Auxiliary Convention of the Central Conference of North Carolina will convene at the First Free Will Baptist Church in Greenville, North Carolina, March 28, 1962.

The theme for the convention will be "Watch and Pray Always."

The Scripture will be taken from Luke 21:36, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." The program is as follows:

Morning Session

- 9:30—Registration
—Hymn, "Jesus Saves"
- 10:00—Devotions, Mrs. R. B. Crawford
—Welcome, Mrs. Bob Peele
—Response, Mrs. Robert Bynum
—President's Remarks
—Recognition Time
—Declamation Contest, Youth Chairman
—Hymn
—Children's Home Report, Rev. J. W. Everton
—Special Music, Mrs. P. L. Barrow
- 11:30—Sermon, Rev. Ralph Lightsey
—Appointment of Committees
—Announcements
- 12:00—Lunch

Afternoon Session

- 1:15—Hymn
—Prayer
—Presentation of Life Membership Award, Mrs. Albert Proctor
—Cragmont News, Mrs. Carl Dudley
—Mount Olive College Report, Dr. Roy O'Donnell
—Business Session
—Pianist, Mrs. Carl Barrow
—Music Director, Mrs. L. E. Ballard

Youth Fellowship Day

The North Carolina Youth Fellowship Day, for Y. P. A. and G. T. A. will be held March 31, 10:00 a. m. at Smithfield Free Will Baptist Church. At this meeting the state declamation contest will be held and the winners announced. The winners of the essay contest—"The Worth of a Family Altar"—will also be announced.

All contributions by local Y. P. A.'s and G. T. A.'s toward the state project—Alaskan Missionaries' Children Fund—should be in on this day.

A program of missionary emphasis, including a playlet and special music will challenge the hearts of all present.

Those who attend are encouraged to bring a sack lunch. The local church will provide drinks.

Mrs. R. B. Crawford, State Youth

chairman, encourages all district and local auxiliaries to make this a red-letter day in youth work.

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Ayden, N. C.—Thus far this year the Woman's Auxiliary of Elm Grove Free Will Baptist Church have met twice at regular meeting and once for a study course.

The first meeting took place in the home of Mrs. Virginia Dennis on January 25, with the president, Mrs. Eva Worthington, presiding. A most inspiring program was given by Mrs. J. M. Move on the topic, "Pre-Vision means Pro-Vision."

During the business session it was decided to send \$25 to Cragmont. After singing, "Give of Your Best to the Master," the meeting was adjourned with prayer by Mrs. Elizabeth Ball. Refreshments were then served by the hostess.

The February meeting was in the home of Mrs. Carolyn Craft, with the president, Mrs. Eva Worthington, presiding. After singing "Footsteps of Jesus," the group prayed together the Lord's Prayer. Mrs. J. T. Beddard Jr. gave an interesting program entitled, "Youth, Are They Important?" After the program the various chairmen gave their reports.

During the business session, it was decided to give a book to Mount Olive College in honor of Mrs. Alice Garrison who has worked so faithfully. This was the second book given to the library; the first was given in honor of Mrs. Rosa Murphy. It was also decided to add to the building fund of Mount Olive College \$100.00.

After singing "Every Day with Jesus," Mrs. Carolyn Craft dismissed the meeting. Refreshments were then served by the hostess.

During February Mrs. Esther Mac Gibson spoke at a special study course for the auxiliary. Mrs. Gibson gave a most inspiring and enjoyable talk entitled, "Call to Be Servants." There were approximately 18 members present for the study course.

—
Deep Run, N. C.—The Woman's Auxiliary of Gray Branch Free Will Baptist Church held its monthly meeting at the church Thursday, February 15, with the president, Mrs. Laura Boyette, calling the group to order. The group sang "Jesus Calls Us." Mrs. Boyette gave a very interesting talk on love, after which she led the group in prayer.

Mrs. J. E. Smith, the program chair-

man, began by reading the Scripture. The program was based on youth. A panel discussion was held. Those taking part on the panel were Mrs. Milton Cauley, Mrs. Durwood Merritt, Mrs. Linwood Boyette and Mrs. Lester Gray.

Minutes of the last meeting were read and approved and the roll called by the secretary, Mrs. Franklin Tyndall. Sixteen members and two visitors were present. The treasurer's report was given by Mrs. Ben Hines. All officers of the auxiliary reported. Mrs. J. E. Smith dismissed the group with prayer. Mrs. Clarence Humphrey served at the social hour.

—
Maury, N. C.—The Woman's Auxiliary of the Maury Free Will Baptist Church held its regular meeting Friday night, February 17, at the home of Mrs. Arthur Moore, with all members present. The president, Mrs. H. L. Spivey, called the meeting to order with the group singing, "Send the Light." Prayer was offered by Mrs. Alton Wade. A very interesting program was presented by Mrs. Faye Cox, Mrs. Arthur Moore and Mrs. H. L. Spivey. Mrs. Robert E. Moore report an acknowledgment from Superintendent Everton of the Children's Home for the cakes sent by the auxiliary. The treasurer reported a balance of \$71.00 in the treasury.

Plans were considered for the auxiliary having different persons to serve in observing Pre-Easter Week of Prayer in the church, as it would be more convenient for all. All present agreed to participate in these meetings. The treasurer was asked to order 75 *Danny Duzits* to be sold for the benefit of the church building fund.

Two new members joined the auxiliary at this meeting. Mrs. Robert E. Moore invited the auxiliary to meet at her home for the March meeting.

Having no further business, the meeting adjourned. The hostess served refreshments and an hour of fellowship was enjoyed by all present.

MISSIONS

(continued from page seven)

countries and visiting as many of these fields as were accessible by car, we returned with the feeling that although there are areas where there are no gospel witnesses, they could easily be reached in the next few years by the national workers and missionaries that are now there. For instance, the areas in Honduras could easily be reached by three

national workers. In Nicaragua the great need is for trained national workers but we found that most of the missions there were either in the midst of a training program or beginning one.

On January 19 we returned to San Jose to study all the facts that we had assembled and above all to spend time in prayer—seeking the will of the Lord. After much prayer and consultation with others (including a short-wave radio contact with Dad) we got in touch with the Foreign Missions Office, forwarding to the board members our recommendation that we felt the most needy field and the field where we could best serve was the Republic of Panama.

Now we can just imagine how Abraham felt when the Lord showed him the land of Canaan and said, "This is yours; possess it." We drove down once more, this time accompanied by Ruth, Alicia, John and their oldest boy, Steve. (Barbara and the two younger children came down by plane two days later.) This time the 26 rivers were not quite so bad since January had been a dry month. When we arrived in Panama, who should be the first people whom we met but the family that we had helped through the rivers on our first trip down. They had rented a large house with more room than even they needed, so they invited us to stay until we could find another place to live. After being there about two weeks we found a very clean little house where we can live until we can get our work started.

As it was in the case of the Children of Israel crossing the river, this is only the beginning. But as always, the Lord faithfully leads and in our situation He has opened a door among a very needy group in Latin America—the university students. So we do covet your prayers as we work during the days and on week ends in the interior endeavoring to start a national church here in Panama and in the evenings with those who today have much influence and will in the near future be governing this country. As we look at the tremendous task before us, our hearts are encouraged and we remember the words of the missionary, Paul, "Faithful is he that calleth you, who also will do it."

●
"Make me an intercessor, Lord
Hidden, unknown, and apart,
Thought little of by those around,
But satisfying Thine heart!"

Questions & Answers on the Bible

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Could a person be a Christian without continuing the study of the Scriptures?—A. G., Arkansas.

Answer: Not a good one. As sheep must go to the pasture for nourishment, so should a Christian go to the Bible for his daily spiritual food. They who are thirsty may only have that thirst quenched when sufficient water has been imbibed, so each spiritual child of God must seek that which quenches spiritual thirst by going to God's Word. No Christian should ever try to get along without the feeling that in the Bible God is speaking to him personally through its message. We should always read the Word having in mind that there is a personal message in it that we need personally and that God has that way by which He speaks personally to and with us. How many times a true child of God reaches for His Bible to read habitually in his daily Bible reading to find that God has anticipated the occasion and that He uses the daily reading time to come in mighty power and there and then fellowship with him as only God can do.

Hearing another talk about the Bible, explain it or even preach from it cannot take the place of personally reading it for ourselves and meditating on its contents. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the LORD; and in his law doth he meditate day and night" (Psalm 1:1, 2). However, we should never forget that preaching and teaching are the most important functions of ministers and preachers who are called into this wonderful sphere of service. They should be highly trained in the best of Christian schools, but their correct training in school in no wise substitutes for their using the Bible as the medium to get God's personal directive for their immediate activities. The closet is a special endowment Christians have inherited and that Jesus called attention to while here in the flesh. We all need

it, yea, we must have it if we are to amount to anything in God's service. This applies both to the laity and the ministry alike. "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly" (Matthew 6:6). "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1:5). I like that old song that says, "He walks with me and He talks with me, and He tells me I am His own." I believe I would forget this or at least I fear that I might if I were to cease reading God's Word and letting it speak to me, which makes me want to talk to Him. Helps such as commentaries, Bible history, etc., are helpful indeed to a minister as he makes immediate preparation, but he should never let these be a substitute for that vital fellowship one maintains in the use of God's precious holy Word, for "prayer is the Christians vital breath." We mean by this real prayer that is begotten of the word and in one's close association therewith.

Many people, especially young people that have no examples in older Christians that daily feast on God's Word, tend to become discouraged in the establishing of a regular habit of daily reading and meditating on God's Word. Sometimes this comes in part by their selecting some more difficult passages, perhaps from having heard someone discuss it or preach on it. Then Satan often makes them believe that there is no use for they cannot understand anyway. Remember that the Word of God is the Christian's most effective weapon against the devil and that he will, if he can, discourage one in its use. "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Hebrews 4:12).

Young Christians should be encouraged to start reading in Mark or one of the other gospels. Mark gives a straightforward account of the life and death as well as the resurrection of our Lord Jesus Christ. After reading Mark, perhaps one of the other Gospels several times, then read the others likewise and note the differences that being written by the different human authors bring into focus as they report on events of the life of the same person, Jesus Christ the son of God. Some prefer reading Acts immediately after reading Luke since Luke wrote both books and I think for some this is an excellent order since Acts is a continuation of the events of the same Lord, but only as He, in the person of the Holy Spirit, works through the apostles.

I can recall until now the overwhelming thrills I received when reading the whole New Testament through for the first time. And now after nearly fifty years it still thrills me, leaving me almost speechlessly overwhelmed at times. What it does for me personally I cannot help but recommend its reading to old and young alike. As well as that of the New Testament, I seldom read Isaiah and Psalms without becoming overwhelmed under the impact of its message. I have known some Christians to confine their reading to the New Testament or nearly so. One doing this does not treat himself fairly, for God has a definite message for Christians in the Old Testament, and they who miss it miss a great deal of good that God has provided for them. There is no doubt, but in a sense the epistles from Romans to Jude contain the most direct and definite regulations for a Christian's rules of faith and practice; however, on the other hand so much of the other parts of the Bible are filled with symbols and metaphors as well as true stories that help to enhance the Christian life, so that without any part of the Bible and without being sufficiently familiar with all, one misses a great deal that helps him live right and live so that he may enjoy it. I could not enjoy any part of the Bible as I do were I lacking in being familiar with the rest and I am sure it all would take on a new meaning were I more familiar with the Bible's entire message.

"His goodness riseth far above
Our feeble power of praise;
And we shall live and learn His love
Through everlasting days."

NOTES

AND

QUOTES



By J. C. Griffin

IN THE WAY OF BLESSINGS

"And he said, Blessed be the LORD God of my master Abraham, who hath not left destitute my master of his mercy, and his truth: I being in the way, the LORD led me to the house of my master's brethren" (Genesis 24:27). The twenty-fourth chapter of Genesis is full of beautiful illustrations showing the blessings of obedience and faithful service and the blessings received by those who are in the way. Jesus Christ *the way, the truth, and the life*.

This servant of Abraham was associated with the Lord, therefore, he traveled the way of righteousness. When we are in Christ, the way that we take in every duty will be all right and the blessings will be ours. May we notice that the servant of Abraham was the following:

1. *In the Way of Duty*: He had accepted a commission from his master Abraham and he had been faithful in it which had been assigned unto him. After he had done all that he could, he depended on the guidance of the Spirit of the Lord. There are great blessings for us when we emulate the activities of this servant of the Lord, whose name is written and called a servant; either good or bad. May we seek benefit by the experiences and blessings as set forth in the Scripture as given in relating this event. Now in all things, there is much to direct us, in the way to get greater blessings, by appreciating those already received, and following in the way for greater things that will be seen each step of the way as we draw nearer to the goal. This applies to intellectual doubt. Also when we are perplexed as to the truth of new doctrines, it is well to know that the way to peace lies in the performance of the duties assigned to us by the Master, who said, "I will be with you always." We certainly should take an inventory of our possessions and see if we conscientiously proclaim that we are walking daily in the way of peace and

faithful performance of the duties assigned to us by our Lord and Master. The Apostle Paul said, "... let us hold fast our profession" (Hebrews 4:14). (Praise God this is what I am doing.) This is to say in substance, "Let us be faithful to our commission."

When we, like Moses, are brought to a place that we see no outlet, there is a set ahead, there are walls on each side and the host of Satan at our heels, let us look up and say, "Stand still and see the salvation of the Lord and listen to hear the Master say, 'Go forward.'" He will do it when we are in the way (Christ is the way).

Let us remember that God will make a way for us to cross over the river on chiasm, regardless to the depth and danger. No mountain is too high. No problem is too great. Our enemies may think to destroy, but let us know of a truth that we have a Master who is always present. Let us trust Him and walk in the pathway of duty. If we are in the way for our own selfish purposes, the blessing will not come. If we are seeking the applause of man and take a delight in bragging over what we have done, and belittling what others have done, we need not depend on the blessing. But if we are in a serious predicament, and we are there because we are honestly trying to carry out the command of our Master, then wait upon the Lord, He will surely bring us out.

He opened the Red Sea for Moses and the Children of Israel. He stopped the mouths of lions for Daniel. He walked in the fiery furnace with the Hebrew children. He sent an earthquake to Philippi and promoted the liberty of Paul and Silas and the old jailer was converted. The church prayed the chains off the limbs of Peter. We have a chorus which states, "If we trust and never doubt, He'll surely bring us out." So if we get into a warfare with Satan, let us remember that the God of Elijah is not dead.

May we remember that the servant of Abraham was in the way of duty and he reached the blessing because he continued to follow the way.

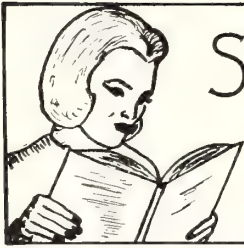
2. *This Servant Was in the Way of Prayer*: Let us notice one of his prayers. "And he said, O LORD God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham. Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water: And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee,

that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master. And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Melchah, the wife of Nahor, Abraham's brother, with her pitcher, upon her shoulder" (Genesis 24:12-15).

This young woman did the very thing that Eliezer prayed should be done. Now there are people who believe that such events just happen so. I am just old fashioned enough to believe that it was due to the fact that Eliezer was on the credit side of God's ledger. If he had been in the red with God, there would have been different results. There is no need for us to try to walk in the way of duty, if not in the way of prayer. No one can go higher in efficiency than his prayer life. Jesus said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matthew 7:7). If you notice this servant was not seeking a blessing for himself, but his prayers were for the benefit of another. That is the most successful way to pray. But we have to be very close to the Master to seek the welfare of others, forgetting self, but this is when God pours out His blessings.

3. *Eliezer, the Servant Was in the Way of Faith*: Paul says, "... he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Hebrews 11:6). The first part of this verse says that without faith it is impossible to please. James says that faith without works is dead. So the faith of Eliezer had kept him in the way of duty and of prayer. No use to pray without faith. We must pray, doubting nothing. This means that we must believe we will receive the thing asked for. This is the confidence that we have in him. If we ask anything according to His will, He heareth us. If we know that He hears us, whatsoever we ask, we know that we have the petitions that we desired of Him. Jesus says that our heavenly Father knoweth what we have need of before we ask Him. It certainly is not a hard matter to get our heavenly Father to listen to our prayers when the prayer is one of necessity, backed by faith. So before we can have the full blessing, we must be persistent in our march of duty. We must feel the responsibility, and

(continued on page sixteen)



LION ON THE LAWN

BEULAH MYERS

WHEN Mr. Vess came home from the office Saturday afternoon he seemed very excited. He rushed across the living room, calling to his wife, "Oh, Mary, did you see the lion that was on the lawn today?"

Mrs. Vess looked out from the kitchen with a surprised expression. "Why—no—was there?"

Nothing except the excitement of a lion outside could have torn James from the thrilling adventure story he was reading. He jumped up, turned down a page hurriedly and followed his dad into the kitchen to hear more about the lion.

Mr. Vess was saying, "I saw plenty of sign that there must have been a lion out there all day—the grass is big enough for one to hide in."

James watched as his father shook the oil tanks in the range to see if they needed filling. Both rattled as if they were empty. "Yes, sir," Mr. Vess exclaimed, "I know there must have been a lion outside James hasn't touched the lawn mower and these tanks are dry."

James began to feel as if he was being razzed because he had not done

his chores. He eased quickly out of the room and went back to his book. He didn't want to stop such a thrilling story just to mow an old lawn or fill tanks.

"James!" His mother called.

He laid his book down and went slowly into the kitchen, wishing he could be left alone when he was busy.

"Fill up the tanks, son," his mother said.

James took the tanks and stalked out without saying anything, but he was very ungracious about it.

At the supper table his dad said, "James, after supper you had better get at that lawn. We don't want it looking like that on Sunday."

"But I'm reading *Robinson Crusoe*," James protested.

"That makes three books you have read this week, doesn't it?" Mr. Vess asked. "Didn't I tell you it wasn't healthy to read so many books? I asked you the first of the week to mow the lawn and you have put it off every day."

James was forced to start mowing after supper but he slipped his book

outside so he could read a few pages between rounds—while he rested. What James really needed was exercise, he had been resting all day.

When he had mowed a little and started reading, his dad presently noticed the mower had stopped. He called for him to get to work. After mowing hard for about five more minutes, James stopped to read a little more. But he became so interested that he forgot to start his work again.

Suddenly Mr. Vess appeared around the corner of the house. "Go on in the house, James," he said sadly. "I'll mow the lawn myself. I'd rather do it than stand over you to make you do it."

James felt rather mean and ashamed as he went into the house. However, he soon forgot it as he started reading again.

When the lawn was mowed and Mr. Vess had come in, he picked up the Bible to read. "Put your book up, James," he said sternly.

Reluctantly he shut his book and wished his dad would hurry and get through reading.



"What did I read, James?" Mr. Vess asked.

James jumped guiltily. He had been thinking about his book. "I—I don't know."

"I didn't think you were listening. I'll read it again. 'The slothful man saith, There is a lion without, I shall be slain in the streets.' James, do you know what it means?"

"No, sir."

"It means that a lazy man imagines all kinds of silly reasons why he should lay around and not work. What could be sillier than saying, 'There is a lion outside, so I had better not get out and go to work?'"

James laughed as he thought of a man being so lazy and silly.

"It's just as bad for a boy to be lazy. A lazy boy will make a lazy man. Do you want to be a lazy man?"

"No, sir."

"Then you had better stop reading so many books and keep your chores done, or the lion will come in and eat you some day."

Remembering how silly it was to be lazy, James worked very well for several days. Although he had rather read than do anything in the world, he managed to stay away from the library for a whole week. He knew his dad and mother were very pleased about it.

However, the next week he saw two wonderful adventure books at Marten's home. The books had been Christmas presents to his friend. James borrowed both of them.

He started one of them that afternoon and finished it about ten the next morning. He was looking at the pictures in the other one when the telephone rang.

It was his Sunday school teacher, Mr. Pharis. "James, this is the day our class planned to meet at the church and work on the shrubbery and clean the lawn. Be there at one, and we are going to have a treat when we finish."

They would have that old working today, James thought disgustedly as he went back to his book. At noon his mother coaxed until he stopped reading long enough to swallow his lunch—almost without chewing it. Then he remembered the working, but lazily decided it was much too hot in the July sun to get out and dig. In fact, it was too hot to do anything except read or go swimming. Would he ever like to go to the lake on a day like this! If there was any one



thing he would leave a book to do, it was to go to the lake.

It was so hot that afternoon that James could hardly get comfortable enough to enjoy the book, but he sweated it out and finally finished it about dark.

About nine the phone rang and Marten's excited voice came over the wire. "James, whatever happened to you? Why weren't you at the working? All the fellows were there and we worked like beavers until about three, and got all through. Then Mr. Pharis got two cars and took us all out to the lake. Did that water ever feel better! We got there about four and swam until six. Then we built a fire and cooked supper. Was it ever fun! And you should have seen what happened to Glen—it was so funny! He had the ketchup in his hand, and slipped—threw his hand up and poured it right into his face and hair!"

Marten was laughing until he could hardly talk. "Did he look a sight! And just wait until you hear what happened to Gene—I wouldn't have missed it for millions!"

As Marten rattled on excitedly, James kept feeling sicker and sicker. He wouldn't have missed that trip for anything in the world, if he could only have known! The boys always had such a good time when Mr. Pharis took them on an outing.

When his friend finally hung up, James dropped weakly into a chair and big tears stood in his eyes. His dad asked him what was the matter.

"Mr. Pharis took the boys in my class to the lake and I missed it," his voice quivered.

"Why didn't he ask you?" Mr. Vess asked.

"Why-uh—" James hated to tell the whole truth. However, his dad

was a wise man and soon learned the whole story.

"So you were too lazy to go help them work, and missed their reward. Remember, I told you that the lion you were always imagining was outside would come in and eat you some day—and I think now that it has. You'll find that the lazy person misses a lot of the good things of life."

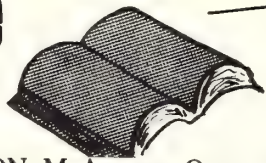
For weeks afterward James was so disgusted with himself that he could hardly look into the mirror long enough to comb his hair. Every night and morning he prayed real hard that Jesus would help him never to be lazy again. All the rest of that summer, his dad never once had to remind him that the lawn needed mowing. James had got rid of that lion for good.

Obeying God's Rules

■ IN THE Bible there are many rules. God wants us to obey these rules. He said we should think about God and His rules in our house. We should think about God when we walk down the street. We should think about God when we lie down to sleep and when we rise up.

Here is one of God's rules: "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." We should love the Lord God more than anyone else. God is a great God. He is good to us. We should love Him more than anything else.

If we love God we will want to obey Him. We obey Father and Mother. We love Father and Mother. They are good to us. Everyday we should obey God and Father and Mother.—F. Y.



The Greatest Commandment

(Lesson for March 25)

Lesson: Leviticus 19:18; Matthew 22:35-40; 19:16-22

Golden Text: Luke 10:27

I. INTRODUCTION

The last part of the lesson deals with a rich young ruler who came to Jesus to ask what he could do to have eternal life. A clean, upright, honest man, of fine natural temperament was searching for the one thing of supreme importance—life eternal. In His reply, Christ flashed upon him eternal light, the light of the six commandments which deal with the requirements concerning the relation of man to man. The young man replied that he had kept all these, but he wanted to know what else he must do. Then Christ, instead of flashing more external light, sent light into the inner chambers of his darkened being. He revealed to him the fact that he was a self-centered man, never having found his true King. Up to now, his riches had occupied his total being; but if he really wants to have age abiding life, he must turn an about face and put first things first. He must take up the Cross and follow the Lord Jesus Christ. Alas! He went away sorrowful. He thought more of his great wealth than he did life with Christ forever.

This perhaps was not the end of the story. He either came back to Christ and the Cross, and found life; or he found a tomb for his soul in the things he refused to give up, when Christ called him to do so.—*The Advanced Quarterly* (F. W. B.).

This lesson on The Greatest Commandment properly follows our study of the Ten Commandments. For according to Jesus, the greatest commandment in conjunction with the second great commandment, is the Memory Selection for today, as it is recorded in Luke 10:27, but the original recording of it is in Deuteronomy 6:5, "And thou shalt love the LORD thy God with all

thine heart, and with all thy soul, and with all thy might." While the second great commandment appears many times in both the Old and New Testaments, and especially in the New. It was first recorded in Leviticus 19:18, "Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself; I am the LORD."—*The Bible Teacher* (F. W. B.).

II. HINTS THAT HELP

1. The verse from Leviticus needs to be studied in its context. Read the whole chapter and note how many of the Ten Commandments are repeated with illuminating additions. An impressive setting for the command to love one's neighbor is seen in the command to leave a little of the harvest for the needy. The command to be kind to strangers must have been in the lawyer's mind as he reflected on the Good Samaritan.

Matthew 22:35: When the Sadducees failed to trap Jesus, the Pharisees took up the attack.

Matthew 22:36: Good questions may be asked with bad motives.

Matthew 22:37: The whole law is fulfilled in one sweet word—love. If we truly love God we will not have other gods, nor bow to images, nor take His name in vain, nor desecrate the Lord's Day.

Matthew 22:39: There is a self-love that is corrupt, and the root of all selfishness. There is also a self-love that is right, and the measure of proper love for others.

Matthew 22:40: All the law and the prophets hang on love; take it away, and they will fall to the ground in useless heap.

Matthew 19:20: "What lack I yet?" is a good question for us all. Those who feel no lack, feel no need.

Matthew 19:21: We are judged by what we keep as well as by what we give. Unless we do good with what we have, it will do us no good.—*The Standard Lesson Commentary*.

2. Some have thought that the Lord wanted to use the rich young ruler in a

special way in the Church that was to be established on the Day of Pentecost. But he went away sorrowful. But the Lord didn't give up. He later found His man, and what a man he became by God's help. His name was Saul, later changed to Paul. Hear him say, "Yea, doubtless, and I count all things but loss for the excellency of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ."

What a glorious opportunity this fine but selfish, young man rejected when he chose wealth instead of the will of God. Why not read all of Philippians?

3. It is the privilege and duty of every informed Christian to be theologically correct in the position which he holds concerning Bible truth, but mental assent to truth is not enough. The trouble with the Sadducees and Pharisees who hounded Jesus during His ministry was not so much that they did not know what was right, but that they had taken the commandments of right conduct and twisted them to suit their own selfish purposes. They had come to think that their salvation consisted in their assent to certain theological principles, and the Pharisees had come to think that a narrow application of these principles in the keeping of the letter of the commandments would save their souls. The Pharisees had so taught their theory that their adherents were trying to gain eternal life through following their teaching. Let us notice the case of the Rich Young Ruler.—*The Bible Student* (F. W. B.).

4. Law, the theme which we have been studying this quarter, represents one approach to life, while faith and love represent another. An attitude of trust in God and the humble acceptance of what He has done for us in Jesus Christ, brings us into a new relationship with Him. This new life in turn redefines our duty toward our fellow man. Law multiplies requirements without providing proper motive to enable us to satisfy them. Love shows us our duty and provides the power that enables us to do the things we should. Love is the religious motive which must govern the whole life. It is not to be confused with an emotional response to those who appeal to our affections. Love your enemies implies that the word must have some connotation other than an appreciative reaction awakened within us by our friends. It is not sentimentalism. There is a temptation to lift love into an unreal world of false

(continued on page sixteen)

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

thy word is a lamp unto my feet, and a light
unto my path (PSALM 119:105).

LABOURERS TOGETHER WITH GOD

"For we are labourers together with God: ye are God's husbandry, ye are God's building" (1 Corinthians 3:9).

"We then, as workers together with him, beseech you also that ye receive not the grace of God in vain" (2 Corinthians 6:1).

The following article was published in the October 13, 1945 issue of the *Gospel Herald*, written by M. P. Tyerman. It seems to be that here is set forth very forcefully what God expects of his people. His purpose for us and through us can only be realized in unity and love, but I will write more about that later:

Each Christian is, in his little way, a low helper to the truth and a fellow worker with God. . . No thought could be more exalted. Paul desired that the saints at Corinth should receive a deep and lasting impression of this truth that they might be preserved from trusting in themselves. He has, in previous verses of this chapter, charged the saints with infidelity because they thought too much of human leaders, "For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then are ye? Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase" (Vv. 4-6). Paul wished to point out that it is a sin to take of the glory due to God and attribute it to human instruments. The glory of the whole work and the success of every servant is due to their all-powerful Lord and Master. Paul speaks of both planting and watering as preceding the increase—yet only God can render these plans effectual.

Christian workers can be useful and successful only as far as God blesses

the means they make use of. No minister, or no missionary, has any more necessity laid upon him to preach the gospel, than each one of Christ's servants. Christ said, "As my Father hath sent Me, even so send I you." The Lord's commission is not, "Sit still and see the Spirit of God convert the nations"; but, "Go ye into all the world, and preach the gospel to every creature." This is the only enterprise—the work of human salvation—in which God is pleased to associate men. What a privilege it is to be "labourers together with" Him!

We are to beseech men to be reconciled to God. Cannot He do it all Himself? No. God needs men to carry out His purposes. True, Christ spoke the words, "It is finished," on the Cross, meaning He had then done all that mankind needed to have done in order to be redeemed. But for the distribution and application of that finished work God depends on men.

If we are working with God, God is working with us. The co-operation works both ways. If God works with us success is sure. Why then has the program been so slow. It is possible that the planter and the waterer can delay the growth of the plant by their unfaithfulness.

We look to ministers, to Sunday school workers, to missionaries and say, "We are labourers together." Paul must plant before there can be anything for Apollos to water; and until men put in something God cannot give the increase. It is a bad thing when laborers cannot work together harmoniously. How can I plant with success if my helper will not water what I have planted; or what is the use of my watering if nothing is planted? Some plead that they cannot profit by some leaders as by others. Possibly there may be some truth in this, and yet it may be the fault does not always lie where they would place it. Christians are not always careful in discerning the difference between sheer prejudice and sound reasoning. And prejudice is like concrete—after it is formed it is hard to break up. Many like to hold to their original judgments and dislike to discover they are narrow, or unfair, or incomplete in their judgments. It is not those who would get along together must always agree, but they must rather be generous in spirit. The same living water coming from the same source and given out has the same virtue. The Word is God's and should always be welcomed.

meet a writer



The Free Will Baptist Press counts it a privilege to introduce the Rev. Ralph Lightsey, writer of the *Intermediate Sunday School Quarterly*, to readers of "The Free Will Baptist."

Mr. Lightsey was born in Bristol, Georgia, where he began preaching in May of 1940 and was ordained into the gospel ministry in December of 1940. He has served pastorates in Jakin, Moultrie, and Hazlehurst, Georgia; also, Durham and New Bern, North Carolina.

Mr. Lightsey received his B. A. degree from Mercer University, Macon, Georgia; his B. D. degree from Emory University, Atlanta, Georgia; and a Th. M. degree from Columbia Theological Seminary, Decatur, Georgia. He is presently employed as director of public relations at Mount Olive Junior College, Mount Olive, North Carolina. He is a former dean of Free Will Baptist Bible College, Nashville, Tennessee, and he also served on the board of trustees for sixteen years.

He was married to Miss Wavine Reeves of Jakin, Georgia, February 25, 1945. They have two children—June who is 16, and Nelson who is 11. Mr. Lightsey came to North Carolina from Hazlehurst, Georgia. He began writing the *Intermediate quarterly* in 1950.

Nothing will unite workers so much as a high appreciation of the work to be done. All the preachers and Christian workers in the world can do nothing unless God be with them, because He "giveth the increase." He only has sovereignty and power over the heart. Therefore only with God's help, may the planter and waterer expect much fruit as they labor together in the great harvest field.

Thought for the Week: "Your own church steeple is not the only one that points to heaven."

St. Claire Bible Class

(continued from page fourteen)

emotion, or dwell with it in murky regions into which some novelists and film producers have dragged it. This love must be the settled will to seek the good of all who come within the range of our influence. This love consistently expresses itself in self-sacrificing deeds. This love gives insight that prompts sympathy, and sympathy goes into appropriate action.

This love, that has worked the marvel of regeneration, can really see—it is not blind, as the familiar proverb declares. It has power to discern potentialities which harsh realism could never perceive. Only discerning love can see a saint in a Mary Magdalene, or a man of great faith in a brazen Zacchaeus. This love is not a human achievement but rather it is a response. It is not an expression of human goodness but is merely a reflection of divine mercy—God's love and mercy as defined in John 3:16.—*The Bible Teacher* (F. W. B.).

NOTES and QUOTES

(continued from page eleven)

endeavor to clear our skirts from any slothfulness. We must be in the way of prayer. There is no way to please God without prayer. There is no way to pray to God's pleasure except we pray in faith.

4. *May We Notice that His Servant Was in the Way of Present Needs:* He knew that he was not equal to the occasion; thus, he did not pray for something to be given tomorrow, or the next day, or perhaps a year from now. I think that far too many of our prayers are made in vagueness of presentation. If we need the blessing now, this very moment, why not ask for an answer right now. No doubt God is as anxious to give right now as tomorrow. Peter's prayer was now, "Save me Lord or I perish." Peter at the beautiful gate said, "Silver and gold have I none, but such as I have give I unto thee, in the name of the Lord Jesus, rise up and walk." A present tense petition and a present tense answer came.

We are taught to strive to enter in at the straight gate by the narrow way. God leads in this way. Just as sure as He ever led the Children of Israel out of Egyptian bondage, He will lead us, who get into the way of life, by accepting and confessing the Lord Jesus Christ. The last missionary message given by the Master to His disciples was, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen" (Matthew 28:19, 20).

Notice that the promise of the Lord's presence is to those who go. Those who do not go in response to the Great Commission cannot claim the promise. As it is with this command, it is with all others.

THE CREED OF THE CRIMINAL

(Continued from Page Three)

"He that will save his life shall lose it; but he that will lose his life for My sake and the gospels shall save it"—this just does not make sense—not to that thief, or to most of us.

It is most gratifying to know there is the possibility of another response the human heart can make to God. It is revealed in the reaction of the other thief—the one the Bible calls the penitent thief. It should not be so startling to us, that this is so. For most of us understand enough of the dealings of God with the souls of men to know as the poet puts it:

"One ship sails east another sails west
With the self same winds that blow;
'Tis the set of the sails, and not the gales,
That tell them the way to go.
"Like the winds of the sea are the ways of fate,
As we voyage along through life.
'Tis the set of that soul that decides its goal
And not the calm or the strife."

The other criminal to the side Christ, facing and sharing with his companion and Jesus, this last curtain call took time for reflection.

Upon hearing the response of his companion as he railed on Jesus, I knew somehow that this was not the response he should make to the Christ. "What, do you not fear God?" he said to the other thief, "knowing you have been justly condemned and ought to die? But this man has done nothing wrong, and yet you too mock Him. Why? Is it because His Kingdom is not to your liking? Do you rail on Him because His Kingdom is not going to overthrow Rome and make Jerusalem the seat of world power?" He may have said any of these things and much more which the Holy Spirit has not recorded for our benefit. But what He does record, leaves us certain about a few things at least:

1. He acknowledged the Lordship of Jesus. "Lord, remember me . . ." 2. He acknowledged the right of that Lordship to have complete control of his destiny. He did not ask to escape death. He did not ask to be saved from hell. He didn't have to. He knew, somehow, that everything was right if God was enthroned as Lord in his experience and so he said: "Lord, remember me when You come into Your Kingdom." We know that such a response to Christ is acceptable. Jesus said to him: "Today shalt thou be with Me in paradise." What wonderful words to fall on any ear as the hour of death approaches. These words have been of comfort to all penitent thieves who have, like this one, surrendered "the creed of the criminal" to the Lordship of Christ. Such a surrender means we give up our interest in self for the interest we have in Him and His Kingdom. Salvation comes not in the wanting of it, but in wanting the Christ, who is salvation. The terms of such surrender are best expressed in the words of this hymn of invitation:

"Just as I am without one plea,
But as Thy blood was shed for me
And as Thou bid'st me come to Thee
O lamb of God, I come."

the Free Will Baptist

DS ✓

Ayden, North Carolina, Wednesday, March 21, 1962

HAROLD M. LAMBERT PHOTO



EDITORIAL

WHO'S PAYING?

As this editorial is being written, the trial concerning the Edgemont Free Will Baptist Church of Durham, North Carolina, is in its second week. As of this date, March 15, only the witnesses for the plaintiffs (the Western Conference and the J. G. Teasley Faction) have been heard. Superior Court Judge Hamilton H. Hobgood has set Friday, March 23, as the time for all arguments to be completed. By that time the trial will have lasted for three weeks.

The case involves an action by the Western Conference of Original Free Will Baptists of North Carolina and the J. G. Teasley Faction of the Edgemont Free Will Baptist Church against the James A. Miles Faction of the church. The Western Conference and the Teasley Faction contend that the Miles Faction disregarded the Western Conference's ruling that the Teasley Faction is the true congregation of Edgemont Church. The Western Conference recognized the Teasley Faction as the true congregation in a reconvened session in January of 1961.

No one knows just what the outcome will be. It seems strange indeed that a church matter involving Christian men should go before a jury of twelve men for settlement. Even when a verdict is rendered, the matter will be far from being settled. Things have become too involved to be settled easily. To begin with, the National Association has had no justifiable right to use its influence in the case as it has, especially in entering the case several weeks ago as a friend of the court, even if such an effort failed. Neither did the National Association have the moral or legal right to remove five North Carolina men from office who happened to believe in and support the action of the Western Conference. Since that time, the position of several national leaders, and institutions, has been made quite plain by their support given to the defendants (James A. Miles Faction and pastor) in this North Carolina and particularly a Western Conference matter.

Several men holding national office, and some associated with Free Will Baptist Bible College, have been present at the trial. Men from other states have been called as witnesses. Men have found it necessary to leave their work; but what about the cost to our denominational programs and enterprises? Who is paying this cost? In answering this question, we must conclude that all Free Will Baptists will have to pay in one way or another. The time lost in work, however, is only a small part of the expense. What about the lawyer's fees and the cost of court? Surely it will run into thousands of dollars—money that could and should be used for a much better cause and purpose.

The cost, however, will be more than dollars and cents. It will cost us a measure of unity which we once had. It will cost us good works performed for the glory of God. In the end, no one will really be the winner. How we pray that something will take place that will solve the conflict in our denomination before the cost is too high.

Let it be understood that we have backed the Western Conference in this controversy. This is not to say, however, that everything has been perfect; but we believe that the Western Conference has taken the only course available. There are many Free Will Baptist who want to see this matter settled so all concerns can proceed on a normal pattern.

Furthermore, please understand that this trial is not concerning the \$400,000 lawsuit instigated by Ronald Creech against the Western Conference. That is yet to come and thousands more will be spent. This present case, in reality, will determine whether the Western Conference had the right to recognize the Teasley Faction as the true congregation of Edgemont Church.

PREDICTS CATHOLIC MAJORITY

A Catholic educator has predicted that within half a century Roman Catholics will be in the majority in this country—and as he outlines the prospect for growth, few can dispute his conclusions.

The Rev. John P. Leary, president of Gonzaga University, Spokane, Washington, cited these figures to support his case:

"In the last five years, one-third of all children born in this country were Catholic, although Catholic population is only about one-sixth of the total. In 20 years, when this one-third have grown up, they probably will have half of all the children born. Within a half century, the Catholics will be a majority."

The conclusion is simple, the Rev. Mr. Leary says. "The strange accident of numbers and time will take care of the question of Federal aid to private and parochial schools."—"The Biblical Recorder."

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THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

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The Curse of the Coins

by the Rev. Charles Sapp

the second in a series of five messages

Text: Luke 23:39-43

REMEMBER our purpose is to see the men surrounding Jesus in His days—the days of His passion as be- what they were because of their relationship to Him. Judas betrayed the Christ for thirty pieces of silver! This is his final and ultimate response to us, whom we worship as both Lord and Christ. It did not take place in a single act, but it moves from his first enchantment to its consummation as swift as the arrow flies.

Judas, what do we know about him? Where does his act of treason begin? He was the man of Kerioth. So far as we are able to determine, he was the only disciple numbered among the twelve who came from the province of Judaea. He administered the money bag, administering the common stock of Christ and His disciples. Looked up to by the disciples as a man of intelligence—able and prudent. In the course of time and the progress of disappointment, he became both a traitor and a hypocrite. But not before he had failed inwardly.

The life of Judas proves over again that the very things which are the most of blessing, can become the most of curse. No matter how great the sin of Judas may be, no matter how dark and dismal his fate, his fall must be looked upon by the Christian as an indication of the possibility of his own waywardness. As John Bradford put it, "Were it not for the curse of God, there goes John Bradford." Judas was drawn to Jesus because he thought Him to be the Messiah. About this, I think there can be no doubt. He loved in Him, perhaps both earnestly and ardently; but he also expected to personally and fully share in the glories of the kingdom which would be forth-

coming. How deep rooted this feeling was in all the disciples is seen clearly in the request made by the mother of James and John. "Lord," she said, "grant that my two sons will sit, the one on the right hand, and the other on the left hand of Thee in Thy kingdom." And again, it is indicated in Peter, who asked Him, "What shall we have, who have left all and followed Thee." In fact, the crowds followed Jesus out of the same motivation. They watched for His every appearance, they hung entranced on each word that fell from His lips in the Synagogues or on the Mount. They brought to Him the sick and dying, and witnessed awe struck, how He conquered devils, and gave testimony to His divine power.

The people had turned after Jesus and He swayed them. What power there was in His face and word, look and deed. Judas also had been one of them. He had been persuaded to follow Christ and had left his former employment to become an itinerant preacher heralding forth the news of the coming Kingdom. He was among the number that had been granted temporary power, so that devils had been subject to them. But step by step disappointment had come. John was beheaded and Jesus did nothing about it. On the contrary, Jesus withdrew Himself.

To Judas, elated and hopeful at some success; the gathering enmity of Israel's leaders; Christ's marked avoidance of, or failure to take up the repeated public challenge of the Pharisees to show a sign from heaven; and last, but chief of all, Christ's constant reference to some disaster and death, brought to an end all the hopes Judas had cherished concerning a glorious renewal of the kingdom of David. The expectations which had

made Judas a disciple of Jesus at the first had no lot in such failure as this; for when the selfish ambitions which had at first motivated him gave way, there was a kindred passion to take its place—covetousness. Thus, when the Messianic faith of Judas gave way to utter disappointment, the moral and spiritual teachings of Christ could no longer reach him.

Then as now, that which should have opened the heart shut it and sealed it forever. When the slender foothold of Judas slipped, he fell down into the eternal abyss. The only hold to which he could cling was the passion of his soul, and as he laid hand on it, it too gave way and fell with him into the fathomless depths.

Whether we are willing to acknowledge it or not, each of us has some master passion; and if, God forbid, we should lose our foothold, we also would grasp this master passion. Be assured my friend, it will carry us to the same place where Judas fell—into the dark and deep, disbarred forever from the light of life.

Follow Judas in his fall. There he goes to the priest's palace to betray his Lord. His reception was not what he supposed it would be. He probably thought they would hail him as an important ally, but they didn't. Oh, it is true, they were glad to see him, and give him money for his services, but the truth of the matter was that his coming had changed the whole picture for them. Up to this time they had feared to take Jesus because of His hold on the people, but now, it looked as if the inner circle itself was crumbling away.

Judas had at last to speak it out barefacedly—so selling himself as well as his master. "What will ye give me?" It was in literal fulfillment of prophecy that they weighed to him from the temple treasury, that which was meant for the purchase of sacrifices, the price of a slave. And He, who took upon Himself the form of a servant and was made in the likeness of men, was bought at the legal price of a slave.

The sin was done, but Judas had yet to perform the actual deed. The Bible tells us, that the devil had to possess the heart of Judas before the crime was completed. Yet, his coming was only temporary, just so long as it took to complete the task. For Judas still had a conscience. An element he had not reckoned with in his bargain before the high priest. The next day it would exact from him a terrible account. That night in the garden of Gethsemane never passed from his soul.

(continued on page nine)

A Clarification

by Rev. C. F. Bowen

ON February 14, 1962, an article appeared in the Dunn Dispatch of Dunn, North Carolina, under the heading, "Church Asks Post Office to Check." Later in this clarification we will reproduce this article.

Immediately after the article was read by the people of Harnett and Sampson Counties, and elsewhere, several came to me with questions, all of which showed that they were confused. One asked, "Have you been receiving anonymous letters?" Others asked, "Why have you been sending anonymous letters?" Still others asked, "What is the Post Office Department after you for?" These questions came from as far away as Pitt and Craven Counties.

Because of the confusion, the Executive Board of the Cape Fear Conference has asked me to publish a clarification of the whole matter. Hence the purpose of this article.

Prospect Church is a member of the Cape Fear Conference. This Harnett County church is one of the two remaining charter churches of the conference. Word came to the executive board that the church was given to understand that it was no longer a member of the conference because of certain actions taken in the recent session of the conference. This, of course, was not true. Feeling that it may help, the moderator of the conference personally approached the pastor of the church and offered to appear before the congregation and explain the existing status of the church in the conference. This offer was rejected and the moderator was advised that the pastor and the church did not want "any interference whatsoever" from the executive board.

Upon reporting this incident to the board, it was ordered by the board that a letter be sent to the church requesting an official statement of its future desire with regards to membership in the conference. This action was necessitated by the fact that Prospect Church had in the meantime been host to the "Revived Gen-

eral Conference" and indications showed that it favored membership in the new group.

Following is a copy of the letter sent to Prospect Church:

January 29, 1962

Dear Brethren,

Greetings to you, our fellow workers in the gospel. It is our hope that this communication finds you in blessed harmony with God's will and the happy recipients of His divine grace.

It is regrettable that unfortunate circumstances necessitate this inquiry, but we feel that for the benefit of all concerned we should come to a better understanding of the present relationship of your church to our conference.

It is a matter of public knowledge that sometime ago you were host to a group of ministers and delegates who formed what has been called the "Revived General Conference of North Carolina." We do not, of course, question your right to be host to any group you choose, but we are concerned about your possible membership in such a group, knowing that it would be inconsistent for you to attempt to belong to two conferences at the same time, a situation which we are certain would merit the disapproval of the conference to which you have belonged for so many years.

Prospect Church is a respected, revered, and honored church, and has been through so many years a vital part of the Cape Fear Conference. Your church and Shady Grove in Sampson County are the only two remaining original churches that were charter members of our conference, organized in 1855.

The executive board can find no cause for your parting company with us. We have never had, we do not have, and feel confident that we shall never have, any intention of violating the sanctity of your congregational rights. Neither do we now intend to make any effort to obstruct the steps you may take to withdraw from the Cape Fear Conference—if this is your

plan, as may be assumed. But we feel that in the light of all the years of harmonious fellowship you have enjoyed with your conference, and in the light of the fact that the executive board of the conference has only good will and Christian friendship for you, that should the church withdraw from our fellowship without giving us an opportunity to counsel with you, that you will be doing something unwise and certainly unnecessary.

However, we will defend your right to withdraw if, after knowing the true circumstances in the case, you deem it best to do so; therefore, you must make the choice. We do ask that you inform us at your earliest opportunity whether or not you wish to remain in good fellowship and harmony with us in the Cape Fear Conference. Will you please give us that information so we may report your decision to the conference in its next session?

With every good wish and earnest prayer for you and your future,

We are yours sincerely,

Executive Board of the Cape Fear Conference

C. F. Bowen, Moderator

Copies sent to: Rev. Cary Watkins, W. A. Sawyer, Dulan Coleman, Frank Avery, Fred Parker, Johnny Ennis, Stacey Avery, Brady Denning—pastor and board members.

As you can see, copies were sent to the pastor, the board of deacons, and the members of the executive board received copies. None was sent to anyone else.

Instead of receiving a reply to the letter which we felt was honest and written in Christian respect for the church and its official family, the executive board was greeted two weeks later with the Dunn Dispatch article referred to above. The Dunn Dispatch account follows:

CHURCH ASKS POST OFFICE TO CHECK

"Copies of letters written by a faction of the Executive Committee of the Cape Fear Conference of Free Will Baptists signed by the moderator, Rev. C. F. Bowen, have been turned over to Post Office Authorities for investigation.

"The district Postal Inspector requested copies of the letter for forwarding to the regional office in Atlanta, Georgia, after large numbers of the letters were anonymously mailed to members of the congregation at Prospect Original Free Will Baptist Church in Harnett County, North Carolina, and did not have return addresses.

"A spokesman for the General Conference of Original Free Will Baptists of North Carolina stated that 'this seems to be an attempt to harass another member of our conference by the new splinter group of connectional Free Will Baptists in eastern North Carolina.'

"The new 'connectional' group advocates conference jurisdiction over the local churches. Prospect Church recently refused to join the new 'connectional' group by voting unanimously to retain its identity as an Original Free Will Baptist church and continue under the congregational church government by which it is originally organized.

"The General Conference of Original Free Will Baptists of North Carolina is the oldest conference among Free Will Baptists of America. Prospect Church is a member."

It appears that someone, the executive board has no idea who, took the Prospect letter, made copies of it and distributed them among the members. The executive board does not complain of this for we did not hope that the members could in any way receive our communication. However, we had hoped that it might have been presented in the customary manner in regular church conference. According to one of the deacons receiving the letter, it has never been read in the congregation. And again, we have had no reply.

Now, in conclusion, let us notice some of the gross errors in the Dispatch article, written by a spokesman for the General Conference, just who we do not know.

(1) This letter was not written by a member of the Executive Board of the Cape Fear Conference. It was authorized by the whole board and officially sanctioned.

(2) From a reading of the letter it can be seen that there is no attempt to harass any church, much less Prospect, one of our oldest congregations.

(3) We are not part of a "splinter group of 'connectional' Free Will Baptists in eastern North Carolina." We are, and have been since 1855, the Original Cape Fear Conference of Free Will Baptists, and in our possession are the records, books, and minutes of said conference.

(4) From a reading of the letter to Prospect one cannot find a single indication of any attempt to advocate "conference jurisdiction over the local churches."

(5) Prospect Church has not been asked to join the "new 'connectional' group"

Christian Education

W. BURKETTE RAPER, President
Mount Olive College
Mount Olive, North Carolina
Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Mount Olive College Progresses

Rev. Ralph Lightsey

Gifts to Mount Olive College during January set a record for any month in the history of the college; and for this generous support, we are profoundly grateful. The month of February, however, was not as good; but March is the time to make up for it.

Mount Olive College has never had a surplus of money. Instead of trying to accumulate a large bank account, every effort has been made to develop a sound program of quality education as rapidly as possible. In doing so, money for operation has been used as it came in; and to assure the maximum benefit from the expenditure of this money, careful planning has been done to make every dollar yield a lion's share of dividends.

As a result of your support and the efforts of the administration and faculty, we have a fully accredited college with a sound program of Christian higher

education. Mount Olive College has taken its place among the fine educational institutions of North Carolina, and it has gained the respect of educators throughout the Southeast.

All of us are justly proud of Mount Olive College and its record. Its accomplishments speak for themselves. Right now, however, the college faces the greatest challenge in its history. More and more, it is being called upon to provide a program of education second to none. Judging from its past, this goal is well within its reach.

With the same determination as in the past, Mount Olive College accepts the task of providing the best program of education possible; and in doing so, it solicits the good will, prayers, and loyal support of all its friends. We call upon you, therefore, to send us a generous gift for operation. Make a substantial investment in your college now.

Please be assured that your gifts to Mount Olive College will continue to be used wisely in developing an even better college.

because it is now already a member of the Cape Fear Conference and will remain so until further action may be taken.

(6) The last sentence says, "Prospect Church is a member" (of the "Revived General Conference"). But we have never been informed officially of this action, hence we still consider the church a member of the Cape Fear Conference until such time as a future decision may have to be made by the executive board.

All of this is written for two reasons:

(1) To help clear up several mistaken ideas about the whole matter which was intended to be a matter between our conference and one of its churches, but which has been forced out into the open and become the business of everybody.

(2) To show our people one more example of the drastic ends to which some enemies of North Carolina Free Will Baptists will go to confuse honest, decent church members and cause continuous strife among the churches of our conference.

IN OUR MAIL TODAY—
—OUT OF P. O. BOX 507

RENEWS SUBSCRIPTION

"I am happy that I can have the privilege to renew my subscription to *The Free Will Baptist*. I will confess that my subscription is a few days late, but the paper presents me with some wonderful reading.

"In the paper a few weeks ago, I announced that I am available for pastoral work. At another time I announced that I had a desire to hold revivals. My need to do work for the Lord has not been supplied, but I hope that it will be through the paper when the Free Will Baptists read my news.

"I desire the prayers of all Christians. Any church that needs a pastor or desires to have me for a revival, and contact me immediately."—Rev. Arnold Woodlief, 410 West Milton Avenue, Marianna, Florida.

... saith the Lord of hosts; Consider your ways.—Haggai 1:5.

News + Notes

of

Denominational Interest

Revival in Progress at Reedy Branch Church

The Rev. C. L. Patrick is the evangelist for revival services at Reedy Branch Free Will Baptist Church, Winterville, North Carolina, which began Sunday, March 18, and will continue through March 24. Services are beginning each evening at 7:30, and the singing is being conducted by the pastor, the Rev. Charles Sapp. The public is cordially invited to attend the remaining nights of this meeting.

Mr. Patrick is the pastor of Free Union Free Will Baptist Church near Snow Hill, North Carolina. He has been a Free Will Baptist minister for about 17 years. He is married to the former Clara Belle Smith of Winterville. Mr. Patrick grew up in Ayden, North Carolina, and attended public schools there. He also attended Atlantic Christian College and the University of North Carolina.

Burns Evangelist for Juniper Chapel Revival

Revival services began at Juniper Chapel Free Will Baptist Church, Vanceboro, North Carolina, March 19, and will continue through March 28, with the Rev. W. S. Burns as the evangelist.

The pastor, the Rev. Henry Armstrong, and the church cordially invite the public to attend the remaining nights of these services and be much in prayer for their success.

Program on Sunday School Administration at Shady Grove

The Board of Education of the Cape Fear Conference of Original Free Will Baptists will sponsor a program on Sunday school administration at Shady Grove Free Will Baptist Church, Route 5, Dunn, North Carolina, April 2-6. This is for all Free Will Baptist churches in this area. All Sunday school officers and teachers are urged to enroll for these classes.

Similar area conferences will be held at Smithfield and Goldsboro. Churches in these areas will be notified of the date and place.

Rev. Dewey Bolling to Conduct Watery Branch Revival

The Rev. Dewey Bolling will conduct revival services at Watery Branch Free Will Baptist Church, Route 2, Stantonburg, North Carolina, March 25-31. Services will begin each evening at 7:30.

The pastor, the Rev. C. M. Coates, and the church extend a cordial invitation to the public to attend these services and to be much in prayer for lost souls.

Rev. Walter Carter Suffers Coronary

The Rev. Walter Carter, pastor of East Rockingham Free Will Baptist Church, East Rockingham, North Carolina, is in a serious condition in the Hamlet Hospital, Hamlet, North Carolina, following a coronary heart attack the night of March 2, 1962. He is still under oxygen and is not allowed any visitors other than his family.

Mr. Carter has spent much time during the past few months with work pertaining to building of the new church on the Airport Road in East Rockingham. The new church is nearing completion and is one of the most attractive churches in the county.

Plans call for the dedication service in the new church on April 1, 1962.

Davis Church Observed World Day of Prayer

The Davis Free Will Baptist Church, Davis, North Carolina, observed the World Day of Prayer Friday, March 9, sponsored by the woman's auxiliary. The opening hymn was "Jesus Calls Us," followed with devotions by Mrs. T. O. Terry.

Coming Events

March 29—North Carolina State Convention, First Free Will Baptist Church, Wilson, North Carolina

April 14—Bible School clinic, Mount Olive College, Mount Olive, North Carolina

April 15—Palm Sunday

April 22—Easter Sunday

ry. Mr. Lloyd Davis led in prayer. Mr. William A. Davis presented the theme and the meaning of the year's program "The Church of God." A season of prayer followed; then Mrs. Claude Willis led in the singing of the hymn, "In the Service of the King."

A skit, "Woman's Place in God's Plan," was given by the following: Mr. T. O. Terry as the spirit of ages, Mr. Clinton Piner as Ruth, Mrs. Harold Willis as Deborah, Mrs. Milton Mitchell and Lester as the widow and her son, and Mrs. Harry Willis as Lydia.

At the 11:00 a.m. hour Mrs. Anne Heath of Cove City, North Carolina, taught a study course on "Power and Peace in Prayer." The pastor, the Rev. T. O. Terry, dismissed the group at lunch.

The afternoon session was opened by Mrs. Reginald Styron leading the group in singing "Jesus Saves," followed with study course on "Home Missions," using the Alaskan field as her main topic. The group was dismissed with prayer.

Winford Floyd to Conduct Elm Grove Revival

The Rev. Winford Floyd will be the evangelist for the spring revival at Elm Grove Free Will Baptist Church near Ayden, North Carolina, beginning April 1. Mr. Floyd will be assisted by the pastorelect, the Rev. Norman W. Ard. There will be special music each night.

The church invites all who will to come and worship with them in this revival. The nursery will be open each evening to accommodate those with small children who would like to attend.

Elwood Lane Church Votes To Build a Parsonage

The Elwood Lane Original Free Will Baptist Church of Kannapolis, North Carolina, had a special call meeting Sunday, March 11, at 3:00 p.m., to discuss and vote on building a parsonage. The church went on record to build a parsonage this year.

Mr. Henry Bullock was elected chairman of the building committee. Other members on the committee are Mr. Ervin Alesku, Mr. Johnny Young, Mr. J. W. Ragan, Mr. J. W. Goodson, Mr. Robert Freeman and Mr. T. W. Long.

The parsonage will be erected on Beatha Street next to the church's recreational center.

Revival Scheduled Greenville Church

Reverend Bobby Jackson will be the evangelist for revival services at the Greenville Church.

Free Will Baptist Church, Greenville, North Carolina, March 26 through April 1, at 7:45 p. m. Reverend Robert Crawford, pastor, invites everyone to present and to pray for the spiritual success of this revival campaign that many will be helped to know Christ or return to Him during these days of revival.

Annual Cragmont Youth Rally

The annual rally of young people who attended Cragmont Assembly during the previous year will be held at the First Free Will Baptist Church in Wilson on Saturday, April 7, 1962, beginning at 10:00 a.m. Around 300 young people attended the various conferences at the assembly in 1961, and it is expected that a large number of them will attend the rally. All young people are invited—and a definition of the term, *young people*, used for these rallies is *those who are young at heart*.

The Rev. L. E. Ballard, director of the Sunday School Convention sponsored with conferences at Cragmont, will have general direction of the rally, but the specifics of the program will be planned and presented by the ones who directed the various conference programs at Cragmont. The groups especially sponsoring the rally are the General Youth Conference, the Albemarle Youth Conference, the Young People's Bible Conference, although other groups are invited to participate. Program directors for the named groups in order are the Reverend Walter Reynolds, the Reverend Herbert Man and the Reverend Earl H. Glenn.

As one special feature of the rally, the "Ma's" Gertrude Ballard, Dola Dudley, Elizabeth Hansley will take a busload of young people on an imaginary trip to Cherokee, with background scenery being provided by full color slides made during the 1961 season by the Revs. Ballard and Bryan. The group singing choruses en route, and, well, other things may happen too!

Young people, come along and join the "Ma's" Ballard and the other "Pa's," and the "Ma's" in Wilson, N. C. on April

Area Sunday School Convention and Area Conferences

The field secretary of the North Carolina Free Will Baptist Sunday School Convention, the Rev. L. E. Ballard, assisted by convention officers and directors, will hold a number of area conferences for pastors, superintendents, district and area convention officers, and others interested in promoting better Sunday

schools over the state, during the next few weeks. Conferences have been scheduled as shown below, and a cordial invitation is extended to everybody interested in Sunday school work to attend. A program which includes the showing of a Moody Bible Institute Sunday school film; a *brain-storming* session for convention ideas; a short talk by a representative of the State Sunday School Convention; and other planned features will make the evening interesting and profitable. All these meetings will begin at 7:30 p. m.

Friday, March 23—First Church in Washington for Beaufort County area.

Wednesday, March 28 — Bridgeton Church for Craven-Pamlico area.

Thursday, March 29—First Church in Kinston for Lenoir County area.

Friday, March 30—Reedy Branch Church, near Winterville, for Pitt County area.

Wednesday, April 4—First Church in Goldsboro for Wayne County area.

Thursday, April 5—Pine Level Church for Johnston County area.

Friday, April 6—Mt. Zion Church, near Nashville, for Nash County area.

Saturday, April 7—First Church in Wilson for Wilson County area.

(The Wilson meeting will be at 3:30 p. m., following the annual Cragmont Camper's Rally, which will be an all day affair. Sunday school workers and pastors are invited to come for as much of the day as possible. The young people who attended the various Youth Conferences at Cragmont in 1961 will have a very interesting program.)

Rains Crossroad Church Schedules Revival

Revival services are scheduled to begin on March 26 at Rains Crossroads Free Will Baptist Church, Princeton, North Carolina. The services will continue through April 1, beginning at 7:30 nightly. The evangelist for these services will be the Rev. N. B. Barrow, manager of the Free Will Baptist Press, Ayden.

The pastor, the Rev. N. D. Wiggs, and the church, invite all friends and interested persons to attend these services. There will be gospel singing, Bible preaching, and spiritual fellowship for all.

Gray Branch Church Announces Spring Revival

A series of revival services will begin at Gray Branch Free Will Baptist Church, Deep Run, North Carolina, Monday evening, March 26, with the Rev. Dannie Jenkins of Snead's Ferry,

North Carolina, as the evangelist. The pastor, the Rev. Norman Ard, will assist in the meeting. Special music is planned for each service which will begin at 7:30. The meeting will continue through Saturday, March 31.

The public is cordially invited to attend.

Bethany Church of Norfolk To Have New Sanctuary

The building committee, trustees and pastor of Bethany Free Will Baptist Church, Norfolk, Virginia, gather around to watch George Gaskins, chairman of the building committee, as he signed



the contract for the new \$65,000 sanctuary to be built in the near future. The new building will seat about 350, and if the work progresses according to the present schedule, it will be completed about the first of September of this year.

Pictured above, left to right: Howard Findley, Clifton Sessoms, the Rev. Raymond Riggs, pastor, Gaskins, Belvin Boyd and John Moscoffian.

DEEP RUN Y.P.A. MEETS

Deep Run, N. C.—The Gray Branch Y. P. A. held its monthly meeting Monday night, February 19, 1962. The meeting was held at Leslie Deaver's home. The meeting was called to order by the president, Linda Smith. The group had prayer and sang a song. Then they had the business and it was decided to send food to the Cuban refugees. Everyone was to bring some kind of canned food. Afterwards it was decided to order a film to show and make a study on where the missionaries are and what they are doing.

Then the group had the program and prayer. They were dismissed and served delicious refreshments.

Woman's Auxiliary

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

District Auxiliary Meets

The Polk Bayou District Auxiliary met with the New Home Free Will Baptist Church, Oiltrough, Arkansas, January 27, with six auxiliaries represented. There were 33 members, three ministers, 16 visitors, making a total of 52 present.

The devotional was given by Mrs. Dean Tucker, Allen's Chapel Auxiliary, from John 10:10. The welcome was extended by Mrs. Billy Coleman, host auxiliary. The six goals of the Y. P. A. was co-ordinated with the theme, "A New Leaf or a New Life." Mrs. Hoover Lewis, president, presented two comparative-illustrative posters. One had a large plant receiving light from the sun. The other had a large plant with the six goals representing new leaves which comes from the sun.

These goals were discussed by Mrs. Hoover Lewis, Mabel Huckabe, Blackland Auxiliary; Mrs. Dale Lealie, Batesville Auxiliary; Mrs. Clarence Campbell, Ballews Chapel Auxiliary; and Bessie Thomas, Newport Auxiliary. Specials were presented by Mrs. David Joslin, Batesville Auxiliary; Mrs. George Snelgrove, Blackland Auxiliary; and Miss Sandra Cambell, Ballews Chapel Y. P. A. Billy Willhite brought the morning message on, "New Life in Christ," from Colossians 3:1-4.

Mrs. Willard Williams, Mt. Harmony Auxiliary; Mrs. Dale Lealie and Mrs. Ralph Johnson, Allen's Chapel Auxiliary; were elected to the nominating committee.

New Home Auxiliary received *Missions Through the Ages* for having 71 per cent of their average members present. A motion was made and carried to buy a book for the auxiliary with the highest per cent of members present at the next meeting. The book was to be paid for by an offering at each meeting with the remainder kept in the district treasury. Local corresponding secretaries are urged to send their news in for the "Enlightner," by April 1, 1962, for January through March. A very challeng-

ing play, "Windows of Heaven," was presented by the Allen's Chapel Auxiliary, stressing the importance of tithing.

The next meeting will be at Ballews Chapel on April 28, 1962.

Attention North Carolina Women

The Executive Committee of the State Woman's Auxiliary Convention met March 1, and hearing the report of the treasurer, we realized we were lacking in our mission quota for this year. We have less than \$300 of the quota at present.

You remember we raised \$1,850 last year for our mission project and we chose to raise at least that much this year.

We took as our project this year the Alaskan missions. The auxiliaries of the state are to send theirs to the Godwins to help pay for a building for worship.

The G. T. A.'s and the Y. P. A.'s are to send theirs to the Whaley children since one of them has an eye trouble that necessitates a doctor's care constantly.

Please let's get behind this women and get your mission money raised before our state convention in May.

Send your mission checks to Mrs. R. T. Sasser, 108 Hope Lodge Street, Tarboro, North Carolina, and mark it where it is to go, please.

State President,
Mrs. J. C. Moyer

Enlistment Social

On Monday night, February 12, the Woman's Auxiliary of the First Free Will Baptist Church of Newport News, Virginia, entertained the ladies of the church with an enlistment social. Under the direction and planning of Mrs. John Jones, Mrs. M. E. Little, and Mrs. Robert Horton, the valentine motif was used throughout. The Tidewater District President, Mrs. J. L. Whitehurst,

was the speaker of the evening. She spoke on the meaning of enlistment using the poem, "Am I an Active Member?"

The games, directed by Mrs. W. Deuell, included musical hearts, searching for the hidden hearts, shooting at bullseye heart, unscrambling terms used by sweethearts, and drawing—while blindfolded—a heart and writing in individual's name and that of her Valentine.

As refreshments were being served from the lovely refreshment table, the centerpiece of which was a heart-shaped floral arrangement, each lady who desired had her picture made by Mrs. Deuell to give to her sweetheart.

Pee Dee District Woman's Auxiliary Convention

The Pee Dee District Woman's Auxiliary Convention will be held at White Oak Church, Bladenboro, North Carolina, March 31, 1962. The theme will be, "Fields of Opportunity." The program is as follows:

Morning Session

10:00—Hymn

- Devotions, Mrs. Clyde Mercer
- Welcome, Mrs. Hattie Adcox
- Response, Mrs. Myrtle Davis
- Remarks from President, Mrs. Mary Bell Pait
- Special Music
- Business Session
- News from Children's Home
- Reports from Chairman
- Special Music

11:30—Convention Message, Rev. Ralph Lightsey

12:00—Lunch

Afternoon Session

- 1:00—Devotions, Mrs. Florence Porter
- News from Field Worker
- News from Mount Olive College
- Special Music
- News from Cragmont
- News from Mission Board
- Reorganization
- Installation Service
- Hymn
- Benediction

Elm Grove Y. P. A. Met March 8

The Y.P.A. of Elm Grove Free Will Baptist Church, Ayden, North Carolina met in the home of Pat and Jeffrey Har-

Thursday night, March 8, at 7:30. Approximately 17 members were present. Wallace Beddard and David Futch were received as new members.

The meeting was called to order by the president, Kaye Harrison. Miriam Beeman was in charge of devotions. Mrs. Carolyn Craft led the group in prayer, after which the group sang several choruses. After the roll call, minutes and treasurer's report by the secretary, Pat Hart, there was a short business session during which it was discussed and decided there was not enough money on hand to begin a project; the project bring a scene to be painted in the church baptistry. Raymond Harrison Jr., an art student at East Carolina College and illustrator for the Free Will Baptist Press, will paint the scene. He is also a member of Elm Grove Church. A committee was chosen to visit some of the neighboring churches and choose an appropriate scene to be painted.

It was also decided that each member of the Y.P.A. make a poster announcing the spring revival which begins April 12.

A motion was made and passed to order dishclothes to be sold by the members. It was also decided to have a rummage sale downtown in Ayden on Saturday, March 31. All the members agreed to either help round up the clothes or help sell them.

After the business session, Barbara Beeman dismissed the group with prayer.

Mrs. Craft had charge of the program. She showed the group two filmstrips. The first entitled, "Faith in the Space Age," and the second, "Teen-Agers' Christian Responsibility." The films were very interesting and all seemed to enjoy them.

Pat Hart, hostess, then served the group with refreshments.

The next meeting will meet in the home of Patricia and Anne Bryant on April 12, 1962.

Attention!

All auxiliaries in the Eastern District are asked to please send in their mission money for the Fairbanks, Alaska, mission project as soon as possible. All auxiliaries are requested to send \$3.00 per auxiliary and more if you possibly can. Please send this money to the state auxiliary treasurer, Mrs. Raymond T. Sasser, 108 Hope Lodge Street, Tarboro, North Carolina, and earmark for same.

Cove City, N. C.—The Y. P. A. of the Core Creek Free Will Baptist Church held its regular monthly meet-

ing on February 9, 1962. After the business meeting and the program were finished, an installation service was held.

The sponsor, Mrs. Woodrow McCoy, challenged each of the new officers with the responsibility of carrying out his task by using the Word of God. Mrs. W. S. Burns challenged Mrs. McCoy with the responsibility of leading the young people. Ephesians 6:13-18 was the text.

Dudley, N. C.—The Woman's Auxiliary of May's Chapel Free Will Baptist Church met at the home of Mrs. Edith Gardner for its monthly meeting, February 27, 1962. The vice-president, Mrs. Ruby Best presided over the meeting in the absence of the president, Mrs. Emmaline Johnston, whom we are sorry to report was sick at that time. The meeting was opened by the group singing, "Jesus Call Us." Mrs. Nellie Outlaw read the Scripture, followed with prayer by Mrs. Katie Moore. The program was very interesting. Those taking part on the program were: Mrs. Katie Moore, Mrs. Alma Bowen, Mrs. Edith Gardner, Mrs. Ruby Best, Mrs. Lucille Grady and Mrs. Glennie Overman.

During the business period, the secretary and treasurer's report was given and approved. Reports from each chairman were given. The auxiliary gained a new member and would like to express to her a friendly welcome. The meeting was adjourned by the group praying the auxiliary benediction.

Refreshments were served by the hostess, Mrs. Gardner, and enjoyed by everyone.

THE CURSE OF THE COINS

(Continued from Page Three)

In the thickening encircling gloom, he must have seen only the torchlight glare as it fell on the face of the divine Sufferer. In the terrible stillness before the storm, he must have heard only these words: "Betrayest thou the Son of man with a kiss?" Did he hate Jesus then? He hated nothing—he hated everything. He was utterly desolate, and as the storm of despair swept him before it, there was no one in heaven or on earth to appeal to; no one, angel or man, to stand by him. Not the priests, who had paid him the blood money. They would have nothing to do with him, not even the thirty pieces of silver—the price of his Master and his soul could comfort him.

Instead, they were the symbols of his betrayal. The Priests in disdain sent him reeling back into the night with their *see thou to that*. In that hour, Judas felt nothing but *the curse of the coins* as they burned against his breast. Flinging his silver to the temple floor, he went out into the darkness crying, "I have betrayed innocent blood." He went out—deeper, further into the night, where rises and falls the dark flood of death. The wild howl of the storm has lashed its waters into fury. They break in wild billows at his feet. Peace! Peace! There is no peace in earth or in hell. Through the night Judas can see the Christ. The same Christ, but now He is thorn crowned, nail prints are in His hands and feet. And Judas had done this to his Master. The darkness is thicker now, and the storm wilder. Into that darkness Judas goes with a desperate plunge and the waters close over him in eternal silence—the *curse of the coins* has had its way.

In its essence, the sin of Judas can still be repeated: "There is a door to hell from the very gate of heaven." We ought never to forget that. Even in our highest point of worship, at the Lord's table, we should remember that the lowest treason is possible. If this were not so, why did the apostles ask, "Lord is it I?" when Jesus said, "One of you will betray Me." It is a question we should all ask. "Lord is it I?" There is safety when we bare our inmost selves before Him. His piercing gaze may light on hidden sins and incipient treachery and be painful, but it is healing. The man who fears no fall is sure to have one. Peter should be a living example for us. "Lord," he said, "though all men forsake Thee," "... not me Lord, I'll never forsake Thee." This is the kind of confidence that is sure to reap "... I tell thee Peter, the cock shall not crow twice until thou hast denied Me thrice." His protestation of unalterable fidelity is fancied security, and deceptive. It is much better to stand on the consciousness of our weakness, and acknowledge our dependency on Him for loyalty and life. If we are willing to ask ourselves the question, "Lord is it I?" here and now and let His sharp gaze into our souls seek out all our sins, we will be able to ask it again, in a much different sense. At the judgment when all shall give an account to the Lord, our question will be, Lord, is it I? When saw we thee an hungred, and fed Thee, naked and clothed Thee, sick and in prison, and came unto Thee, and He will say, Inasmuch as ye have done it unto the least of these My brethren ye have done it unto Me."

Questions & Answers on the Bible

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Did Mary, Martha and Lazarus' sister, and also Mary Magdalene, anoint Christ at the feast, or does Luke 7:37; Matthew 26:6, 7; Mark 14:3; John 12:1-3 refer to the same feast and the same Mary?—Gargey Pimbrook, Oklahoma.

Answer: There were two feasts. Martha and Lazarus' sister, Mary, anointed the Lord Jesus' feet at the feast as accounted for in "Now when Jesus was in Bethany, in the house of Simon the leper, There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat" (Matthew 26:6, 7). "And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head" (Mark 14:3). "Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment" (John 12:1-3). However, Mary's name is not, as you may see, mentioned by Matthew and Mark. This may be that due to some reticence. It is thought that John mentions the name because he was writing to a later generation when such reticence would not be needed. Some think that when John wrote that he was most likely the only eye witness left alive; if so, this would make a difference in the mentioning of names.

The other woman seems to be neither the Mary mentioned above nor Mary Magdalene although many suppose her to have been Mary Magdalene. There seem to be several things in the way giving pretty clear evidence against this having been Mary. "And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in

the Pharisee's house, brought an alabaster box of ointment, And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head and kissed his feet, and anointed them with the ointment" (Luke 7:37, 38). The Early Church did not think her to be Mary. That the two occasions are different may be seen in the fact that the location of the feast of one incident is somewhat removed from that of the other. The circumstances are also different in several details. They differ particularly in the fact that while the woman in Luke's incident was a repentant sinner who shed tears in abundance and kept on kissing and anointing only His feet. The purpose of Mary of Bethany was, there is no doubt, to anoint the Lord for His death and burial. Thus she anointed the Lord's head. Her love and gratitude did not stop here, however, but she further expressed in the wiping of the anointment, that had run down off His feet, with her hair.

Question: Explain, "Know ye not that we shall judge angels? how much more things that pertain to this life?" (1 Corinthians 6:3). Who are these angels that the Christians are supposed to judge and when are these angels to be judged?—Anne Wiggins, Illinois.

Answer: These angels I think are those mentioned in the Bible as being them that "kept not their first estate" or generally referred to as "fallen angels." "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day" (Jude 6); "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment" (2 Peter 2:4). I think this judgment will take place at the great white throne judgment, but my thinking here is not fostered by any direct Scriptural statement that I know as being in the Bible. Just what all this part that Christians are to exercise in

such a judgment is no where clearly revealed in Scriptures. Like many other things we are told about in the Bible God has reserved the exact definite details to some future time, perhaps until such a time as this will occur. Therefore like other such things announced in the Bible that vitally concern us, we await God's own good time for the clear revelation of details. (See Revelation 20:11-15.)

DATE CHANGED

N. C. STATE CONVENTION
OF ORIGINAL
FREE WILL BAPTISTS

March 14, 1962

To Clerks and Pastors of Churches
Affiliated with the North Carolina
State Convention

Dear Friends:

I sent you a letter dated February 27 announcing the special session of the North Carolina State Convention to be held at the First Free Will Baptist Church in Wilson, North Carolina. Since that time, the Executive Committee has found it necessary to change the date for this special session from March 20 to March 29. This decision was made necessary by the fact that the trial involving Edgemont Church in Durham may still be in progress as late as March 20. We fully expect that the trial will be completed before March 29.

This means that you still have time to call this matter to the attention of your church and to elect one or more delegates to this special session. Each church may represent with one delegate for each 200 members or fraction thereof. Each Union Meeting or Conference may represent with one delegate for each 1,000 members. Please share this letter with your pastor since he will not receive a copy.

All persons attending this session at Wilson on March 29 will be expected to purchase his own lunch that day.

Sincerely yours,

Michael Pelt

State Convention Secretary

NOTES

AND

QUOTES



By J. C. Griffin

REVIVALS AT BRIDGETON

April, 1961, the Original Free Will Baptist Church of Bridgeton, North Carolina, called the Rev. C. F. Bowen, pastor of the Shady Grove Free Will Baptist Church, Dunn, North Carolina, in Sampson County, to conduct our revival meeting. The preaching of Brother Bowen was so sane, Biblical and spiritual that the people fell in love with him and at the close of the meeting called him back for this year, so the revival meeting will begin at Bridgeton on April 23, the same time that it began last year. Not only is Brother Bowen prepared and led by the Holy Spirit in his preaching; he is prepared from an educational standpoint, graduated from Wake Forest College with a B. A. Degree. He did graduate work in Vanderbilt University and in 1945 he graduated from George Peabody College for teachers with the M. A. Degree in 1947.

He is now moderator of the Cape Fear Original Free Will Baptist Conference and pastor of Shady Grove Church, one of the strongest and best churches in the conference.

Shady Grove is one of the churches that withstood the new doctrine which was presented and caused a split in the conference, some of the churches calling themselves, "The Free Will Holiness Group," whose work is still retarding the progress of the work in that district. Shady Grove has been loyal to the faith once delivered to the saints, and stood for Christian education and for our Children's Home at Middlesex, North Carolina. It has been a loyal supporter of our denominational institutions for which the church still stands; with a pastor who stands firm for the old paths and walks therein.

Since Brother Bowen stands for the faith once delivered to the saints, he fits into the program of the Bridgeton Original Free Will Baptist Church. Several people of other denominations

have expressed their gladness for the return of Brother Bowen.

QUOTATIONS FROM A CHURCH BULLETIN

An elderly man once said, "The roads are as good as the people." He meant, of course, that the roads were as good as the people wanted to make them. But his statement set me to thinking. "Our church here is about as good as we are. That's the way that it has always been. A rainy Sunday comes and we have to face the decision of whether to go to church or stay at home. It is then that we learn that the weather is as good as we are. Saturday night comes and we begin to develop a headache. By Sunday it is a dilly and we have really had it—it's fit to burst. It is then that we learn that our health is as good as we are. So it goes . . .

"Today after Sunday school, you may be tempted to leave and go home or elsewhere. It is then that you will learn that your faithfulness to Christ is as good as you are and no more. No more and doubtless no less resolve today and every Lord's Day to meet God in His house for prayer and worship."

OUR SUNDAY SCHOOL LESSONS OF LATE

The first quarter of our Sunday school lesson has been bringing to our memory the Ten Commandments. The comments on the printed text have been very illuminating in that they remind us of our duty to God and our fellow man; however, we are not saved by obeying the Ten Commandments. We are saved by faith in the Lord Jesus Christ.

But I can say, and will say, that a man or woman saved by faith in Christ will not willfully break any of the Ten Commandments. And yet, we have people, some that I am personally acquainted with, who think it a small thing to break the Ten Commandments.

We have members of some of our churches who will deliberately take God's name in vain, which sin God says more about than He does killing. God said, "Thou shalt not kill," and stopped. God said, "Thou shalt not steal," and stopped. God said, "Remember the Sabbath Day to keep it holy," and God said, "Thou shalt not bear false witness against thy neighbor," and stopped. But when He said, "Thou shalt not take the name of the Lord thy God in vain," He went on and said, "For the Lord will not hold him guiltless that taketh His name in vain."

I heard this story, of course it is just a story of the imagination: The devil was to send out a number of his demons and he had a conference. So Satan be-

ing very wise, said to one demon, "What do you want to do to tempt men so as to get them to hell?" So Satan said, "There are a great number of men you can capture by placing a woman on your hook." You see that they were fishing for men and he thought that a pretty woman would catch a lot of men. So as the conference went on from one bait to another. Strong drink was mentioned for bait on some hooks; some the love of money; some one thing and some another. Then one demon said, "You need not bait your hook at all, for those fellows will bite an empty hook." A man can get hungry enough to steal, but no excuse for taking God's name in vain. The weakness of the flesh may overpower man and many sins be committed because of his weakness of the flesh, but there is no excuse for taking the name of God in vain. Some one has said, "Cursing is the expression of a feeble mind."

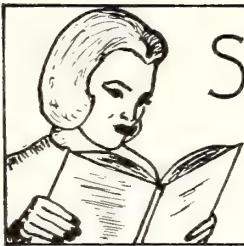
THOU SHALT NOT STEAL

I had the privilege of sitting in on a Sunday school class discussion on the subject of stealing. There is certainly a lot of thieves in the world and all of them do not steal automobiles, nor meat and bread or clothes, nor do they steal little things from chain stores, but to my mind the worst thief in the world is that thief who steals the character of others. "He who steals my purse steals trash, but he who robs me of my good name takes from me that which does not enrich the thief, nor which the thief cannot restore, but makes me the poorer." This quotation may not be verbatim (from Shakespeare) but it conveys the idea of a thief who would stain your name with false statements and destroy your good name from the face of the earth in order to exalt himself, but this kind of exaltation, the Lord Jesus said would be abased.

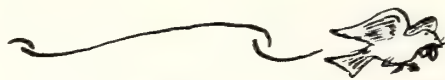
TWO SETS OF SCALES

A long time ago when I was a teenager, my father sent a number of smoked cured hams cut from fat young hogs to market by me. I noticed that the merchant was weighing them on a set of scales, and close to this set was another set. A man came in and wanted to buy one of the hams, so the merchant took a nice one and weighed it on the set of scales close to the other set, on which he was weighing our meat. So I caught the trick. I had several hams that had not been weighed, so I proceeded to place the unweighed hams on the set that the merchant was selling by, then

(continued on page sixteen)



STORIES for our BOYS and GIRLS



SERVICE IS FOR SHARING

by Mrs. Coral Turbett

RED-HAIRED Mrs. Ralph Martin, current youth director at Lake View Community Church, scanned the faces of the young people in her living room. Her green eyes rested fleetingly on Connie Thorne whose blue eyes sparkled with the joy of serving Christ. A few months ago Connie had been a scared little mouse. Today she was poised and happy. Mrs. Martin wondered what had caused this remarkable transformation of personality.

The whole group was laughing and joking, when a sudden shriek sounded above the hubbub. Exuberant Mabel burst into the room waving a letter.

"Listen, gang," she yelled, "have I got news, or have I got news?"

There was instant silence. "Glenna's coming back. Her dad's being transferred back here as manager of the power company, and they'll be here next month. Now how's that for good news?"

Everyone talked at once. Good old Glenna! No one could sing like Glenna, nor lead a meeting like Glenna, nor draw like Glenna! In fact, how had they managed to exist the year she was gone?

Mrs. Martin was curious. Glenna must be some girl to cause such joy over her return. But wait—something was wrong. Mrs. Martin caught the shock on Connie's face. Here was a mystery, and Mrs. Martin loved mysteries!

After letting the group blow off steam a moment, Mrs. Martin signaled Connie to start the meeting. Connie had drawn clever little figures to illustrate the topic, and arranged to have nearly everyone participate.

Connie stayed after the others left to help straighten up a bit. All her gaiety was gone.

"Connie, tell me about Glenna," invited Mrs. Martin. "Everyone seems so fond of her that I would like to know more about her."

Connie stiffened and kept moving chairs around a full minute before answering.

"Well, it's hard to explain Glenna," she laughed nervously. "Glenna is—well, she's Glenna. She's cute and talented, and smart, and everybody loves her." She gave Mrs. Martin a half-pleading, half-sad look.

"Aha," thought Mrs. Martin, "I didn't imagine your reaction to Mabel's announcement." Aloud she said, "She sounds like a very unusual person, Connie."

The weeks raced by. There was one funeral, two weddings, and a regional youth rally. Before she realized it, the Mathisons were back and the ladies were planning an impressive reception. Then the reception was old news, and everyone leaned over backward to restore the Mathisons to their old niche.

The young people welcomed Glenna joyfully. Connie was chairman of the Poster Committee, but at annual elections Connie was replaced by Glenna, and was not asked to serve on the committee.

Glenna had an airy fairy soprano voice. When she sang just the right song, it was a thrilling experience to hear her. Connie also had a lovely soprano voice of a sturdier quality. Gradually, all the solo work was done by Glenna, even the alto solos, although it meant altering the low notes she was incapable of reaching. Mrs. Martin vaguely felt something was missing without being able to pinpoint it until the young people planned their spring banquet. Gary Binsfield was program chairman, and at one of the committee meetings he asked Connie to plan the music. Before Connie could accept, Mabel cut it.

"Oh, Gary, Glenna has already offered to do it. She has some simple divine ideas she got in Minneapolis."

Gary flushed and Connie turned pale. "So," thought Mrs. Martin, "our Glenna is taking over!" Then she reproached herself for being so suspicious.

The final blow fell when Miss Peters, the organist, finally decided to retire. Connie had been assisting Miss Peters, so it seemed logical Connie would be

the new organist. But it didn't work out that way. Mrs. Connors, chairman of the Music Committee, was also a personal friend of Mrs. Mathison, and the following Sunday Mrs. Martin was stunned to hear that Glenna had been appointed.

"No," shouted Mrs. Martin silently, "you can't do that to Connie. Connie needs to be needed too."

Connie faded like a flower denied water. The truth hit Mrs. Martin hard. Connie was once more becoming the uncertain little mouse she used to be.

Mrs. Martin's brain began racing. Could it be? Yes, Glenna and Connie had both grown up in the church; both had the same talents; both were earnest Christians. In fact, the only difference between them was that Glenna never needed to be assured that she could do a job. After all, she was a Mathison. Connie was different. It took a great sense of being needed to make Connie take a place of prominence, but when she did blossom out, she was just as talented, and vivacious, and charming as Glenna.

Mrs. Martin talked to the Youth Advisory Board, but the members were staunch friends of the Mathisons, and soon it was noised abroad that Connie was jealous of Glenna. Mrs. Martin then had a private talk with the pastor but he laughed at her "notions" as he called them.

That summer the pastor suddenly accepted a call to a bigger church. The congregation leaned more and more on the Mathisons. Mr. Mathison held four major offices, his wife held three, while Glenna served in four prominent positions. Connie began slipping in church attendance. Mrs. Martin's green eyes snapped and crackled, but she was afraid anything she might say would only hurt Connie.

In the fall, Rev. Paul Shephard came. He studied the congregation and a few weeks later asked the various committees if there weren't some other folk besides the Mathisons who could do some of the church work. No one answered him. Three months after his arrival he asked Mrs. Martin why no young

people participated except Glenna. Mrs. Martin searched his face carefully, took a deep breath, and told him. Half an hour later a very thoughtful pastor closed the study door. When he finally rose from his knees, his face was set to the Lord's leading.

Sunday morning he preached on talents. In the evening he preached on the members of Christ's body and their individual jobs. When the folk left the auditorium, some faces were far from friendly, while others looked hopeful for the first time in months.

For midweek Bible study, he taught a lesson on the variety of gifts given by God. On Thursday two grave deacons wanted to know why he was waging a personal attack on the Mathisons. Friday, Mr. Mathison brought Glenna to the study, demanding to know why she was being singled out in the pastor's sermons.

"After all," he concluded, "Glenna can't help it if God has given her so many talents. Why should she be denied the privilege of using them?"

Pastor Shepard listened while Mrs. Martin's words echoed in his mind—Glenna is so busy doing that she never has time for being nor for learning from hers."

When Mr. Mathison finished, Pastor Shepard quietly pointed out that only Glenna played the organ although there were two others who should be playing; he reminded them that Connie had a real flare for drawing, and that Jim was good as poster work too. He explained that folk in the church enjoyed Connie's vibrant soprano and the alto voice of the Zellman too.

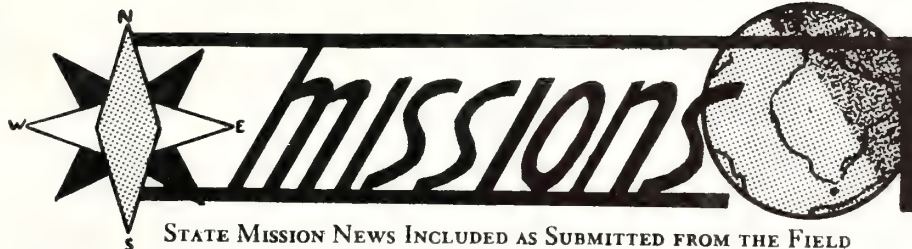
Mr. Mathison was becoming angry, and Rev. Shepard plunged in deeper and said, "It is not a healthy situation when only one family in the church is given the prominence. It robs others of the chance to learn to serve and feel needed. It stunts the growth of the church too."

"Just a minute," interrupted Mr. Mathison gruffly, "you seem to forget that we were asked to do these jobs. Surely you don't blame us for that!"

"Of course not," replied Pastor Shepard, "but we all need wisdom to know when to say no so others may have a chance."

"Nonsense! Our former pastor had it right—he said the only ones who objected were those who were jealous because they couldn't do anything," retorted Mr. Mathison smugly.

Pastor Shepard gazed at Mr. Mathi-



NATIONAL FOREIGN—

Rev. Reford Wilson, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

Home Mission Board Organized

An organized home missionary outreach became a reality in Campinas, Brazil, last month when the Campinas Free Will Baptist Church officially adopted a proposal to set up a home missions board for promotion of missionary activity in the area.

The board will appoint, place, and generally direct national missionary activity by the church. Funds will come from churches or congregations presently served by national missionaries. At the present time, there are four former students of the Brazil Bible Institute who are receiving support from the board.

"They are receiving only a fraction of the support they need," commented

son's flushed face a moment before replying in a gentle voice, "Pride is a powerful drug that paralyzes our minds so we no longer can see that the real reason for our wanting to do everything is because it flatters the flesh. I'm sure it hasn't reached that point with you yet, but as your pastor I must warn you of the danger. However, I do feel equal blame rests on those who unthinkingly let a few shoulder all the responsibilities. They have become lazy in His service."

He stopped abruptly for fear he had spoken too severely.

Glenna looked at her Dad in the straightforward teen way and said, "You know, Dad, I think he's right. I've really been selfish about it. Connie always irritated me because she had exactly the same talents I did. I took pride in the fact that I could outdo her, but when we moved back this time I was really worried. She was better at everything than I was!"

Pastor Shepard waited, and Glenna continued, "I hope Connie and I can share the work together and try to get the rest of the fellows and girls to try out their talents too."

Missionary Ken Eagleton, "but at least it is a beginning."

Elected to serve on the board are Missionary Eagleton, Benedito Luiz dos Santos, and Lazaro Farias.

Panama Mission Address Set

John Mochlman and Tom Willey Jr., have located in Panama City, Panama, to begin a new Free Will Baptist work in this Central American country.

Their address is Apartado 6931, Panama City, Republic of Panama.

Free Will Baptists having friends or relatives in the Canal Zone are requested to send names and addresses to Mochlman and Willey. This will make possible visits by the missionaries to acquaint them with the new work.

The young people, comfortably draped over Mrs. Martin's furniture, were excitedly discussing the Christmas program.

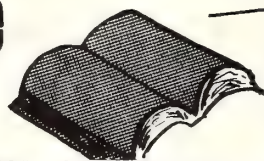
"Wish we could work up something original this year," said Jim wistfully.

"I've got a suggestion," enthused Glenna. "Connie wrote a perfectly darling puppet play. Jim got an 'A' on his wood carving at school, so he could make the puppets. Mabel is good at sewing and can help dress them. And Gary has done some mighty good scenery painting in art class. Why don't we all get together and produce Connie's play?"

Jim began stuttering and Connie's eyes brimmed with unshed tears. But it took Mabel to bring them down to earth with her exuberant yell, "Well, what are we waiting for? I move we do it!"

When the meeting broke up, the basic plans were all laid. The crowning moment for Mrs. Martin came when Glenna asked Connie to serve as her special assistant on the Program Committee for the rest of the year.

"Yes," thought Mrs. Martin, "there is room for everyone in the service of the King."—*My Delight.*



Christ—Center of Our Faith

(Lesson for April 1)

Lesson: 1 Timothy 1:12-17; 2:3-6; 6:11, 12

Golden Text: 1 Timothy 2:5

UNDERSTANDING THE LESSON

We read and hear a lot about Christian faith, and indeed we should. We are made to wonder, however, if our expressions of faith are real. Suffice us to say that our faith cannot be real and vital unless we recognize that Christ is the center of our faith—both the Author and Finisher.

This quarter's study is taken from New Testament letters of faith, counsel, and courage. This lesson for today serves as the proper basis for the entire quarter's study. It is hoped that the lesson will cause us to recognize anew that Jesus is the Christ, the Son of the living God, and our living present Saviour and Lord.

Our Printed Text is taken from 1 Timothy, the first of the pastoral epistles. Sometime before the writing of the epistle, Paul had been in the city of Ephesus, but then left for Macedonia. Timothy was left in Ephesus to look after the church there. As a younger minister, and lacking in the experiences which Paul possessed, the apostle wrote 1 and 2 Timothy to instruct the younger man of ways to overcome some of his pastoral problems. This passage for today's lesson can strengthen every believer who reads it.

EXCEEDING ABUNDANT GRACE

(1 Timothy 1:12-14)

It is true that the Apostle Paul was a great servant of God. It is likely that more has been written and preached about his greatness than any other man in all Christendom. His greatness, and power which he possessed, did not make him proud or haughty. Instead, it humbled him, and caused him to give more praise and glory to Christ.

Paul was eternally grateful to God for

calling him into the ministry. Every Christian has many blessings to come into his life that make him thankful to God. The apostle had many things for which to be thankful. Foremost was the fact that God considered him worthy to become His servant. "And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry" (Vs. 12). Surely the greatest honor to be bestowed upon any Christian is that of being entrusted with the gospel ministry. The outburst of praise in this verse comes just after he recognized the greatness of the calling to the gospel ministry. God chose him, and thus made him a fit vessel.

Paul's thankfulness was great because of the transformation which had taken place in his life. He often refers to the life he lived before his conversion. He believed the things he was doing were right; he was sincere in the things he did, but he was sincerely wrong. "Who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly in unbelief" (Vs. 13). May we consider the greatness of the apostle's sins before his conversion:

1. He had been a blasphemer and a persecutor. To blaspheme means to speak evil of sacred things. Paul had declared that Jesus was a false prophet, a deceiver of the people. For this reason, he was convinced that Christians were the enemies of God, and determined to do away with all Christians. He thus launched a vigorous and vicious campaign against the Early Church at Jerusalem. (See Acts 8:3; 22:4, 19.) Even at the time of his Damascus road experience, he was on his way to Damascus to capture and bind all that he could find and bring them back to Jerusalem.

2. He had acted ignorantly in unbelief. There are many who sin, knowing full well that what they are doing, or saying, is wrong. Such persons know that God is not pleased with them. The drunkard will readily admit that he should not drink. The gambler knows he should not gamble, but each con-

tinues to do so. The apostle, Paul, however, was convinced that he was doing God a favor in his persecution against the Christians. He was ignorant of God's true will and desire for him; therefore, God intervened in his life, and turned him in the right direction. Being a Jew, he was familiar with the oracles of God, and the Law of Moses; but he did not know the Christ of Calvary. As long as he lived, he was always conscious of the fact that he had obtained mercy.

Paul knew that God's grace had been especially extended to him. God's grace was fully manifest in the death of His Son, Christ Jesus, on the Cross. Man need not look for any greater measure of it. "And the grace of our Lord was exceeding abundant with faith and love, which is in Christ Jesus" (Vs. 14). The grace of God was so abundant toward Paul that it had completely engulfed him. But grace did not work this miracle alone; it also took faith and love. Faith is the means, and the end is love, for love is the highest thing in life.

CENTRAL TRUTH OF THE BIBLE

(1 Timothy 1:15-17)

There are many books on faith, and many volumes have been written about our Saviour. For basic truth, however, nothing can replace the Bible itself. It is good to study the interpretations of Bible scholars, but nothing is to replace Bible study. It speaks as no other book can speak; it alone is the inspired truth of God.

Christ Jesus came into the world to save sinners. This is the central truth of the Bible. Everything else is woven around this one great truth. Adam Clarke says, "This is one of the most glorious truths in the book of God; the most important that ever reached the human ear, or can be entertained by the heart of man." "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief" (Vs. 15). As the great apostle recalled his past life, he recognized that he had been the chief of sinners; in his own eyes there had been no one any worse than himself.

Christ is long-suffering toward sinful man. Paul knew if He had not been long-suffering, he would not have obtained mercy. "Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting" (continued on page sixteen)

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

My word is a lamp unto my feet, and a light
unto my path (PSALM 119:105).

"IS CHRIST DIVIDED?"

"For while one saith, I am of Paul; and another, I am of Apollos; are ye not equal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. For we are labourers together with God: ye are God's husbandry, ye are God's building" (1 Corinthians 3:4-9).

The subject of this article is the first few words of the thirteenth verse of the first chapter of 1 Corinthians. It is a question asked by the Apostle Paul: "Is the church of God which is at Corinth divided?" (Vs. 2).

Alexander Maclaren, D. D., says of this passage, "The characteristic Greek tendency to factions was threatening to divide the Corinthian Church, and each was swearing by a favorite teacher. Paul and his companion, Apollos, had been taken as the figureheads of each of these parties, and so he sets himself in the context, first of all to show that neither of the two was of any real importance in regard to the Church's growth. They were like a couple of gardeners, one of whom did the planting, and the other the watering; but neither the one that put the little plant into the ground, nor the man that came after with a watering-pot, had anything to do with originating the mystery of the life by which the plant grew. That was God's work, and the pair that planted and watered were nothing. So what was the use of fighting which of the two nothings was the greater? But then he bethinks himself that

that is not quite all. The man that plants and the man that waters are something after all. They do not communicate life, but they do provide for its nourishment. And more than that, the two operations—that of the man with the dibble and that of the man with the watering-pot—are one in issue; and so they are partners, and in some respects may be regarded as one. Then what is the sense of pitting them against each other?

"But even that is not quite all; though united in operation, they are separate in responsibility and activity, and will be separate in reward. And even that is not all; for, being nothing and yet something, being united and yet separate, they are taken into participation and co-operation with God; and as my text puts it, in what is almost a presumptuous phrase, they are 'labourers together with God.' That partnership of co-operation is not merely a partnership of the two, but it is a partnership of the three—God and the two who, in some senses, are one."

If Christ is the only begotten Son of God—and He is; if Christ died for all the world—and He did; if Christ is the only Saviour of lost sinners—and He is; if Christ is the head of the Church—and He is, then why all the strife, contentions, divisions and hatred? How many of those who are now tearing apart our denomination have histories of splintering churches they have pastored in the past? I have never drawn a little group away from any church I have pastored, though I have been asked to, but a great deal of my work has been in churches where my predecessors have built up little groups around themselves, and then left with or without them, leaving a weakened church. If I understand the Bible, it teaches that greatest task of ministers and all Christian leaders is to preach the Christ of love and bring men into a relationship with God—not ourselves.

I shall go further into this subject next week.

THOUGHT FOR THE WEEK: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called" (Ephesians 4:1).

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!—Isaiah 52:7.

Letter from Cragmont

Cragmont Assembly, Inc.

Of the Original Free Will Baptists
Of North Carolina

Dear Cragmont Friend:

We have some good news for you! The Board of Directors of Cragmont have succeeded in refinancing the indebtedness against the assembly property in a manner that will make it possible to pay it off during the next few years without burdening you too heavily. Of course we hope that it can all be paid off sooner; but all danger of losing the property has been removed.

Prospects look good for a great season at Cragmont this summer. Directors of the conferences report that requests for information about the conferences are coming in now—even before the schedules have been published. We expect to have as many or more people going to the assembly in 1962 than went in 1961—which was our record year to date.

Cragmont needs your prayers and money now, so that we can get things ready for the opening of the conference season the first of June. A number of churches have agreed to observe one Sunday in April or May as "Cragmont Day" and take a special offering to help us through this emergency. Will you please join them in this? We will furnish information to put the needs before your people, and help arrange an interesting program. We hope to have at least one hundred churches to observe "Cragmont Day." This letter is being sent to you because we believe that you and your church are concerned about the future of Cragmont.

Please let us know at once if you will observe the special day and take an offering. Tell us what we can do to help you plan the program. Do your best for us. A little special pull over this hard place in the road, and we believe that prospects will be bright for the institution which has meant so much to our young people, our women and our ministers in past years.

Yours for Christ and Cragmont,

Mrs. J. C. Moye
Mrs. L. E. Ballard

P. S.—Make a poster and set special goals for the day, such as \$100 or \$50.

NOTES and QUOTES

(continued from page eleven)

I took over and tested and found that the merchant had a set of scales to buy by and a set to sell by. That has been about sixty-five years ago. The spirit of that merchant is still in the world today. However, we have laws that scales must be tested today. The spirit of fraud still lives and a great deal of it dwells in the heart of man and is sent forth by the tongues of men. So let me say the spirit of fraud is still in the world and thousands of good honest men and women have been robbed of a good reputation and hurt in a great measure by what James calls, *an unruly evil*. Let us quote James 3:6, "And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." A tongue set on the fires of hell will lie against others and exalt self, it being the embodiment of perfection of self. This I call *religious thievery*. This is usually called tattling. Both men and women are guilty of this form of stealing the character of others.

St. Claire Bible Class

(continued from page fourteen)

(Vs. 16). The believer, by his constant believing, has eternal life. He also has the kind of life that makes him different from all others who have not known Christ.

In Verse 17, the apostle utters one of his doxologies in praise to God. He thus concludes his line of thought relative to his conversion, and the grace of God which was manifest in his life.

ONLY ONE MEDIATOR

(1 Timothy 2:3-6)

In our lesson up until this part, we have seen Christ as the Saviour. Now we shall see Him in another great and wonderful capacity.

Prayer for all men is good and acceptable in the sight of God. This is what Verse 3 has reference to, for the first two verses of this chapter read: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of

thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." Paul then states that such praying is good and acceptable in the sight of God.

It is God's will that all be saved. This does not mean that everyone will be saved, but it means that God wants and desires all to be saved. "Who will have all men to be saved, and to come unto the knowledge of the truth" (Vs. 4). Men are lost for only one reason; they will not receive Christ Jesus as their Saviour. After coming to know Him, we grow in the grace and knowledge of Jesus Christ, which is the knowledge of the truth.

There is only one Mediator between God and man. To begin with, the apostle sets forth the truth that there is only one God. There can be no real Christian faith without this assurance. Since there is only one God, there can be but one Mediator. "For there is one God, and one mediator between God and men, the man Christ Jesus" (Vs. 5). As the verse so well states, the purpose of a mediator is to go between two persons, or parties. Christ does just this. He alone can bridge the gap between sinful man and the Holy God, for He alone has paid the debt—the supreme Sacrifice.

Christ gave Himself a ransom for all (Vs. 6). In Paul's day it was quite common to buy back a person who had been sold as a slave or captured in war, and this is what the term means in this verse. We were enslaved to sin, but Christ bought us back through the shedding of His precious blood upon the Cross. He paid the ransom for us.

THE GOOD FIGHT OF FAITH

(1 Timothy 6:11, 12)

When we are reminded of God's mercy and grace upon us; when we recognize that Christ is not only our Saviour, but our Mediator, we should be willing to fight for His cause.

The Christian must follow after those things which are Godly. In order to do this, he must forsake the things which are ungodly, or the things which are of this world. "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness" (Vs. 11). These character-

istics should show up in the life of every Christian. These may be compared to the fruit of the Spirit in Galatia 5:22, 23.

The Christian life is a constant warfare (Vs. 12). Paul was writing to Timothy, but the words also speak to us. The Christian life is not a bed of roses. The apostle speaks of it as a wrestling match against the power of Satan (Ephesians 6); as a race which is to be run (Hebrews 12); and in this verse as the good fight of faith. By faithfully fighting, the Christian will win the battle and the victor's crown will be his. About all things, however, we must look to Christ, the Center of our faith.—The Bible Student (F. W. B.).

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *The Free Will Baptist*.

Resolutions of Respect

MRS. BELMA GRIFFIN

Inasmuch as God, in His infinite wisdom, has called unto Himself the spirit of our beloved friends and sister Christ, Belma Griffin; we, the members of the Woman's Auxiliary of the Free Will Baptist Church of Morehead City, North Carolina, bow in humble submission to His divine will.

Sister Griffin went home to be with her Lord on February 18, 1962. She was a loyal and faithful member of the church, always about her Father's business, administering to the sick and needy.

We hereby resolve that a copy of the resolutions be presented to her family, a copy printed in *The Free Will Baptist*, and a copy filed in the minutes of the woman's auxiliary.

She had a smile for everyone,
A heart as pure as gold;
To those who knew and loved her,
Her memory will never grow old.

Respectfully submitted,
Mrs. Hazel Mason



DS

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the Free Will Baptist

Ayden, North Carolina, Wednesday, March 28, 1962

PHOTO BY EWING GALLOWAY

EDITORIAL

OBEDIENT FREE WILL BAPTISTS

As this editorial is being written, the verdict in the lawsuit involving the Western Conference of Original Free Will Baptists of North Carolina and the James A. Miles associates of Edgemont Church has not been reached. At about 4:30, Thursday, March 22, it was placed in the hands of the jury. At 5:00 they had not reached a decision, so the court recessed until 9:30, Friday, March 23. It is likely that a decision will be reached in time for a release in this issue of "The Free Will Baptists."

As reports were brought to us concerning the three-week long trial, and as we were privileged to attend a small part of it, we were reminded of many things. We wondered again just who are Free Will Baptists. What makes them different from other denominations, particularly other Baptist groups. What makes a person a Free Will Baptist to begin with? Does a person have the right to call himself a Free Will Baptist if he does not believe in the things which Free Will Baptists believe in? Does carrying the name, Free Will Baptist, make a person one? These are some of the things we wish to discuss in this editorial and perhaps several others.

One conclusion seems most evident as we think of our past history, especially as we observe our past divisions—the times we have been divided. We have been too tolerant regarding other doctrines, beliefs, practices, and customs. Because of our tolerance, others have come in who did not, and do not, have the cause of Free Will Baptists at heart. Those who say they are Free Will Baptists should believe that our doctrines, beliefs, practices, and customs are the best in the world. This doesn't mean that each person must believe they are perfect—just the best. He can only reach this conclusion after he becomes familiar with those things that make us distinctly Free Will Baptists. He must then be willing to be obedient to those things advocated by Free Will Baptists. This by no means implies that he bows down to any group or single person. It simply means that he is willing to abide by the teachings believed by his denomination. It is a form of hypocrisy to belong to a group, and more especially a church, and not believe its doctrines, beliefs, practices, and customs.

To be an obedient Free Will Baptist, one must be willing to accept and abide by the Church Covenant which is the same in the National Treatise as it is in the "Statement of Faith and Discipline for Original Free Will Baptists of North Carolina." We have a good church covenant. If Free Will Baptists would seek to follow it, as each one has promised to do, there would be but few problems. It is spoken of as a solemn covenant, with promises and agreements that would enrich anyone's Christian life. It speaks of loving and obeying Him (Christ) in all things; avoiding all appearances of evil; providing things honest in the sight of all men; discharging our obligations in reference to the study of the Scriptures, secret prayer, family devotions, and public worship; assembling at the house of God at the

appointed times; admonishing the erring; making Christ known to the world; co-operating in the promotion of denominational institutions and enterprises, the support of the work of the local church, and the evangelization of the world. To be sure, we have failed to abide by and teach the Church Covenant to our own Free Will Baptist people.

To be an obedient Free Will Baptist, one must be willing to follow the Rules of Church Discipline. They may vary in certain areas; thus, the person must abide by these varying rules in any particular locality. Every organization must have some rules. What would our world, or country, be without certain rules and regulations to govern us? There would be chaos and confusion such as the world has never known. A denomination is no exception. There must be rules, and its adherents must be willing to follow them. The first paragraph of Rules of Church Government in the North Carolina Statement of Faith and Discipline reads as follows:

"The rules for the government of the church are contained in the Holy Scriptures. But as many of them appear to be comprehended in general directions, it is necessary for the better regulation of the church, that certain fixed rules and principles of practice should be adopted, provided these rules are in accordance with the Scriptures. For it is manifest that every religious society or community should make such local temporary regulations as may secure obedience to the perfect law by which they are governed."

We ask this question, "Is it fair to receive a person into our church without making him acquainted with these Rules of Church Discipline—without his knowledge of what we believe and practice?" We shall continue this discussion in next week's editorial.

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THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

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The Crow of the Coward

by the Rev. Charles Sapp
the third in a series of five messages

Text: Mark 14:25-31

THE MEN surrounding Christ in His last hours—His passion profile for us in their response to Him, a reasonable facsimile of our own and its consequences.

Jesus and His disciples had just finished the supper. That institution coming down to us across the ages represents that He was going to do for His disciples then, and what He had done for His disciples in the here and now. They had just walked out into the pale, sickly light of the moon, when the Lord addressed them saying, "This night I shall be a stumbling block." For it is foretold, the shepherd will be smitten; the sheep scattered. Not one of them understood Him. They had heard the prediction before. He had tried to tell them for weeks, but when we do not want to hear what we cannot accept, words go in our ears finding little understanding or acceptance in the mind. So it was with them, under the staggering blow of their predicted scattering, they gave little heed to what the Master had to say.

Perhaps in an effort to get through to His disciples, the Lord turns to Peter and speaks to him individually. What He said, and how He puts it equally demands our attention: "Simon, Simon"—using his old name, because He is referring to the old man that still lives in Peter's heart—"Simon, Simon, Satan has long sought you) for the purpose of sifting you like as wheat. But I have made application for thee, that thy faith fail not."

That night the fierce wind of hell was allowed to sweep unbroken over the Saviour, and even to expend its fury upon those who stood behind his shelter. Satan had asked, had obtained his request.

He could not destroy or cast down, but he could sift. Like wheat is shaken in a sieve to cast out of it what is not grain, Peter and the other disciples would be tremendously shaken in the hours that lay ahead. Judas who had no love for Christ had already fallen; Peter, who loved Him perhaps not most intensely, but most expressively, stood dangerously close to Judas in transgression.

While these men were in some respects vastly different in character, they were much alike. The springs of their inner life rose in close proximity. They had the same readiness to kindle into enthusiasm; the same desire to have public opinion with them; the same shrinking from the Cross; the same moral inability or unwillingness to stand alone. Peter had abundant courage to sally out, but not to stand out. Of all the disciples, Peter's character was probably most akin to Judas'. This not only reveals how great the danger was for Peter, but how great Judas might have become. It explains how great the peril was for Peter that night when the husks of him were cast out of the sieve. His denial of Christ brought him close to eternal night. Another step and who knows? The one distinguishing mark for Peter was his faith. We see it when he apprehended the spiritual element of Jesus; when he confessed Him as the Christ; when he could ask Him to sound the depths of his inner being, to find his real, personal love for Christ. We can mark, how grace presupposes, not supercedes, human liberty. Does this also not explain why Jesus prayed for Peter, but not for Judas? In the case of Peter, there was faith which only required strengthening against failure—an eventuality which without the intercession of Christ, was definitely pos-

sible. Thus also we may learn, to our great and unspeakable comfort, that not every sin—not even conscious and willful sin—implies the failure of faith, very closely though it lead to it; still less, our final rejection.

We can understand the vehement earnestness and sincerity with which Peter protested against the possibility of any failure on his part. We too often think those sins farthest away which are nearest at hand. This in itself makes sin to have all the more power over us. Taking us by surprise has always been one of Satan's best tactics. The things which we least anticipate cause our falls. In all honesty, not with self-elevation over others we say, "I shall never be offended in Christ." Like Peter, we think it impossible. We believe that we also would go with Him into prison and death. When Christ enforces His warnings that the first crowing of the cock will find us denying we knew Him, violent protests rise up in our hearts for our defense.

But, it was a chilly night when Peter looked up into the lighted windows of the court. He was in every sense alone and afraid when he sallied close to the fire and the group who stood waiting some news from inside. He wanted to hear what they were saying; besides, it was not safe to stand apart; he might be recognized as one of those who had recently escaped capture in the garden by hasty flight.

Peter had followed afar off, thinking of nothing else than his imprisoned Master; he would see the end, whatever it might be. Restlessly he walked to and fro. Sitting down among the servants, then standing up among them. Perhaps it was this restlessness that caused the maid to recognize him. She was unconcerned when she let him in, but now she boldly charged him, though still in a questioning tone, as being a disciple of the man who stood incriminated before the high priest. Like one with a high fever chatters when a chill strikes, Peter vehemently denied all knowledge of Him to whom the woman referred.

Presently, we find Peter walking away from the crowd down the porch which ran around and opened into the outer court. He was thinking of nothing else than how chilly it felt, and how right he had been in not being trapped by that woman. So he hardly heard the crowing of the cock as his footfalls answered back from the marble-paved porch.

When Peter returned again to the fire where he had at first warmed himself.
(Continued on Page Fifteen)

We Need One Another

Rev. Walter E. Isenhour

LET US pause and think of the fact that we need one another all along life's journey. There never comes a day but that somebody needs us and we need somebody else. This holds true in the home, the community and the nation and the entire world.

In the home the husband and wife need each other and the children need the parents. The church needs the pastor and the pastor needs the congregation. One without the other would be incomplete. We are dependent one upon the other for temporal help, moral help, spiritual help. We need each other's prayers, advice, sympathy and love. Suppose anyone should try to live entirely unto himself, just what would he do? What would he do for food and clothing? How could he grow his food, weave and make his clothes, have a bed in which to sleep and the necessities of life daily if nobody else had any part toward his living? He would not even have anyone to grind his grain, provide his salt and soda, nor have vessels in which to cook his meals.

Who would have any business without somebody to deal with? Who would have any education without a teacher? What would a teacher do without pupils? How could a student learn without books? How could he have books if somebody didn't make them?

What would a doctor do without patients? What would sick people do oftentimes without a doctor or nurse? Who would ride in cars, on trains, on ships, in airplanes, if there were nobody to make them? How would we ride over highways and railways if somebody didn't labor and toil and sweat to make this possible? How would we have papers to read if we had no writers and publishers? In fact, think of life from every angle and see how much we need each other. What would your life and mine be if it were not for somebody else?

Then, how much we should appreciate each other! Why not? How very dependent we are upon each other almost from every angle of life! We ought, therefore, to treat one another right from every standpoint—be kind, honest, truthful, gentle, patient, helpful, sympathetic, loving and prayerful. We should reach forth a helping hand to the poor, needy, sorrowful, troubled, afflicted, downcast, dreary and miserable. We should appreciate the farmer who grows our food-stuff and the material from which our clothes are made; appreciate our manufacturers, our business people who make it possible to have the necessities of life, and all who labor to make an honest livelihood—who live and let live. This principle should characterize every human being.

Above all, what would we do if it were not for God? Who would send us the sunshine and rain? Who would provide the water we drink, the air we breathe, the food we eat and the raiment we wear? Who would give us our health and strength? Where would we obtain our mental faculties, common sense and reason? How can anyone doubt God, take His precious name in vain, live in sin and wickedness and go contrary to His will, when every good and perfect gift comes from Him? All the blessings we have in life come from God—even the blessings of the sinner. We would have nothing to do with if God didn't provide everything. We can only work with what God has created; therefore, He should be to us supreme. Day by day we should love Him, honor Him, obey Him, worship Him in spirit and in truth, and be ready to meet Him at any moment of time. Praise His holy and matchless name forever.

TO THE FORMER STUDENTS OF THE AYDEN FREE WILL BAPTIST SEMINARY:

A few weeks ago, at the request of several of my friends and fellow students of the old Free Will Baptist Seminary of Ayden, North Carolina, I agreed to assume the obligation of trying to get a meeting of the former students of the seminary during the next commencement at Mount Olive Junior College.

Pursuant to this plan there was inserted in "The Free Will Baptist" a notice and invitation of all the former students of the Ayden Free Will Baptist Seminary to contact me and advise me if they would like to attend such a meeting and participate in a get together or banquet. I also wrote to Mount Olive Junior College and asked for a place during the next commencement. The college has given us the hour of 12:00 o'clock on Saturday, May 26, 1962, for our luncheon and meeting.

However, I am sorry to say that responses to the first invitation have been disappointing. Only a few have contacted me. Therefore, this is the second invitation. If you are interested in attending and renewing old friendships of our association at the seminary, please contact me at once so we can make plans for the meeting. Unless I hear from many others, we will have to cancel the meeting.

Awaiting your answer, I am

Your friend and fellow student
Herbert L. Swain
Williamston, N. C.

THE WAY OF ASSURANCE

GRETCHEN S. ASKEW

Why clutter our lives with externals,
From which there seems no retreat?
When that which is ever enduring
Can be found at the Master's feet?

Why so much of bustle and hurry,
Why all these deadlines to meet,
When the calm hush of serenity
Can be found at the Master's feet?

Grant us pause, O Lord, in our struggle
To conquer the fears of defeat;
By giving us inward assurance
As we humbly kneel at Thy feet.

WHAT TO DO WITH CARE

Olive Bishop Branch

A READER RECENTLY asked a nationally-known columnist "whether you are really under the impression that life . . . is a pretty disappointing and disillusioning affair for everybody. Is everybody, from the palace to the slum, subject to the rule of sorrow, frustration and hardship, and condemned to endure conditions that make even the most fortunate men and women eternally dissatisfied?"

The columnist answered that this was very much what she did believe. She pointed out the senseless wars, crowded mental hospitals, high taxes, broken homes, corruption, etc., which have made this a pretty miserable world for everyone.

If this is the only side of the picture, then we do indeed live in a miserable world. Such a dark, pessimistic view would soon bring all of us to the point of asking, "If life must be like this, what's the use of it all?"

There is no denying the fact that each of us is faced with carrying our share of the world's care and hardship, but there is a brighter side to the picture. God's Word tells us what to do with our care so that we may walk this "vale of tears" with peace, joy, and victory in our souls. This does not mean we will be excused from the wear and tear of life nor from those things which engender anxiety and care, but it does mean that the cruel, crushing burden of life need not grind us beneath the load and wear us down to despair.

Care, worry and anxiety all belong to the same family. They are a common plague. They distract and wrack the mind and separate us from God. They sap our physical strength and may even, in extreme cases, upset our mental balance. Marlborough once wrote, "I have for these last ten days been so troubled by the many disappointments I have had, that I think if it were possible to vex me so for a fortnight longer it would make an end of me. In short, I am weary of my life."

What can we do with care? We can let God carry the load. We are invited and commanded to cast our care upon Him. "Cast thy burden upon the Lord, and he shall sustain thee" (Ps. 55:22). Just roll all your care over on Him. This does not necessarily mean that the thousand and one daily irritations will suddenly vanish or that galling circumstances will change, but you will change. No longer will you fret

and worry. No longer will you feel crushed beneath the load. There will be a new song in your heart and a new spring in your step. Life will again take on meaning and new hope.

Bishop Hall said, "He that taketh his own cares upon himself loads himself in vain with an uneasy burden. I will cast all my cares on God; He hath bidden me; they cannot burden Him."

Centuries ago Peter instructed his readers regarding care. "Casting the whole of your care—all your anxieties, all your worries, all your concerns, once and for all—on Him; for He cares for you affectionately, and cares about you watchfully" (I Peter 5:7, Amplified New Testament).

Recently I had a personal example of what it means to place a vexing problem in the hands of another. My father has been seriously ill for many months. One day when I visited him he asked me to open a letter he had received that morning. The letter dealt with a tax problem which he obviously was unable to handle. I told him to forget it and I would take care of it. He left it entirely in my hands. While I worked out the problem, he was free from anxiety regarding it. A few weeks later he asked about it and I told him it was settled. In like manner, God is willing to bear the brunt of every problem His children commit into His hands.

Peter says we are to cast *all* of our cares on Him. This includes even the most trivial and passing anxieties and cares of every day. We are quite willing to bring to God a little here and there of our life's burden, but most of us hang onto at least a part of our load. Do we think our circumstances are too much for God? Do we fear He is incapable of looking after all the details of our lives?

Our care is not to be rolled on the Lord little by little, gradually and half-heartedly, but *once and for all*. Just roll it all up in one big bundle, all your huge anxieties and all your trivial cares, and roll the whole wearisome thing off your own soul and over onto the shoulders of the One who has asked to bear it for you.

We may need to remind ourselves for a time that our burden is on the Lord. We must retrain our thinking, for old thought patterns and habits will seek to intrude on our new-found peace.

Someone has said, "Some cares shoot through us like shocks of neuralgic

pain, making us quiver and tremble, as when great griefs concentrate their torture upon us. Other cares press with silent leaden weights . . . The forms of the burden vary. But the heaviness of them all is the heart's distance from God . . . This is earthly care, unprofitable, reasonable, unholy care—the care that wears out men and women before their time, the care that sours and saddens God's world, the care that slowly kills the body under the name of a thousand different diseases, and is the beginning of death to the spirit. It is the care you cannot, only because you will not, cast upon Him who careth for you."

Why do so many of God's children fail to throw their anxieties and worries on Him and so go on fainting beneath the load? Their lives are not a positive testimony for their heavenly Father because they are sad and careworn. They cannot radiate the peace and rest of the Lord while they are living in tumult and anguish. Most of us fail at this point because of a lack of faith in God's power and in His love.

We believe that God is all-powerful, but we must also believe that He is willing to exercise that power in our behalf. We believe in His love but we must be convinced that He loves us enough individually to take on His heart our every care. We must truly believe in God's care for us before we can cast our care upon Him.

A pastor crossing the Atlantic was in a violent storm for 65 hours. At the fiercest moment of the gale he looked across the waves and saw a little seabird quietly settle down upon the very wave which threatened to engulf the ship. The bird folded its wings in security and the pastor seemed to hear a voice asking, "Are ye not of more value than many sparrows?" Can we not believe that our God is watching over us and that He will never let us be engulfed by the mighty billows of earthly care and anxieties?

Three old ladies were chatting together about their experiences. One said she had laid awake many nights worrying about her troubles but the troubles that had worried her most had never happened. Another said, "My husband always said I carried three bags of trouble—the ones I had, the ones I used to have, and the ones I expected to have."

"I can't seem to remember my troubles," the last one chuckled. "The good Lord told me to cast all my cares on Him, and He gave me strength for each day's work and helped me over the hard places. At night, by the time I'd done thanking Him for His goodness I was so tired I just fell asleep."

That is the answer to care. "Blessed be the Lord, who daily beareth our burden" (Ps. 68:19, A. S. V.).

GOSPEL HERALD

News + Notes

Denominational Interest

Critchers Honored At Farewell Party

Mr. and Mrs. Harold Critcher, and their daughter, Del, were honored at a farewell party given at Fairmount Park Free Will Baptist Church, Norfolk, Virginia. Mr. Critcher resigned as educational director and assistant to the pastor to accept with the Executive Department in Nashville, Tennessee.

Revival in Progress At Holly Springs Church

The Rev. F. A. Rivenbark of Durham, North Carolina, is the evangelist for revival services which began at Holly Springs Free Will Baptist Church near Kenly, North Carolina, March 25, and will continue through March 31. Services are beginning each evening at 7:45.

The pastor, the Rev. W. L. Poythress, and the church cordially invite the public to attending the remaining nights of this meeting and be much in prayer for its success.

S. S. Convention of the Third Union to Convene

The Sunday School Convention of the Third Union Meeting District of the Eastern Conference of North Carolina will be held at the Assembly Building located on the highway between Pink Hill and Beulaville, Saturday, March 31, at 10:00 a. m. Letters have been mailed to the churches of this district. Please see that your Sunday school is represented at this convention with a large delegation.

Futch and West to Conduct Maury, N. C., Revival

Revival services will begin at the Maury, North Carolina, Free Will Baptist Church, April 2, and continue through April 8, with gospel preaching by two students of Mount Olive College, Bill Futch and Wayne West. Services will begin each evening at 7:30, and will feature special music.

The pastor, the Rev. Ray Harrison Jr., and the church invite your presence and prayers for these services.

Everington to Conduct Cedar Grove Revival

The Rev. Melvin Everington will be the evangelist for revival services at Cedar Grove Free Will Baptist Church, Martin County, North Carolina, April 1 through April 7. Services will begin each evening at 7:45. The Rev. R. C. Proctor is pastor of the church.

Hugo Host to Lenoir Co. Fellowship Supper

The Lenoir County Fellowship Supper will be held at the Hugo Free Will Baptist Church near Grifton, North Carolina, Tuesday, April 10, at 7:00 p. m. Letters are being mailed to the different churches, hoping your church will be represented at this meeting with a good delegation.

Spring Revival at Free Union Church

Revival services will be conducted at Free Union Free Will Baptist Church near Walstonburg, North Carolina, April 1-8. The services will begin each evening at 7:30 with a special program of sacred music. The pastor of the church, the Rev. C. L. Patrick, will be the speaker and extends a very cordial invitation to attend.

Y.P.A. and G.T.A. Fellowship Program

There will be a Y.P.A. and G.T.A. Fellowship Program on Saturday, March 31, at the Smithfield Free Will Baptist Church, Smithfield, North Carolina. The program is as follows:

Morning Session

- 10:00—Devotions
- Opening Hymn
- Scripture
- Special Song

Coming Events

- April 14—Bible School clinic, Mount Olive College, Mount Olive, North Carolina
- April 15—Palm Sunday
- April 22—Easter Sunday

- Who's Who
- Recognize Youth Chairmen and Sponsors from Each District
- Offering
- Contests, G.T.A. Declamation and Y.P.A. Declamation
- Chorus
- Prayer
- :00—Lunch

Afternoon Session

- :00—Devotions
- Hymn
- Scripture
- Special Singing
- Essay Contest, Winning Essay to Be Read by Winners
- Missionary Playlet
- Special Song
- Announcement, Donations to Project
- Announcement of Winners and Presentation of Awards
- 3:00—Benediction

Mt. Olive College Chorus To Present Musical Program

The thirty-five voice chorus of Mount Olive Junior College, Mount Olive, North Carolina, will present two musical programs on Sunday, April 1, 1962. At 3:00 p. m. the chorus will be at Holly Springs Free Will Baptist Church at Newport, North Carolina; and, at 7:30 p. m. they will present a program at St. Mary's Free Will Baptist Church, New Bern, North Carolina. Beside choral numbers, the group will feature quartets, duets, and solos. The public is invited to attend these programs.

Spring Revival Announced At Rock Springs Church

Rock Springs Free Will Baptist Church of Bailey, North Carolina, announces its spring revival April 1-7, with the Rev. Dewey Boweling as the guest speaker. Services will begin each evening at 7:30.

The pastor, the Rev. Swade Benson, and the church invite the public to attend these services, but most of all pray that the Holy Spirit will send a revival that will come to stay.

Spiritual Awakening At Smithfield Church

A special series of evangelistic services will be conducted by the pastor, the Rev. Wayne W. Smith, at the First Free Will Baptist Church, Smithfield, North Carolina, beginning April 8 and running through the following Sunday, April 15. The services will be 7:30 p. m. daily.

The First Free Will Baptist Church regularly maintains:

A preaching and pastoral ministry to meet your spiritual needs.

Three graded departments doing the highest type of Sunday school work.

Special study courses taught each Sunday evening for the teachers and officers of the Sunday school, league, and would-be soul winners.

A well organized league for all ages.

A steadily expanding program of world missions, being one among the leaders in gifts to denominational causes.

A good program of church music with place for every musically inclined person.

The church is presenting this special series of services for your benefit and blessing. Each service will feature the church choir, special groups and old-fashioned hymn singing that will thrill your soul.

Pleasant Hill to Hold Spring Revival

The Pleasant Hill Free Will Baptist Church, Pitt County, North Carolina, will begin its spring revival services on Sunday night, April 1, and will continue through Sunday night, April 8. The Rev.

W. Everton, superintendent of the children's Home, Middlesex, North Carolina, will be the evangelist. The services will begin each evening at 7:45 p. m. The Pleasant Hill quartet and choir will render special music each evening under the direction of the pastor, the Rev. Willis Wilson. There will also be other singers who will be visiting during this week.

The pastor, the Rev. Willis Wilson, along with the members of the church, extend a very warm welcome to all who will attend.

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *The Free Will Baptist*.

Mrs. Lena Bass

At a very early age in her life Mrs. Emma Hinson Bass of Route 5, Dunn, North Carolina, gave her heart to the Lord Jesus Christ.

For a while in her youth she served the Lord in the church in which she was converted, Hopewell Methodist, near Newton Grove. But for the past twenty-five years she had been a member of Shady Grove Free Will Baptist Church in Sampson County.

During the past ten years she served in various positions in her church. She was an ardent teacher in the beginner-primary department, sang in the choir, served in the woman's auxiliary, and worked faithfully each year in vacation Bible schools. The church always knew that Mrs. Bass would be on the job.

On February 13, 1962, the Lord in His infinite wisdom called her home to be with Him. She leaves to mourn her passing her husband, Theodore Bass, several sisters and brothers, and a host of friends and loved ones.

We believe heaven is brighter and richer today because of her faith in Christ, the Son of God.

Written by her pastor,
C. F. Bowen

Resolutions of Respect

MRS. ALICE E. LUPTON

Whereas, on January 24, 1962, God, in His infinite wisdom, called our sister in Christ, Mrs. Alice E. Lupton, to enter the portals of glory, the members of the Woman's Auxiliary of Saint Mary's Free Will Baptist Church, New Bern, North Carolina, wish to pay tribute to her memory and do submit the following resolutions:

First, that we bow in humble submission to the will of our heavenly Father and thank Him with grateful hearts for the example of a beautiful Christian life she lived before us in her knowledge of the holy Scriptures, in her faithfulness to her church and community, and in her love for her fellow man.

Second, that we express our sympathy to her family and pray they may find comfort in Christ, realizing that our great loss is heaven's eternal gain.

Third, that we stand for a moment of silent prayer while soft organ music is played and a candle is lighted on either side of the Holy Bible on the altar, one candle to represent our deceased sister as the mother of the woman's auxiliary and the other candle to represent her as the mother of the Free Will Baptist league, realizing that though one of God's servants will serve Him no longer on this earth, her light will always shine in our hearts and in the work of our Lord, not only in our local woman's auxiliary, church and community, but throughout our denomination.

Yes, she's gone from our midst,
We'll see her here no more;
But one day we'll see her again
When we meet on that beautiful shore.

She left a light on earth
That will always shine;
Bringing a lovely warm glow
Into your heart and mine.

Be it further resolved that a copy of these resolutions be sent to her family, a copy to *The Free Will Baptist*, and a copy be entered into the woman's auxiliary minutes.

Respectfully submitted,

Mrs. A. C. Tilghman
Mrs. W. J. Koonce
Mrs. W. J. Gaskins

Resolution of Respect

MRS. FLORENCE GODWIN

Whereas our heavenly Father in His divine wisdom has seen fit to call from our midst unto Himself the spirit of our dear Sister and friend, Florence Godwin, we the members of the Holly Springs Free Will Baptist Church near Kenly, North Carolina, desire to express in these resolutions our sympathy to those who feel most keenly our common loss, and to pay tribute to the memory of our faithful sister and God's servant.

Sister Florence passed to her reward on March 11, 1962, having served as a faithful member of our church for a number of years. Surviving are four sons: Harold Godwin, Ralph Godwin, Joe Sasser, and Haywood Sasser; one stepson: Turner Godwin; two daughters: Mrs. Mark Goforth and Mrs. Russell Barnes; four step-daughters: Mrs. A. G. Lee, Mrs. Larry Boyette, Mrs. N. C. Holt and Mrs. Earl Henry; one sister: Mrs. Annie Jackson; 28 grandchildren; and nine great-grandchildren.

We shall miss her, but we feel that her mission here has been courageously fulfilled.

Committee,
Nellie Atkinson
Marvin Atkinson

IN OUR MAIL TODAY—
—OUT OF P. O. BOX 507

APPRECIATES ADDRESSES

"I would like to have you mention in *The Free Will Baptist* the following: A Free Will Baptist church has been organized in Indianapolis, Indiana. Anyone having friends or relatives in this area are asked to send their addresses to the Rev. Richard R. Cordell, 3829 Haverhill Drive, Anderson, Indiana."

Woman's Auxiliary

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

Albemarle District Woman's Auxiliary Convention

The Albemarle District Woman's Auxiliary Convention will convene with Sidney Free Will Baptist Church, Belhaven, North Carolina, Thursday, April 12, 1962. The theme for the day will be, "Our Need for Such a Time as This." The thought for the day is "God Is Able to Equip Us Spiritually for These Times." Scripture: "... take unto you the whole armour of God, . . ." (Ephesians 6:13). The program is as follows:

Morning Session

- 9:45—Registration
 - Piano Prelude, "Jesus Is All the World to Me," by Mrs. William Webster
- 10:00—Hymn, "Saviour Like a Shepherd Lead Us"
 - Devotional, "Redeeming the time, because the days are evil" (Ephesians 5:16), Mrs. Luke Whitley
 - Special Music, Mrs. Branch
- 10:15—Welcome Address, Mrs. Dallas Paul
 - Response, Mrs. Johnny Foreman
 - President's Message, Mrs. Edwin Roper
 - Recognition of Visitors
 - Business
- 10:40—"The Need for Training Our Youth for Christian Leadership in These Times," Rev. Ralph Lightsey
 - News from Mt. Olive College
- 10:50—News from the Children's Home, Rev. Wilbert Everton
- 11:20—Hymn, "I Need Thee Every Hour"
 - Offering for Children's Home
- 11:25—Announcements
 - Special Music, "In Times Like These," Rev. and Mrs. Herbert Bryan
- 11:30—Convention Message, "A Time for Sound Doctrine," Rev. J. A. Branch

12:00—Hymn, "Lead on O King Eternal"

Afternoon Session

- 1:00—Hymn, "Jesus Saves"
 - Devotional, "Christ, Our Need, for Such a Time as This," Mrs. A. B. Chandler
 - Special Music
- 1:15—"How This Convention Under God Can Help Meet the Needs of These Times," District Chairmen and State Field Worker
- 1:50—Business Session
 - Committee Reports
 - Hymn, "A Charge to Keep I Have"
 - Benediction
 - Adjournment

"Make use of time if thou lovest eternity; yesterday cannot be recalled; tomorrow cannot be assured; only today is thine, which if thou procrastinate, thou losest; and which lost is lost forever. One today is worth two tomorrows."—*Quarles*.

Christian Chapel Holds Study Course

A study course of the Woman's Auxiliary Manual was held at Christian Chapel Free Will Baptist Church, Pink Hill, North Carolina, on February 14, 1962. Mrs. Julius Vause, state field worker from Timmonsville, South Carolina, was the teacher. Her remarks were very inspiring and challenging.

The meeting opened with the group singing, "We've a Story to Tell to the Nation," followed with prayer by the Rev. Julius Vause. Special music was given by the Christian Chapel Quartet, Rev. and Mrs. Norman Ard and Mr. and Mrs. Franklin Howard. They sang, "I See Jesus" and "I'm Redeemed." Miss Janie Carol Harper accompanied them at the piano.

The auxiliaries represented were Cabin, 16; Deep Run, 4; Gray Branch, 5; Christian Chapel, 34; and quite a few men and young people.

The ladies of Christian Chapel had prepared a lovely assortment of cup cakes,

and these were served with coffee and hot chocolate. After a wonderful time of fellowship, the meeting adjourned.

Tidewater Auxiliary Convention at Fairmount Park Church

Fairmount Park Free Will Baptist Church, Norfolk, Virginia, will be host church for the District Auxiliary Convention on April 7, 1962. The youth chairmen in the Tidewater area are urged to encourage the young people in their churches to work diligently on their speeches and essays to be presented at the convention. Mrs. J. L. Whithurst district president, requests all president well represented at this convention. The convention begins at 10:00 o'clock.

Pikeville, N. C.—The Woman's Auxiliary of Pleasant Grove Free Will Baptist Church met on February 13, in the home of Mrs. Hardy Talton for a day of study work and fellowship together.

During 1961 an attendance contest was held with the losing side entertaining the winners with a turkey dinner and all the trimmings. This was served to the winners at 12:30 p. m.

At 10:00 a. m. fifteen women met and began to quilt a quilt for Mrs. Talton. During the morning Mrs. C. F. Fields study course chairman, gave a study on Missions. In the afternoon a study and question session was held on the Manual of Methods, presided over by Mrs. Fields. At 3:00 p. m. refreshments were served to the 14 members and one visitor present.

At 4:30 p. m., work all done and the day called a success, the meeting adjourned with prayer by the president Mrs. W. A. Taylor.

The day circle has 21 members of roll

Wilson, N. C.—The Woman's Auxiliary of Calvary Free Will Baptist Church held its February meeting at the home of Mrs. Bertha Thomas on Tuesday night, February 20. The group sang "Jesus Calls Us," followed with prayer by Mrs. Martha Bartlett. Mrs. Etta Harrell read the Scripture. Mrs. Margie Pittman, president, presided over the business session. The roll call and treasurer's report was given by Mrs. Lilly Thomas. Mrs. Alice Owens read the minutes of the previous meeting. Mrs. Nannie Murray

s welcomed as a new member. Several
airmen made reports.
Mrs. Etta Harrell opened the program
th prayer. The program for the
onth, "Youth Participating," was pre-
ented by Mrs. Rosalie Jones, Mrs. Mar-
a Bartlett, Mrs. Martha Ethridge, Mrs.
irley Avera, Mrs. Alice Owens and
rs. Florence Taylor. The meeting ad-
rned with the group repeating together
e Lord's Prayer. Mrs. Thomas served
refreshments to the 14 members and four
itors present.

Portsmouth, Va.—The Woman's Aux-
ary of the First Free Will Baptist
church met on Monday night, February
y, 1962, at the church. Mrs. Ralph
borne, vice-president, presided at the
eting.

The ladies sang, "Work for the Night
Coming," and Mrs. Leslie Ward of-
ed the opening prayer. After the of-
ing was taken, the minutes of the
uary meeting were read by the secre-
y, Mrs. Ward, and approved. The
asurer's report and the circle reports
re given and approved.

During the business session, more plans
re made concerning the covered dish
cial, and under new business a discus-
on concerning making bandages for
edical supplies. Also a motion passed
the effect that the church rather than
st the auxiliary be responsible for serv-
g at the Christian Service Men's Cen-
t. The group was dismissed with pray-
by Mrs. Edwards.

Columbia, N. C.—The Woman's Aux-
ary of Soundside Free Will Baptist
church met Thursday night, February
y, at the home of Mrs. Madeline Brick-
house with the president presiding.

The members sang, "Jesus Calls Us,"
terward the Scripture was read and pray-
by Mrs. Marvin Sawyer.

The program, "Youth Participating,"
as read and discussed by the following:
rs. Marvin Sawyer, Mrs. Madeline
rickhouse, Mrs. Joseph Maitland, Mrs.
avis Roughton, Mrs. Maurice Van
orn and Mrs. Otto Sawyer.

There were eight members present for
e business meeting. The group closed
y singing, "Blest Be the Tie," and pray-
g, the Lord's Prayer.

Refreshments were served and enjoyed
y all.

... the word of the Lord came unto
e ... —Zechariah 4:8.

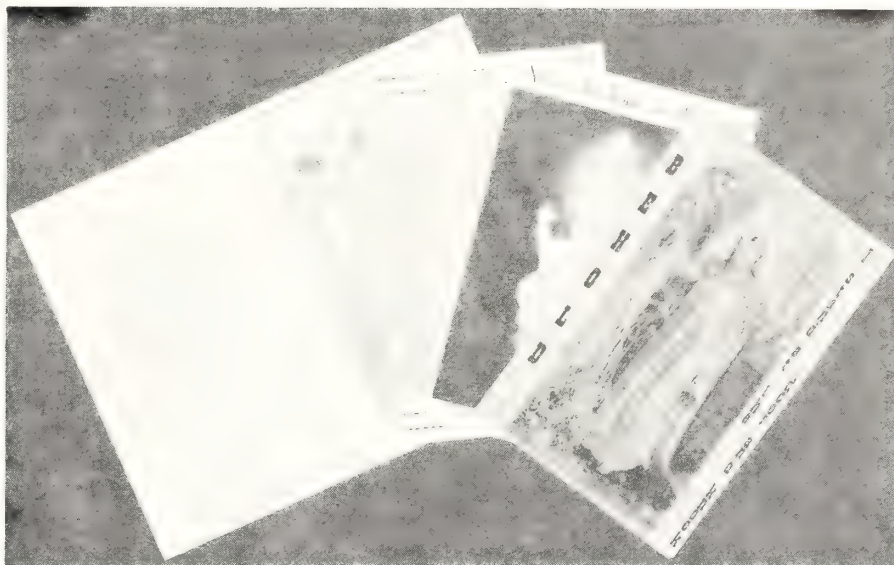
LATE NEWS RELEASE

On Friday, March 23, the
Durham County Superior Court of
North Carolina rendered a verdict
which recognized the authority of
the Western Conference of Original
Free Will Baptist of North Caro-
lina in declaring the Teasley Fac-
tion of Edgemont Church to be the
true congregation. At the same
time, however, the decision of the
Court was that the church property
remain in the hands of the Miles
Faction.

The decision came after a
three-weeks' trial. The Western
Conference and the Teasley Fac-
tion has taken an appeal to the N.
C. Supreme Court. More informa-
tion will be released in the next
issue of "The Free Will Baptist."

■ AN OLD Scotch woman who was
alone for the greater part of the day
was asked, "What do you do during
the day?" "Well," she said, "I get my
hymnbook and I have a little hymn
of praise to the Lord. Then," she
added, "I get the Bible and let the Lord
speak to me. When I am tired of read-
ing, and I cannot sing any more, I just
sit still and let the Lord love me."—Sel.

NEW SUNDAY BULLETIN SERVICE



The Free Will Baptist Press announces a completely new Sunday-
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designed and printed by the press. These bulletins come in two-color
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Ayden, N. C.

Questions & Answers on the Bible

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Would it ever be right for a Christian to sue some one for slander?—*James Roundtree, Illinois*

Answer: I guess it would depend upon what you have in mind as being slander. When a Christian suffers at the hand of some one else for the sake of Christ he is to always bear it with joy for His sake. This, in such a case, should be taken kindly and patiently. On the other hand, when a person's character is being attacked, the prisons and courts have been established for such slanderers. Do not forget, however, that prayer changes things in reference to such misdeeds. In many cases there is no doubt but that more might be accomplished in prayer than in court, so first pray even when your personal character has been verbally assaulted.

I heard of an impetuous brother once that had trouble with some of the members of his congregation. These went to his conference authorities, who summoned him to appear before them for a discussion and therefore a solution to his problem. This brother was reported first to refuse the demand and then later accepted the demand, but instead of coming together with them he brought an array of his friends and also a lawyer. It is needless to say whether or not such a display of worldly strength is Christian. The report goes on to say that strong worldly assertions of worldly might and threats followed. Why? because doubtless both sides by now had waxed strong in an estimation of their own moral strength and perhaps were less willing to acknowledge Biblical council than at any previous time of the disagreement.

God tells the Laodicean church, "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be

zealous therefore, and repent (Revelation 3:17-19).

May it not be that in a day such as this one could miss the whole purpose for which God has called him as a witness unto himself by such an array of power in displaying his friendship to those possessing great legal talent and those who are ready to join hands in displaying natural rights, right at a time when God wants to exalt him in having him to suffer for His name's sake?

Most professed Christians of today, however, are more concerned with their own well-being and promotion that you rarely, if at all, see those who when they have been beaten with many stripes go away rejoicing that they were counted worthy to suffer for Christ as was done by these apostles. "And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name" (Acts 5:40, 41).

Question: Could a Christian commit suicide?—*Ann Johnson, Texas.*

Answer: No, not deliberately. He might, however, become mentally unbalanced and do such a thing; in fact, I have heard of such happening in the life of a Christian. On the other hand, I cannot concede that a truly born again person would take his own life or as a murderer take the life of anyone else while he is in his right senses. Mental derangement is a disease of the mind; therefore, God will, there is no doubt, in His wisdom and justice not hold any person responsible whose mental illness controls him to the extent that he has lost his reason so completely that he takes his own life. Whereas, on the other hand, I have known unsaved men to plan in detail the taking of their own lives.

Jack Avery was a young man that had made good on the football team of one of our greatest universities. He wanted

to continue in the field of athletics, but his father insisted that he leave his home and forfeit his ambition to become head of one of the large industrial firms that he himself had been head of for several years. Jack tried it from June until Christmas and came home to talk it over with his dad who knew of his son's intention and avoided the talk on the basis that Jack had planned. Then Jack's mind began to work, so he sat up later than usual the next night and encouraged the butler, who usually waited until all of the household were in bed before he retired, to go to bed while he stayed up to read in his father's library. The next morning Jack's body was found in front of the gas logs of the fire place in the room with a rug from the library and bed sheets from the room where he slept carefully wrapped over his head and the logs with the gas turned on.

A veteran missionary, in a speech he gave here at our Bible college, told of a young missionary that had been most useful in a very hard field in South America, who became mentally ill because of overwork and then became demon possessed as a result. His behavior was so bad in his effort to kill himself that nurses kept watch over him all the time. One night he appeared to be asleep when the nurses were changing shifts at midnight. When the off-going nurse took up the chart to explain the doctor's orders for the night, the patient jumped out of bed, raced to the kitchen and seized a long sharp butcher knife with which he cut his own throat and was dead before the nurses could get to the kitchen. He was a Christian and a very good useful one until a few weeks before when this illness rendered him irresponsible. Now he fills an early grave because he probably worked too hard in his zeal to see all that were possible come to Christ through him.

It is in keeping with Dr. H. A. Ironside, Dr. L. T. Talbot, Dr. Griffith Thomas and several other leading scholars in the field of Bible study that when a Christian loses his senses of reason and commits suicide or takes anyone else's life while in this state, he is not held accountable but I believe and think that these men would concur in this, that when a Christian knowingly overworks or overworks to the extent that his fatigue renders him incapacitated, God will judge him for willingly abusing his body, because we are warned in the Scriptures against defiling our bodies.

Therefore, all Christians should exercise the best of judgment in the care of
(Continued on Page Sixteen)

NOTES

|| A N D ||

QUOTES



By J. C. Griffin

EXCERPTS FROM HARRISON BARFIELD HISTORY

On Page 311 Elder Lucas offered the following resolutions: Whereas, the division of the Cape Fear Conference into two yearly meetings is found to be unnecessary, while as its membership is as small as it is at present, it is therefore, resolved;

1. That Johnston and Stony Run yearly meetings be united into one yearly meeting to be known as the Cape Fear Yearly Meeting of Free Will Baptists, and to meet Thursday before the second Monday in October annually.

2. That the meeting of the General Conference be suspended after this session, until the connection shall have become extensive enough to need its reorganization. Resolutions adopted.

Notice that the founders of the Cape Fear said, *convention*. It would be fine if old Brother Lucas could be here today and speak out and say that a conference is a connection. A connection of churches by delegation with ministers working together as a connected body worshipping the Spirit of Christ.

RESOLUTION DEALING WITH COLORED CHRISTIANS

On Page 265 of Harrison and Barfield, we have the following: "On motion of Brother Jesse Smith, the colored people who are or wish to be members of our churches, remain as they have been heretofore.

"On motion of Elder R. K. Hearn this conference send out two ministers to all the churches in our connection to preach to them (colored people) the ensuing year." May we notice that the white and colored people in 1876 were connected in the worship of Almighty God. Before slavery was abolished, the slaves worshipped with their owners, the white people.

On Page 266 we find the following: On motion of Elders Henry A. Dixon and R. K. Hearn, it was resolved that this conference advise the colored members of

this connection to unite and form churches to themselves (but if any of them wish to remain among the white members they can do so as private members), and we also advise them to form a General Conference to themselves.

"Resolved further, that we appoint a committee of ten ministers belonging to this connection or conference to have the oversight of them, and to advise and instruct them until they be competent to act for themselves.

"Resolved further that Elders Haskell Jones, Thomas Rivers, Joseph Sauls, Henry T. Richardson, Malachi Linton, William T. Bilbro, James Moore, William May, Henry A. Dixon, and R. K. Hearn be the committee of ministers, and said ministers are requested to report to our next General Conference the progress and condition of the said colored churches." Thus, we find the word connection used with both white and colored, who were original Free Will Baptist, but due to not knowing perhaps the truth, a large number of people calling themselves Free Will Baptist condemn the word connection. We who believe have been called *renegades*, which means *apostate* and *traitor*, but thanks be to God I can pray for those who know no better.

On Page 272, of the history, we read where the conference dealt with a minister for fear that some of the children or grandchildren are living. I shall refrain from giving the name of the said minister. "On motion of Elder H. Jones, we notify the public that _____ is no minister in our connection, and is unworthy of the confidence of any Christian people, therefore, we warn our people to beware of him and have nothing to do with him." They spelled out the names of ministers who were tried and expelled and never hesitated to publicize the decision.

On Page 278 it is recorded by motion of R. K. Hearn, William May and H. Jones that it be resolved that the name of E. L. S. be expelled from our connection for violation of our discipline and immoral conduct and that we forbid him to preach in our houses of worship as we look on him as an imposter.

"Further quotation on motion of Elder H. Jones, the credentials of E. L. S. were revoked and also his licenses. The moderator appointed Elder R. Gaskins and Brother B. Heath as the committee."

According to history, the conference tolerated no minister who broke the rules and regulations; if he was guilty of causing trouble in the conference. If charges were brought against a minister or elder, as they were called, then and prove to be true, he either repented and asked forgiveness, or he was turned out of the con-

ference, and nowhere is there a record that I have been able to find that any minister when he was silenced and his demanded ever entered a lawsuit to get vengeance.

If you doubt in any way the foregoing quotations, you may refer to your Harrison-Barfield History. This history has been reprinted and is in two books: namely, I and II. I am sure it will pay you to get these booklets. They are on sale at the Free Will Baptist Press in Ayden, North Carolina, at \$2.25 per set.

These books will reveal things that were done years ago that will show you how far from the old paths that we have strayed.

I HAVE NOT CHANGED

I am preaching the same doctrine that I began preaching 52 years ago. In that day we preached that the local church controlled its internal affairs but had no power over the conference. That the minister was not to be a dictator but a shepherd over his own flock and that when ordained and admitted into fellowship of a conference that he was subject to the rules and regulations of said conference. I was taught that I was to be governed by the laws and edicts of the conference and the discipline then, but Treatise now.

I have given these bits of history that those who do not know that our conference has ruled the ministers and when one bucked against the conference he was thrown overboard, and when one tried to rule the conference, he was shown his place and said but little about it. Things have changed considerable—get you a Harrison and Barfield History and learn some facts.

The pages that I have referred to in this message are from the original Harrison and Barfield History. The print on the pages is smaller and do not compare with the old history, but the statement is the same.

I am saying emphatically that I will never repudiate the custom and practice of ordaining, and discipline of ministers, the organization and connection of the local church and the conference.

THE STATE CONVENTION

The State Convention of North Carolina was organized as an advisory body and was not given any authority over any union meeting, conference or association. Thus, the State Convention can only recommend to the union meetings and conferences. The State Convention is formed by a connection of legal delegates from churches in good standing with their

(Continued on Page Sixteen)



STORIES for our BOYS and GIRLS



FASTEN YOUR SAFETY BELT

by Jeanette W. Lockerbie

JERRY HARMON ran down the front walk. His dad and mom were already in the car.

"Pile in, Jerry. We'll barely have time to make it to Sunday school. We really must plan to start earlier than this. Fasten your safety belt, son," Mr. Harmon said with a glance in the rear mirror.

"O, Dad! do I have to? We're not going very far and I—"

"You heard your dad, Jerry." Mrs. Harmon broke in on his complaining. "It doesn't matter if we're going a block or a mile. Danger has nothing to do with distance."

Grudgingly Jerry picked up the two halves of the safety belt.

They were driving home from church when Jerry said, "I sure wish Mr. Cairns wouldn't keep asking us if we're saved. I like him for my teacher. I like the lessons about Peter too, but—"

"Jerry!" his dad's voice sounded as if he meant business. "Before we go into a discussion about your Sunday school teacher and Peter, how about you fastening that safety belt?"

"Oh, Dad. You must have eyes in the back of your head." Jerry grumbled, tugging at the offending straps.

"Now about your lesson, son. You say you don't like Mr. Cairns to keep asking if you're saved. Well, as Mom and I have told you before—there's nothing quite so important as your eternal safety, Jerry."

"I know, Dad, it's just that—well—," Jerry screwed up his tanned face and scratched his tow head. "Us guys in the class are eleven years old and he talks to us about dying. None of us are figuring on dying. That's for old folks to be thinking about, not us kids!"

They reached home and the subject was dropped. Mrs. Harmon hustled into her apron and prepared for the company. Jerry always looked forward to Sunday dinner, fried chicken and apple pie.

After dinner he took his friend Hal Frank up to his room, leaving the adults

to their lazy Sunday afternoon conversation.

"Boring stuff they talk about," the boys agreed as they delved into the stamp collection that was Jerry's pride.

The call, "Time to get ready for church, boys. Come and have a snack" brought them downstairs on the double.

"Can Jerry ride with us to church, Mrs. Harmon?" Hal asked, his mouth full of peanut butter.

"If it's all right with your dad and mom. Better wear your coat, Jerry," Mrs. Harmon replied pleasantly.

The boys climbed into the back seat of the Frank's car. It was new, and Jerry inspected its shiny equipment with great interest.

"Neat car, Hal," he concluded.

They were driving fast. "Have to pick up Grandpa and Grandma. They fuss if we're not on time," Mr. Frank explained.

Jerry fingered the safety belts lying on the seat beside him. Hal watched him for a moment.

"Oh, these came with the car," he said, "but we never use them. Who wants to be bothered with safety belts?"

For an uneasy minute, Jerry thought he could hear his Dad's words, "Nothing quite so important as your eternal safety." He pushed the thought away. Dad had been talking about church and Sunday school—not cars.

He watched the speedometer climb. This was great. Dad never drove like this. An elderly couple were waiting when Mr. Frank pulled up at the driveway. Jerry greeted them, and watched as the old gentleman helped his wife into the car, and fastened the safety belt for her, then tightened one around himself.

"It's O. K. for them to be thinking about their safety. They're old," Jerry thought.

But all the next week, whenever Jerry was alone, a voice inside him kept asking, "Are you sure you are saved?" He didn't want to reckon on anything as serious as that. It wasn't for 11-year-olds. It was all right for folk as old as Hal's grandpa and grandma. They should be thinking about getting saved. "But me?" Jerry said to himself, "I have lots of time."

Then, on Friday morning, as he was finishing breakfast, a voice came on the kitchen radio. "... and if you're saying to yourself 'I'm young yet; I have plenty of time,' let me warn you, my young friend, that there are coffins of all sizes. Young folk as well as old, die. Now is the day of sal—"

Jerry gulped down the last piece of toast, and grabbed his bundle of books.

"I havta run, Mom. Don't want to be late, 'bye," he called. Then with an angry glance at the radio, "and I don't want to hear any more of that."

It was a different Jerry who came home from school a few hours later.

"D'you hear about Hal?"

That was the first thing he heard when he arrived at school.

"Hal? What about Hal?" he asked.

"You mean you didn't hear? About Hal Frank—it was on the radio."

In snatches the boys told him, all talking at once.

"Hal was out with his dad—you know that snazzy new car—they were speeding—missed a turn. Hal was thrown out—landed on his head—he's in the General Hospital—pretty bad shape!"

To Jerry it seemed the school hour would never come to an end. He tried calling home, but there was no answer. Hal's words, "Who wants to be bothered with a safety belt?" kept coming back to him. And that safety belt might have meant his life.

Alone in his room, Jerry faced the question that had given him no peace that week. "If it had been you, Jerry Harmon, who had been thrown out of the speeding car; if you were the one lying in that hospital, dying, would you, Jerry Harmon, be ready? Would you be saved?"

He reached for the Bible he had neglected so much lately. It opened at Peter 1. Jerry's eyes lit on the first verse. "... who are kept by the power of God through faith unto salvation." He knew what that meant. Mr. Cairns had explained it many times. "Salvation through faith"; that meant believing in Jesus as your Saviour. "Being kept."

(continued on page sixteen)

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

*Thy word is a lamp unto my feet, and a light
unto my path (PSALM 119:105).*

THE CHURCH SPEAKS

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you" (1 Corinthians 1:10, 11).

By carefully and prayerfully reading the first few chapters of 1 Corinthians any one can readily see that the apostle was dealing with a condition in the Church of Corinth similar to that which exists in our churches at this time. There are indications that the differences existing among the Corinthians were resolved and the people were reconciled by the preaching of Paul, but as far as I can see every overture to settlement has been ignored or spurned by those who have brought about the divisions and contentions and lawsuit for fabulous sums of money, the love of which the Bible says is the root of all evil.

Concerning this very thing Paul wrote to the Corinthian Church as follows: "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? . . . I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brethren" (1 Corinthians 6:1, 5-8).

Of the sixth verse quoted above Adam Clarke, in his Commentary, says, "'Brother goeth to law with brother.' One Christian sues another at law! This is almost



STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

NATIONAL FOREIGN—

Rev. Reford Wilson, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

Attention All Ministers

Dear Brother Minister:

Vacation Bible school time is here again. I suppose you are busy with preparation for your school, selecting materials, teachers, and planning the time of your school.

As in past years we humbly request you to give your offerings to missionary work in Alaska, Hawaii, Mexico, and other fields in North America.

A special need at this time is additional funds for Spanish work in Miami, Flo-

rida, and funds for a continued work among the Cuban refugees.

The need on all National Home Mission fields is pressing. From North Pole, Alaska, to Central America—from the Hawaiian Islands to Nova Scotia.

In planning your school will you please suggest that the offerings this year be sent to the National Home Missions department?

On behalf of the missionaries, I thank you for all you are doing for this great cause.

Homer E. Willis
General Director

as great a scandal as can exist in a Christian society. Those in a religious community who will not submit to a proper arbitration, made by persons among themselves should be expelled from the Church of God." And continuing his comments on verse seven, "'There is utterly a fault among you.' There is a most manifest defect among you. 1. Of peaceableness; 2. Of brotherly love; 3. Of mutual confidence; and 4. Of reverence for God, and concern for the honour of His cause.

"'Why do ye not rather take wrong?' Better suffer an injury than take a method of redressing yourselves which must injure your own peace, and greatly dishonour the cause of God."

"He's true to God, who's true to man; wherever wrong is done,
To the humblest and the weakest, 'neath the all-beholding sun,
That wrong is also done to us; and they are slaves most base
Whose love of right is for themselves, and not for all their race."

—James Russell Lowell.

THOUGHT FOR THE WEEK:

"When God measures a man, He puts the tape around the heart — not the head!"

(Continued Next Week)

Living with Yourself

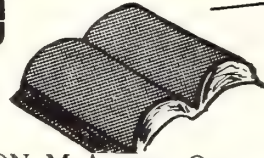
You're always living with yourself,
No matter where you go;
You're always living with yourself—
I'm telling what is so.
If in your heart there's sin and strife,
Or any ugly traits,
Then that's the company you keep,
For you and self are mates.

You're always living with yourself,
No matter what you say;
You're always living with yourself
Each moment, night and day;
Then if you're Godly, kind and good,
And loving in your soul,
It's pleasant living with yourself
While going to your goal.

You're always living with yourself—
So what is self to you?
You're always living with yourself,
No matter what you do;
Then what are you to self, dear one,
And those with whom you dwell?
Are you well pleased with what you are.
If you the truth would tell?

—Rev. Walter E. Isenhour.

Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:—Isaiah 40:4.



Toward a Mature Faith

(Lesson for April 8)

Lesson: 2 Timothy 1:3-7; 3:10-17

Golden Text: 2 Peter 3:18

UNDERSTANDING THE LESSON

Physical growth is expected of all people. It is natural to grow physically. It is equally natural for the Christian to grow spiritually. The sad truth is, however, that there are many Christians who are not growing spiritually.

Surely no one was more capable of urging one to grow in grace and knowledge of the Lord and Saviour than the Apostle Paul. A study of his life from the time that he met Christ on the road to Damascus, until his imprisonment, will reveal a spiritual growth that is not likely to be surpassed. At the time of his writing this letter to Timothy, his life was nearly ended, and he knew it. The advice which he offered Timothy was filled with understanding, backed by personal experience. Christ had been his constant companion; his faith was mature.

From the time that Paul was taken a prisoner to Rome, the Lord opened up many opportunities for him to serve. He was even allowed to preach and write, as well as other privileges which were afforded him. It is certain that he took advantage of every opportunity to witness for his Lord. This is the reason he often referred to himself as a prisoner of the Lord.

A PROPER BACKGROUND

(2 Timothy 1:3-7)

Titus and 1 and 2 Timothy were written while Paul was a prisoner in Rome. The advice which he offered Timothy was sound, and in each sentence, the great apostle was expressing his feeling and love for his son in the ministry. Like Timothy, we would do well to take heed to his advice; for it is the inspired Word of God.

Paul was thankful for Timothy's life. Surely every minister takes pride in being instrumental in helping another, especially a young man in the ministry. "I thank God, whom I serve from my forefathers with pure conscience, that with-

out ceasing I have remembrance of thee in my prayers night and day" (Vs. 3). The reference in this verse to his forefathers further proves his early background and training that made him more suited to the task to which God called him.

Paul's prayer life was consistent, and there were many things he prayed about. Among them were his friends in the ministry, and outstanding in this list was Timothy. Without ceasing, he remembered Timothy. Surely much of his concern for Timothy was because of the difficulties with which he was faced in Ephesus. Paul knew what Timothy was enduring, and he constantly prayed for the young man.

Paul had a great desire to see Timothy. There are times in every person's life when he wants to see a dear friend. Usually, we will make such an effort, but Paul could not because of the Roman chains. "Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy" (Vs. 4). Paul was lonely for Timothy, for his company had always meant a great deal to Paul, and he especially desired it now. May we consider some of the reasons why Paul felt as he did, other than the fact that he considered him as his young son in the ministry:

1. Timothy had received early Christian training. "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also" (Vs. 5). In this verse, we have three generations of Godly living. We can imagine the training he received at the knees of his mother and grandmother, who were Jewish women. It is possible that all three of them were converted to Christianity during Paul's first missionary journey in Asia Minor. Let us remember that nothing can replace early Christian training. When such a one is called into Christian service, he is a jump ahead of one who has not received such training.

2. Timothy had received the gift of God. "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands" (Vs. 6). "What was this gift?

Adam Clarke writes: 'The gift which Timothy received was the Holy Spirit; and through him, a particular power to preach and defend the truth.' Matthew Henry comments: 'It is meant of all the gifts and graces that God had given him, to qualify him for the work of an evangelist, the gifts of the Holy Ghost, the extraordinary gifts that were conferred by the imposition of the apostle's hands.'—Higley Commentary.

3. Timothy had reached a point of maturity in his Christian experience which was most excellent. This is not to say that it was complete maturity, but it was faithful growth in the things of God. "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (Vs. 7). Timothy did not possess a dominant spirit, but one of power, of love, and a mind that was well established.

THE GODLY SUFFER PERSECUTION

(2 Timothy 3:10-12)

Persecution against the Church of Jesus Christ has always been a reality. It dates back to the very beginning of Christianity in the days of Jesus' ministry upon this earth. Yet, it has always served as a means for the Church to grow. Paul knew, from his own experiences, what it was to suffer for Jesus.

Paul reminded Timothy of the example which he had set before him. Timothy had accompanied Paul on his missionary journeys, and he knew just what kind of ministry Paul was fulfilling for God. "But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience" (Vs. 10). The things which Paul did, and the things he taught, were backed up by his life. Surely it is true that no teacher can teach by precept alone; there must be an example magnified before the pupils and hearers.

The virtues mentioned in this verse should become the practice of every Christian. Paul's doctrine was sound and solid; his purpose was real and vital; and he never lost sight of that purpose which was of God. His faith, his love, and his patience had been made strong by the grace of God.

God gave Paul the grace to endure every persecution. There are many Christians who seem to believe that God will not allow His people to suffer. This, however, is a misconception; for the Bible teaches the very opposite. Paul could testify of this truth. "Persecutions, afflictions, which came unto me at Antioch at Iconium, at Lystra; what persecution I endured: but out of them all the Lord delivered me" (Vs. 11). In Lystra, Paul

(continued on page sixteen)

THE CROW OF THE COWARD

(Continued from Page Three)

he was accosted first by a man, and then they all around the fire turned upon him, each and all had the same thing to say, the same charge to make. They knew him to be one of the disciples of Jesus of Nazareth. But Peter's resolve was taken; he was quite sure it was right; and to each separately, and all together, he gave the same denial, more brief now, but more emphatic—even with an oath. Hence more he silenced suspicion for a moment. But not for long, someone else said, "This is one of them also which went out with Jesus the Nazarene. His speech betrayeth him for he also is a Galilean!" To one and all Peter returned only a more vehement denial, accompanying it this time with oaths to God and imprecations upon himself. The echo of his words had scarcely died out and echoed back when he heard and shrill the second cock crowing was heard. There was something in its harsh persistence of sound that also awakened his memory. He now remembered the words of warning prediction which the Lord had spoken. He looked around and saw his Master looking straight at him. His eyes spoke the words that he had arched down to the innermost depths of Peter's heart, and broke it open. They had pierced through all self-delusion, false shame, and fear; they had reached the man, the disciple, who still loved Jesus with all his heart. The tears burst forth, the shame, heart sorrow, the agonies of self-condemnation; and, bitterly weeping, he rushed from under those suns that had melted the ice of death and burnt into his heart—out from that cursed place of betrayal by Israel, by its high priest, and even by the representative disciple of our Lord—Out he rushed into the night, at a night lit up by the stars of promise the chiefest among them this, that the Christ was up there—the conquering sufferer who had prayed for him.

Peter, though he fell, did not lie in the dust, but staggered to his feet again, and with sore weeping and many an agony of shame, struggled onward, with unconquerable hope, in the path from which for a moment, he had strayed. Better than one great outburst like his, the nature of which there is no possibility of overstating than the going on, as so many professing Christians do, from year to year, walking in a vain show of godliness, and fancying themselves to be disciples, when all the while they are recreants and

apostates. There is more chance of the recovery of a good man that has fallen into some gross sin, open as the door of hell, than there is of the recovery of those who let their religion trickle out of them in drops and never know that their vains are empty until the heart ceases to beat.

I say, there is more chance for the man who commits open rebellion, or near treason against his Lord than for some, who live so slow of heart and life they really never know what the claims of the Cross or the Christian life entail, slow to accept responsibility, disloyal in sacred trusts committed to them by the church, performing only as it pleases or is convenient to themselves any act of Christian grace or service to Christ and the church; these commit apostasy slowly and surely, but will not believe it until the Lord of the church says to them, "Because ye did it not to the least of these my brethren ye did it not unto me."

The eclipse of faith in Peter's experience tells us at least two things which we should consider seriously:

1. The sincerest love, the truest desire to follow Jesus, the firmest faith, may be overcome, and the whole life set contradicted.

If Peter really meant what he said, "I will lay down my life for Thee," and yet a few hours afterwards the sad prophecy of our Lord, "Thou shalt deny Me thrice," was fulfilled; can we trust the human heart to keep its loyalties at all? One thing for sure, we ought not respond by saying, "Well if Peter couldn't help sinning thus, the consequences must not be so bad after all." If you want to know the awful extent of Peter's sin you must see him as he weeps bitterly, throws everything aside, and goes out into the night with the heavy burden of guilt upon his shoulders.

One thing it should do. It should cut the comb of our self-confidence, and on the other hand should cause us to look with charity on the faults of our brethren. "Be not high minded, but fear." When we look into the black gulf into which Peter fell bodily, let us cry, "Hold Thou me up and I shall be safe."

2. The other lesson I want us to learn is that the deepest fall may be recovered. Peter came back for two reasons: (1) Because Christ prayed for him, and (2) because he turned himself. For the only way back is through the valley of weeping and the dark lane of penitence. Whosoever has denied with Peter, or at least groveled with Peter, denying the Lord that bought him by living as if he were not his Lord, will never come back to himself, but by the

road which Peter went. The Lord turned and looked upon him, and Christ's face, with love, sorrow, and reproach taught him his sin—bowed his heart, and he went out and wept bitterly.

Peter and Judas both went out; the one went out and hanged himself, because his conviction of sin was not accompanied with a faith in His Master's forgiveness; his repentance was only remorse. Peter went out and wept bitterly, and came back with a clean heart. There is a road back for all wanderers. Perhaps you've often said to yourself:

"I wish there were some place
Called the land of beginning again.
Where all our mistakes, and all our
Heartaches and all our poor selfish grief,
Could be dropped like a shabby old coat
At the door, and never put on any more."

There is, my friend, believe me, there is. Peter's vanity was sifted out of him, his self-confidence was sifted out of him, his rash presumption was sifted out of him, his impulsive readiness to blurt out the first thought that came into his head was sifted out of him; and he became what Christ had said he had in him, the makings of a Cephas, a rock.

Do you know that to many a tempted soul; souls that have been tempted, are now yielding to temptation, and are now beginning to grope their way back again to find there is a desert to be traversed before they can again reach the place where they once stood before the Lord, this story has ministered hope. Let it minister to you also today. The bone that is broken is stronger, I am told when it heals and grows stronger than it ever was before. It may well be that a faith that has made experience of falling and restoration has learned a depth of self-distrust, a firm confidence in Christ, a warmth of grateful love which it would never otherwise have known. I do not mean to encourage you to try this. You might land out in the night with Judas and never find your way back. What I do mean to say is this: If you too have wandered away return in the name of Christ.

And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.—Isaiah 40:5.

Comfort ye, comfort ye my people,
saith your God.—Isaiah 40:1.

Questions & Answers

(continued from page ten)

their bodies at all times and not be guilty of abusing them in overwork or for want of needed sleep. Of course, if a Christian cannot help it and is overworked because of strenuous circumstances over which he has no control, in such cases he would not be accountable at the judgment of Christ for overwork.

NOTES and QUOTES

(continued from page eleven)

respective conference, and ministers in good standing with the conference to which they are members. I was there and helped to organize the same. I know what I am talking about.

Boys' and Girls' Stories

(continued from page twelve)

wasn't that the same as having your safety belt on?

He dropped to his knees; moments later he rose, wiping the tears from his face. He stood thinking. Then with a quick snap of his fingers he made a decision. He ran downstairs, called his mother, and getting no answer, picked up a pencil and tore a sheet from his workbook lying on the kitchen table.

Mom must be shopping, he decided, as he wrote:

"Dear Mom:

"I heard about Hal. He's in the General Hospital. I'm going to see if they'll let me in. I've taken care of getting saved myself and now I have to make sure that Hal has his 'safety belt' on too. I hope I'm not too late. It's so important.

"Love,
"Jerry."

—My Pleasure.

St. Claire Bible Class

(continued from page fourteen)

had been stoned and left for dead outside the city. Timothy knew about this. Paul had been driven out of Antioch (Acts 13:50); Timothy was fully aware

of what Paul had suffered, but the Lord had delivered him out of them all.

All who faithfully follow Christ will suffer persecution. In this modern day, we are inclined to believe that the Christian does not suffer, but the words are just as true and applicable as they were when Paul wrote these words, "Yea, and all that will live Godly in Christ Jesus shall suffer persecution" (Vs. 12). It is true that there has been less physical persecution, but it never has been completely absent. In recent years there have been persecutions against Christians by the Communists, as well as persecutions by the Roman Catholics in parts of South America. Today, however, it more than likely takes the form of social pressure, or other ways, which often become just as hard to endure as physical persecution.

TO CONTINUE IN THE THINGS OF GOD
(2 Timothy 3:13-17)

These verses of our Printed Text were written by the great apostle to warn Timothy of the evil he would face, as well as to remind him to be faithful, and to trust the power of God's Word.

Evil men and seducers shall become worse and worse (Vs. 13). There are those who believe the world is getting better and better. Crime figures as released by the FBI prove otherwise. In fact, violent crimes are increasing year after year. Evil men are surely becoming worse and worse. In the midst of this growing evil, Paul speaks words of profound truth to Timothy. May we note:

1. Timothy is urged to continue in the things which he had learned. "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them" (Vs. 14). As discussed in the first part of this lesson, Timothy had received Christian training at an early age. There are many, in this day, who receive no religious instruction. Thus, we see the importance of our Sunday schools and training programs which are sponsored by our churches. Just as Timothy was reminded of the place of the Scriptures in his life, we too should remember that the Scriptures will make us wise unto salvation (Vs. 15).

2. Paul reminds Timothy that all Scripture is inspired of God. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correc-

tion, for instruction in righteousness" (Vs. 16). In order to recognize and believe the power of the Bible, one must accept it as God's inspired Word. This verse teaches us that the Bible is God-breathed, which means that He actually breathed into men's minds and hearts the great eternal truths of His Word. It is false teaching that says, "The Bible contains the Word of God." Instead of containing it, it is the Word of God. This means every book and every chapter. Although there are many books about Christian doctrine, none is better than the Bible. In it one can find words and teachings for any need.

The person who knows the teachings of God's Word is thoroughly furnished. When the Bible is implanted in the heart of man, whether young or old, we will be living in a better world. The man of God—the preacher, Christian teacher, missionary, etc.—is not prepared for service to God without it. "That the man of God may be perfect, thoroughly furnished unto all good works" (Vs. 17). As someone has said, "Some books are for our information; some for our inspiration; but the Bible is for our transformation." The Bible will lead us to a more mature faith.—*The Bible Student* (F.W.B.).

A NEW YEARBOOK for WOMAN'S AUXILIARIES

The Free Will Baptist Press is happy to announce that an entirely new Yearbook of Programs for Woman's Auxiliaries will be available for shipment by March 1, 1962. This Yearbook will contain nine programs for the rest of this year. The 1963 Yearbook will contain twelve programs. It is written and sponsored by the North Carolina Woman's Auxiliary Convention.

The cost per copy for this Yearbook will be only \$.50. Place your order today to: Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina.

the **Free Will Baptist**

Ayden, North Carolina, Wednesday, April 4, 1962

LUOMA PHOTOS



OBEDIENT FREE WILL BAPTISTS

In last week's editorial, we asked the following question, "Is it fair to receive a person into our church without making him acquainted with these Rules of Church Discipline—without his knowledge of what we believe and practice?" We pointed out that in any organization, whether large or small, there must be some form of rules to govern those who belong to it. Our conclusion is that it is not fair. It is not fair to the person we receive, nor to ourselves as a denomination.

The "Statement of Faith and Discipline for Original Free Will Baptists" is not a new document. It is true that it has been revised several times to the improvement and agreement of our people. Yet, for the past two years it has been severely attacked. This has especially been so during the past eight months. What many of the attackers have failed to take into account is that the doctrines, or statements of faith, are commonly accepted by all those who bear the name "Free Will Baptists"; therefore, it is not a matter of doctrine as advocated by our denominational leaders. It is, however, a matter of just how vital our doctrine is to these leaders. Is it worth standing by until the bitter end? or is it so unimportant and insignificant that we can weaken it down by doctrines and policies that are not in keeping with our statements of faith? Are true Free Will Baptists willing to sit idly by and see it watered down so that anyone can come to us, just so he names the name of Christ, and we will receive him with open arms? Either we have failed to build a strong protective fence, or either when building it we failed to build a strong, protective gate, and forgot to put a lock on it. Some have crept in who are not of us, and they have done so while we were unaware of what was taking place.

For several years, there has come a cry from many conferences and associations, from various sections of the country, that our churches use only Free Will Baptist ministers in their pulpits. This cry went out in no uncertain terms in the state of North Carolina. Many leaders saw what was taking place—that there was an independent movement which was gradually gaining a foothold. Personally, we took upon ourselves to point out this movement. Perhaps we failed, however, by not being specific. We wish to do so now.

It was our privilege to attend Free Will Baptist Bible College from January of 1950, through May of 1952. What we (the plural pronoun, "we" is herein used in reference to the editor) learned there has been of unestimable value. We prize it highly; and the true purpose of that institution has been good. From recent developments, however, it is quite clear that the true purpose of Free Will Baptist Bible College has been forsaken, not altogether by its students, former students, or graduates, but by those who hold the reins. Their influence has caused some of the institution's graduates to turn their back on their home state, as well as many of the ministers who helped them in their days of infancy in the ministry. In view of these de-

velopments, we wish to pose the following questions:

Who can deny (among those who have attended that many of the preacher students get the feeling that the ministers of their home state are ignorant and do not know how to carry on a program for Christ and His Kingdom? Who can deny that when many of the students leave Free Will Baptist Bible College, they leave with an ambition to take over and run things just as they personally feel that they should be run? Who can deny that many of them look on the pulpit as an opportunity to set themselves up as one who simply has to snap his finger and his subjects will jump? Can anyone honestly deny that this present independent movement, which is a rebellion against the disciplinary rights of our conferences and association has not been prompted by a large degree because of the complacent attitude toward our doctrines, policies, usages and customs, as well as an advocacy and promotion of those independent ministers who have often been guest speakers at that institution?

Our history bears out the fact that Free Will Baptists have been hurt because of the influx of a certain doctrine which is in absolute contradiction to that of Free Will Baptists. That doctrine is none other than the doctrine of eternal security, commonly referred to as Calvinism. This doctrine is in direct conflict with the Free Will Baptist doctrine of perseverance. Our Statement of Faith reads:

"There are strong grounds to hope that the true regenerate will persevere unto the end, and be saved through the power of divine grace which is pledged for their support; but their future obedience and final salvation are neither determined nor certain, since through infirmity and manifold temptations they are in danger of falling; and they ought therefore to watch and pray lest they make shipwreck of their faith and be lost."

In our next editorial, we shall point out where there has been a serious deviation from this doctrine. Obedient Free Will Baptists must adhere to our doctrine of perseverance. Strictly, one is not a Free Will Baptist if he does not.

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THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

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The Free Will Baptist Press

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C. H. OVERMAN		Editor of Literature
LEON DUNN		Treasurer

ACTION TAKEN BY THE NORTH CAROLINA STATE CONVENTION OF ORIGINAL FREE WILL BAPTISTS

More than 400 delegates and ministers were registered at a special session of the North Carolina State Convention of Original Free Will Baptists, at Wilson Free Will Baptist Church, March 29, 1962. This special session of the State Convention was called for by the Mediation and Fact-Finding Committee, which met in Wilson on February 14, 1962, and called for "the various boards of this convention to begin immediately to formulate plans and policies for a more complete denominational program in co-operation with other Free Will Baptists who may desire fellowship with us." The meeting was originally scheduled for March 20, but was postponed till the 29th.

Reports were heard from the standing boards and committees which set forth a more complete program in all phases of their work.

The following was adopted by a vote of 392 for, and 4 against as presented by the special committee elected by the Mediation and Fact-Finding Committee on February 14:

The general officers, boards, and committees of the North Carolina State Convention met in Wilson, North Carolina, on February 14, 1962, to consider the problems involved in our relationship with the National Association of Free Will Baptists. The General Board of the National Association was invited to attend this meeting to counsel with us; however, there was no official reply from the officers of the National Association to our invitation and no member of the general board attended in an official capacity. A resolution calling upon the boards of the State Convention to formulate plans and policies for a more complete denominational program and requesting the executive committee to call a special session of the State Convention was adopted. A motion was then passed that a special session of the convention be called to meet on March 20, 1962. The special session was later postponed until March 29, 1962. Our committee was elected and charged with the responsibility of preparing a statement and recommendations concerning the relationship between the State Convention and the National Association to be considered at this special session on March 29.

We your committee make the following report and recommendations:

We have made careful study of the history and polity of the North Carolina State Convention of Original Free Will Baptists and of the National Association of Free Will Baptists in order to familiarize ourselves with the established usages and customs and the basic principles upon which these bodies were established and have operated through the years of their existence. We have likewise given serious study to the request made by the National Association in its 1961 session and of the various statements prepared and released by the officials of the National Association relative to the standing of this Convention in the National Association. After prayerful consideration of these matters, we hereby make the following observations:

1. The National Association disregarded the provisions of its constitution in its 1961 session by removing from office men who were in good standing with their respective conferences and associations and by recognizing and seating persons who are not in good standing with their conference or association.

2. The National Association violated the spirit and stated principle of "Provision and Claim," Page 39 of the National Association's Treatise when it made a request of the North Carolina State Convention which in fact called upon this Convention to repudiate its Statement of Faith and Discipline and its fundamental

customs, usages, and church government.

3. The National Association has violated its own Treatise, Page 57, Chapter V, Section I, Paragraph 2 in that the officials of the National Association employed legal counsel for the purpose of submitting a brief (*amicus curiae*) with the Supreme Court of North Carolina in the case involving Ronald Creech and the Miles faction of Edgemont Church, and have likewise given support and encouragement to the organizing of the purported revived General Conference and the so-called Coastal Association. Moreover, we are informed and believe that the leaders of the National Association have encouraged these groups to expect to be seated by the National Association in its 1962 session.

4. Officials of the National Association have shown a spirit of hostility toward institutions and programs of the North Carolina State Convention during recent years.

5. The executive officers of the National Association have printed and circulated statements which in our opinion were attempts to destroy the confidence of Free Will Baptists in the leadership of the denomination in North Carolina.

6. The executive officers of the National Association have, in our opinion, displayed an unwillingness to meet and discuss the problems and issues relative to our standing in the National Association. Repeated efforts were made during the week of the 1961 session of the National Association and subsequently to bring about such a meeting, but these efforts have met with failure.

7. The Executive Committee of the National Association has published a lengthy and ambiguous statement concerning the standing of this Convention in the National Association which declares in effect that our interpretation of the *Statement of Faith and Discipline for Original Free Will Baptists of North Carolina* "places it in a position of disharmony with that of the National Association and jeopardizes the standing of the North Carolina State Convention in the fellowship of the National Association."

In view of the above statements and observations, we your committee make the following recommendations:

I. That this Convention adopt the resolution approved by the Mediation and Fact-Finding Committee which met in Wilson, North Carolina, on February 14, 1962, which reads as follows:

WHEREAS, a resolution was passed during the 1961 session of the North Carolina State Convention which, among other things, requested that the General Board of the National Association issue a clear, concise, and simple statement of the exact present standing of the North Carolina State Convention of Original Free Will Baptists in the National Association on or before January 1, 1962, and

WHEREAS, for reasons unknown to us the General Board of the National Association has not complied with our request in spite of repeated efforts on the part of the officers of this Convention to secure a statement from the general board, and

WHEREAS, the Executive Committee of the National Association has issued a lengthy and ambiguous statement setting forth the views of its members concerning the present denominational crisis but avoiding a satisfactory answer to the request of this Convention, and

WHEREAS, the executive officers of the National Association have printed and circulated statements through the mail and in *Contact* to destroy the confidence of Free Will Baptists in the leadership of the denomination in North Carolina, and

(continued on page seven)

The Crisis of the Crossroads

by the Rev. Charles Sapp

the fourth in a series of five messages

TEXT: Matthew 27:11-28

THIS series of messages have all centered around men who came close to Jesus during His last days, the days of His passion. We saw in the first message, "The Creed of the Criminal," two thieves who were crucified with Jesus; how each responded to Christ under critical conditions. One cursed Him along with the crowd beneath the Cross; the other, impelled by grace, recognized Jesus and a Kingdom that was above and beyond this world, and by the leap of faith laid hold on that Kingdom just before the lights went out and eternal darkness closed over him. In the second message, we saw Judas' last and ultimate response to the Christ. He had been with Jesus through the sunshine of His ministry, but when He pressed the valley of the shadows Judas was unwilling to go with Him. Betraying the Christ for thirty pieces of silver, he flung away his chances in another world, because he had vision only of this one. When he awoke to the seriousness of his crime, it was too late, at least for him, to make any claim on his Master. His kiss of betrayal was and is characteristic of those who remain with Christ for a season, but when the cares of the world and the deceitfulness of riches have had their sway, leave the Christ, throwing away eternal issues for the paltry benefits of material affluence. What happens to them is indeed the "Curse of the Coins."

Our third message was akin to the second. Peter shows us how easy it would be for all of us to follow the steps of Judas. He was the strongest, the most outspoken of all the disciples, yet in the crisis hour, of them all, Peter comes closest to despair. But out of his despair he comes forth a new Peter, a more solid

rock, a better apostle for the proclamation of the good news of redemption through Christ.

The principle figures in this passage are Pilate, the Jewish rulers, and the people. Busily they go about condemning themselves, unconscious that they exemplify the tragic truth of Christ's saying, "Whosoever shall fall on this stone," speaking of Himself, "shall be broken." They do not dislodge it, but their attempt wounds them, and their children, and their children's children.

Matthew gives a very brief summary of our Lord's appearing before Pilate. His account throws into strong light the two essential points of our message. (1) Christ's declaration that He was the King of the Jews, and (2) His silence while a storm was raging around Him.

Jesus was the King of the Jews. This was the only charge that could be brought against Him in Pilate's court. It was the only charge with which Pilate had any interest or concern. He did have a right to know whether this strange criminal was dangerous to Rome, because He claimed kingship. If he were satisfied that He was not, his bounden duty was to liberate Him. One can understand the scornful emphasis which Pilate laid on "Thou" as he looked on his Prisoner, who certainly would not seem to his practical eyes a very formidable leader of revolt. There is a world of contempt; an amused, rather than alarmed, question. Behind it lies the consciousness of commanding legions enough to crush any rising headed by such a person as Jesus. John's account shows the pains which Jesus took to make sure of the sense in which the question was asked before He answered it, and then to make clear that His Kingdom bore no menace to Rome. That being made

plain, He answered with an affirmative. Just as He had in unmistakable language claimed before the Sanhedrin to be the Messiah, the Son of God, so He claimed before Pilate to be the King of the Jews. Jesus died because He would not debate His claims to Messianic dignity.

Did He fling away His life for a false conception of Himself? He was either a dreamer, or intoxicated with an illusion. His death was suicide, or He was the King Son of God dying in the hands of sinful men! The one truth that Pilate was entitled to Jesus replied to. To the rest He locked His lips, and He whose very name was the Word, was silent.

What does this silence mean? It was not disdain, nor unwillingness to make Himself known. It was partly merciful inasmuch as he knew that all speech would have been futile, and would add to the condemnation of such hearers as Caiaphas, Herod, and Pilate. Still more it was the silence of perfect, unresisting submission, as *sheep before her shearers dumb, so He openeth not His mouth.* It is a pattern for us. As Peter tells us in his epistle; for it is with regard to this very matter of taking unjust suffering patiently and without resistance that the apostle says that Jesus has *left us an Example.* There are limits to such silence of course. Paul defended himself too, and nail before priests and kings; but Christ's followers are strongest by meekness and patience. In descent they take a lesson out of their enemies' book.

The next point is Pilate's weak attempt to save Jesus. Christ's silence had impressed Pilate. If he had been a true man, he would have stopped the whole course of that trial. He would not have stopped at just marveling at Jesus. He was undoubtedly convinced of Christ's innocence of any crime that threatened Roman supremacy; therefore, he was bound to have given effect to his convictions and let Jesus go. He had read the motives of the priests which were too plain for a shrewd man of the world to miss. That the Jews should be taken with such a sudden fit of loyalty as to vote for the death of a fellow countryman, because he was a rebel against Caesar, was too absurd to swallow. Pilate was not taken in. He knew that something else was working below ground, and hit on envy as the solution. He was not far from wrong, for the zeal which the priests advocated His death was prompted by a devout regard for God's honor. It was prompted by a determination to keep their own positions. Keen insight had already told them that these would go if Jesus were recognized as Messiah. Pilate

agnosis coincided with Christ's parable: Come, this is the heir; let us kill him, and the inheritance shall be ours."

So, willing to deliver Jesus, and yet afraid to cross the wishes of the ticklish subjects, Pilate, like other weak men, tries a trick by which he may get his way and seem to give them theirs also. He hoped they would choose Jesus rather than Barabbas as the object of their customary release. It was ingenious of him to narrow the choice down to one or the other, ignoring all other prisoners who might have had the benefit of the custom. There is also, perhaps, a dash of sarcasm, and a hint of his having penetrated the priests' motives. In confining their choice to Jesus or Barabbas (for Barabbas was what they had charged Jesus with being), the hypocrisy of their suspicious quality would be patent. The same tone noted as Pilate twice refers to Jesus which is called Christ. He delights to mortify them by pushing the title into their faces, as it were. He dared not be just, and he relieves and revenges himself by being cynical and mocking.

Having referred the choice to the multitude, Pilate takes his place on his official seat to wait for and then to ratify their vote. In that pause, he perhaps felt a pang of conscience as he thought of justice and as he remembered his wife's words. Did it increase his doubts? Was that message a divine warning of some kind? It is noticeable that Matthew records several dreams which conveyed God's will. For example, the dream to Joseph and to the Magi, and here may be another. Some tidings about Jesus must have reached the woman, and her womanly sense or fright may have shaped the dream, and given her vivid impressions of danger. But Matthew seems to tell of her intervention only to preserve the testimony of Jesus' innocence. A wife's message, conveying what both he and she probably regarded as a supernatural warning, was powerless to keep him back from his disgraceful failure of duty. He was at the crossroads. He must make his decision, and no man before or since has needed a more important issue.

While fighting against the impression of that message, the rulers were busy in the crowd, suggesting the choice of Barabbas. It was perhaps his wife's words that stung him into action. So he calls for their decision of the alternative which he had already submitted. His dignity would suffer if he had to wait longer. He got it at once, and the unanimous vote was for Barabbas. Probably the rulers had skillfully manipulated the people. The multitude is easily led by dema-

gogues, but left to itself, its instincts are usually right. Why was Barabbas preferred? Probably just because he had been cast into prison for sedition, and so was thought to be a good patriot. Barabbas was forgiven for murder for the sake of his being a rebel. But it was not so much that Barabbas was loved as it was of Jesus being hated. Many of those now shrieking "Crucify Him, Crucify Him!" had shouted "Hosanna!" a day or two before till they were hoarse. The populace was guilty of fickleness, blindness, rashness; but the rulers were guilty of resisting light, and were now animated by the basest self-interest in the garb of keen regard for the honor of God. There were very different degrees of guilt in the many voices that roared, "Barabbas, Barabbas!"

Pilate made one more feeble attempt to save Jesus by asking, "What then shall I do with Jesus which is called Christ?" The question was meant to salve his conscience—an excuse to his wife, himself, and the Roman justice he had betrayed. It enabled him to say, "I did not crucify Him; they did." This is a miserable pretext, the last resort of a weak man who knew that he was crucifying an innocent man. So he washes his hands to help make his attempt to save Jesus relieve him of the responsibility of the death of a good and just man. After all, it was the Passover season, and many Jews were in Jerusalem from all parts of the country. In fact, it was swarming over with excited crowds. To avoid any unpleasantness, the sacrifice of one Jew's life was a small matter, even though he was an interesting and remarkable person. Pilate knew Him to be perfectly harmless, but washing of his hands could not shift the guilt from Pilate. "Will all great Neptune's ocean wash the blood clean from my hands?" he would cry later.

His vain declaration of innocence is an acknowledgement of guilt, for he is forced by conscience to declare that Jesus is a righteous man; and as such, He should have been under the broad shield of Roman justice. We, too, deceive ourselves by throwing the blame of our sins on companions or circumstances, and try to cheat our conscience into silence. But guilt is ours no matter how many allies we have had, and however strong have been our temptations. No matter how much and how often we say, "I am innocent," God will sooner or later say to each of us "Thou art the man."

Pilate, the people, the priests and rulers, were at the crisis of the crossroads. Definite decisions were demanded of them. Those decisions could not be put

off. Had Pilate said, "Let's wait and think this thing over, the crowd would renew their cry, "If thou let this man go thou art not Caesar's friend." We, too, are at the crossroads. Our decisions do not look final because we think in the terms of the months and years that lie ahead of us. There is plenty of times we keep telling ourselves. Yet, how fast time goes by. From infancy to youth, to teens, then twenties, thirties, forties, old age, then death. They go by like the weaver's shuttle; like the flight of a bird in the heavens. "Man born of woman is a few days and full of trouble." Man is like the grass, the flower of grass; today it is, and tomorrow it is cast into the oven. Every decision we make is in an eternal sense final.

An air force pilot told me one day that he was going to take membership in a church of which I was the pastor. I congratulated him, and told him to come forward when the invitation was offered next Sunday, but he didn't come. His wife later explained to me that he was to fly to Denver, Colorado, the next week. While there, he was going to break the news to his catholic family that he was becoming a protestant Christian. I will never forget my feelings of frustration and regret, when late one night I was called to come quickly to his residence to comfort his wife. His jet plane had mechanical failure in flight while on his journey. He never lived to tell his father and mother. I was comforted in the fact that he had already made his decision, and that decision counted with God. But like us all, he had counted on time which he didn't have. His intentions were good—as a man thinketh in his heart, so is he. How much better it would be for us all if we would make our decisions in season. As we know, there is a time of decision for all. When the Holy Spirit reaches out through the message and calls you, it brings you, too, into the crisis of the crossroads. Just how many others you may have ahead of you is only a guess at the most. But this one is real. Make it now. Make it for Jesus' sake.



News + Notes % Denominational Interest

Shellman Church Reports Progress

God has bountifully blessed the Bethlehem Free Will Baptist Church, Randolph County, Shellman, Georgia, under the leadership of the beloved pastor, the Rev. Daniel F. Pelt of Marianna, Florida. The church dedicated a new brick church, a new piano and a new Wurlitzer Organ with tone cabinet on November 26, 1961.

At the present time Sunday school rooms are being added on the back of the church with only one man hired as carpenter and brick layer, and the members are donating all other labor.

The Sunday school is very active with around 45 in average attendance, a young people's league, a woman's auxiliary, and a weekly prayer meeting service.

The group is small in number, but love the Lord and praise His wonderful name for all His many blessings.

McAdamses to Celebrate Golden Wedding Anniversary

On April 19, 1962, all friends and relatives of Brother and Sister H. M. McAdams are invited to attend their Golden Wedding Anniversary in their home from 2:00 p. m. to 8:00 p. m. It is suggested that all friends everywhere of the McAdamses send a love offering to these good faithful servants of the Lord. Please send all your gifts to Mr. and Mrs. H. M. McAdams, Route 3, Huntsville, Texas.

Pleasant Hill Revival in Progress

The Rev. David Charles Hansley of Wilson, North Carolina, is the evangelist for revival services now in progress at the Pleasant Hill Free Will Baptist Church, Route 2, Pikeville, North Carolina. Services began Monday, April 2, and will continue through Saturday, April 7. The services are beginning each evening at 7:30.

The Rev. Bruce Dudley, pastor, invites all interested persons to attend these meetings and to pray for the spiritual success of the revival.

N. C. Superannuation Report for March, 1962

The following is the report of the Rev. Walter Reynolds, chairman-treasurer of the Board of Superannuation of North Carolina State Convention of Free Will Baptists, for March, 1962:

Receipts	
Balance on Hand March 1, 1962	\$5,427.03
Regular Receipts for March	308.38
Earmarked for Ministerial Retirement System	37.50
Total to Account For	\$5,772.91
Disbursements	
Minister's Monthly Checks	\$215.50
Widow's Quarterly Checks	449.00
Operating Expenses	55.36
Total Disbursements	719.86

Balance on Hand April 1, 1962	\$5,053.05
Receipts by Conference	
Albemarle	\$ 25.00
Central	86.37
Eastern	80.18
Western	154.33

Edgemont Church Sets Up Legal Fees Fund

Members of the true Edgemont Free Will Baptist Church, Durham, North Carolina, met in special session Monday, March 25, and set up a fund which it calls, "Legal Fees for Edgemont." This action was taken after the Superior Court of Durham County reached a decision that the Teasley Faction, which is the true Edgemont Church belonging to the Western Conference of Original Free Will Baptists of North Carolina, is not entitled to the real and personal property of Edgemont Church. At the same time, the Court ruled that the Western Conference was within its rights in recognizing the Teasley Faction as the true congregation, a decision which the Western Conference considers a

great victory.

On March 28, orders were issued by the Court which gave the Miles Faction the use of the church property. The Teasley Faction and the Western Conference has appealed to the North Carolina Supreme Court. In view of this, one order states, "the Miles group is not to dispose of, mortgage or convey to any corporation or individual, any of the real or personal property belonging to Edgemont Free Will Baptist Church."

Churches, individuals, and church organizations were urged during the special session of the North Carolina State Convention, meeting in Wilson, March 29, to assist the true Edgemont Church with prayers and financial support. Send all donations and contributions to

Legal Fees for Edgemont Church
Calvin Griffin, Treasurer
2623 Wake Forest Road
Durham, North Carolina

Revival Spirit Prevailed In Services at Edgemont

A spirit of revival prevailed in both the morning and evening services, Sunday, March 24, at Edgemont Free Will Baptist Church, Durham, North Carolina. In the morning service, there was one rededication; and there were two conversions in the evening service. The speaker for both services was the Rev. W. A. Hales of Richmond, Virginia.

Invitation to Attend Bible School Workshop

Mount Olive College extends an invitation to vacation Bible school personnel to attend the vacation Bible school workshop to be held at the college on Saturday, April 14. The administration faculty, and students join in issuing a welcome to all.

More than 400 teachers and officers from all parts of North Carolina are expected to attend this workshop.

Those attending are invited to bring a picnic lunch. As heretofore, the college will join in providing the lunch.

Registration begins at 9:30 a. m. and classes close at 2:30 p. m.

Attention North Carolina Sunday Schools

The North Carolina Free Will Baptist Sunday School Convention-Institute will be held at the Children's Home Middlesex, N. C., on Thursday, April 19. Registration will begin at 9:00 a. m.

The theme of the convention will be "Reaching the Unreached." Throughout

he day the theme will be emphasized by devotional talks and by the convention message at 11:00 a. m.

Four workshops, meeting simultaneously from 1:00 p. m. until 2:30 p. m., have been planned. One will be for pastors, superintendents, convention workers and general Sunday school and church officers. One will be for teachers, workers and pupils of the Children's Division (nursery, beginners, primary and junior classes). Another will be for teachers, class officers and pupils of the Youth Division (intermediate, junior, and young peoples classes). Finally, there will be one for teachers, class officers and pupils of the Adult Division (young adult, adult men and adult women).

This program has been planned with the hope of helping and bettering the Sunday schools of the Free Will Baptist

tist of North Carolina. It is designed to make pastors better pastors, teachers better teachers, and pupils better pupils. It will be a day of Sunday school information and thus an important day for the betterment of your Sunday school.

Today is the day to make plans for your Sunday school to be represented. Have all the teachers and officers present, if possible, as well as an appointed delegate. It is the desire of your Sunday school board that every Sunday school in the state of North Carolina be represented. Be sure to get a registration blank and fill it out in advance if you possibly can. If you cannot get a blank there will be many on hand at the convention. You are expected to be at the Free Will Baptist Children's Home on Thursday, April 19, for the greatest Sunday school convention ever held in North Carolina.

Friendship Church Organizes Successful League

On December 10, 1961, the members of Friendship Free Will Baptist Church, Middlesex, North Carolina, met for the purpose of organizing. At this meeting the Rev. Edward Miles talked to the church about the need and purpose of a Free Will Baptist league. A motion made, seconded and carried to organize a league. The following officers were elected: General director, Peggy Wilder; assistant director, Thyra Glover; and, secretary and treasurer, Yvonne Glover.

Miss Yvonne Glover states: "Since that night, we have steadily grown and everyone has been inspired by the league. We hope to keep growing and teach more people about God and his teachings."

ACTION TAKEN BY N. C. STATE CONVENTION

(Continued from Page Three)

WHEREAS, the Executive Committee of the National Association has attempted to interfere directly in the internal church affairs in North Carolina by employing legal counsel for the purpose of filing a brief with the Supreme Court of North Carolina in the case involving Ronald Creech and the Edgemont Church, and

WHEREAS, the general officers, standing boards, and committees of the North Carolina State Convention have been asked to meet as a special mediation and fact-finding committee to determine whether or not the state of emergency has been satisfactorily settled, and

WHEREAS, the members of the general board have been invited to this meeting on February 14, 1962, in Wilson, North Carolina, for the purpose of counseling with this committee in its deliberations, and

WHEREAS, the executive officers of the National Association have shown a decided inclination against the purposes of this meeting and are not in attendance themselves, and

WHEREAS, this special mediation and fact-finding committee has discussed at length the issues which have prompted this meeting and have formed a consensus of opinion concerning the present standing of the North Carolina State Convention in the National Association;

THEREFORE BE IT RESOLVED:

1. That we request the various boards of this Convention to begin immediately to formulate plans and policies for a more complete denominational program in co-operation with other Original Free Will Baptists who may desire fellowship with us.

2. That we request the Executive Committee of this Convention to call a special session to be held not later than April 1 to consider appropriate action in setting up a complete denominational program.

3. That we inform our people of this action through *The Free Will Baptist*.

4. That we pledge ourselves anew to God, to the cause of advancing the Kingdom of His Son and that we pray for divine guidance in the decisions and actions of the coming days.

II. That this Convention adopt the following resolution:

WHEREAS, we believe that recent actions on the part of the National Association of Free Will Baptists in declaring vacant the offices held by ministers in good standing with their conferences, in seating as delegates ministers not in good standing with their conferences, and in demanding that the North Carolina State Convention repudiate its

historic form of church government, constitutes a radical departure from the spirit and stated principles upon which the National Association was founded, and

WHEREAS, we believe that the recent actions on the part of the National Association and its officers constitute a radical departure from the accepted practices, customs, and usages of Original Free Will Baptists, and

WHEREAS, we do not wish to maintain membership in the National Association except upon the terms and conditions we accepted when we first became affiliated with that organization, (emphasis added)

THEREFORE BE IT RESOLVED, that the North Carolina State Convention of Original Free Will Baptists terminate its affiliation with the National Association of Free Will Baptists as of March 29, 1962, and that this action continue in effect until such time as the National Association in regular session or through its General Board expresses a desire to return to the spirit and stated principles upon which it was founded by taking the following action:

1. Reaffirm the stated right of member bodies to follow established customs and usages;

2. Retract its request that the North Carolina State Convention repudiate its historic form of church government;

3. Reinstate all North Carolina ministers who were removed from national offices because they subscribed to an affidavit using the word "connectional";

4. Declare its disapproval of conferences formed by ministers not in good standing with established conferences, but who without benefit of proper credentials hold themselves out as "true Original Free Will Baptists"; and

5. Declare its intention of seating delegates representing churches in good standing with member conferences of the North Carolina State Convention, without requiring them to repudiate the North Carolina discipline.

BE IT FURTHER RESOLVED that we elect a committee of ten persons to work with interested leaders from any other states in arranging for the formation of a National Convention of Original Free Will Baptists of the United States.

The ten men were elected by the Convention with the Rev. M. L. Johnson as the chairman.

The North Carolina State Convention of Original Free Will Baptists represents approximately 250 churches with a membership of more than 40,000. North Carolina has long been the bulwark of true Free Will Baptist doctrine, practices, customs and usages. The Convention is not forming a new denomination, as some have dishonestly proposed, but it is the setting up of that which represents true Free Will Baptist faith with said faith dating back for more than 200 years.

Woman's Auxiliary

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

Western District Woman's Auxiliary Convention

The Western District Woman's Auxiliary Convention will convene at the Kenly Free Will Baptist Church, Kenly, North Carolina, April 4, 1962. The theme for the program is: "Prepare To Live," Proverbs 12:28. The program is as follows:

- 9:15—Registration
- 9:45—Hymn, "I Am Thine O Lord"
 - Devotions, "Repentance," Mrs. Oscar Lancaster
 - Welcome, Mrs. Millard Snipes
 - Response, Mrs. B. H. Jackson
 - President's Remarks
 - Appointment of Committees
- 10:40—"Christian Growth," Mrs. R. H. Weaver
 - Hymn, "The Kingdom Is Coming"
 - Offering for Children's Home
 - "Evangelism," Mrs. Earl Glenn
- 11:25—Special Music
 - Playlet, "Watch Ye Therefore"
- 12:00—Lunch

Afternoon Session

- 1:00—Hymn, "Whosoever Will"
 - Declamation Contest Winners
- 1:25—Denominational Hour
- 2:25—Hymn, "We'll Work Till Jesus Comes"
 - Offering for Mount Olive College
 - Business Session
 - Installation of New Officers
 - Hymn, "When We All Get to Heaven"
 - Benediction
 - Pianist, Mrs. R. N. Hinnant
 - Music Director, Mrs. Earl Glenn

This was received too late for an earlier publication.

Mount Olive, N. C.—The Woman's Auxiliary of the Mount Olive Free Will Baptist Church met Monday evening, March 5, in the home of Mrs. Joseph Williams.

The president, Mrs. Ralph Lightsey, presided. She read Romans 5:1-8, and Mrs. Roy O'Donnell led the group in prayer. After the singing of "Only Believe," the meeting was turned over to Mrs. Michael Pelt, program chairman, who presented a very interesting study course on "Stewardship."

The business session was conducted after the program with new and old business being discussed.

At the conclusion of the meeting, the hostess served delicious refreshments which were enjoyed by all.

Mrs. Roy O'Donnell represented the auxiliary on the program of the World Day of Prayer on Friday, March 9, at the Christian Church in Mount Olive. The World Day of Prayer is sponsored by the churches in Mount Olive.

New Bern, N. C.—The Woman's Auxiliary of St. Mary's Free Will Baptist Church met March 1, 1962, at the church with the vice-president, Mrs. W. J. Koonce, presiding.

The program and prayer chairman, Mrs. Walter Golding, led the group in singing, "Amazing Grace," as the opening song, with Mrs. Sybil Godley giving the opening prayer. Stevie and Sherwood Harrison, six and eight year old sons of Mrs. Miller Harrison sang a song, "Who Will Go," after which a moment of silent prayer was observed with Mrs. Donald Tilghman closing the prayer.

The minutes were read and approved and the treasurer's report given with a balance on hand of \$16.72. Roll call was taken with 39 members present. The Smithie Robinson Circle won the attendance plaque for the coming month. Mrs. Wayne DeBruhl, personal service chairman, reported that 24 visits and four cottage prayer meetings had been made with one sunshine box prepared. Mrs. W. E. Baldree, youth chairman, asked that all circles donate money to purchase books for the church library. She also asked that anyone having a book to donate to please bring it to the library. Mrs. Make Miller, enlistment chairman, welcomed one new member, Mrs. Richard Benning-

hoff. Mrs. Lester Hughes, Mrs. Wal Golding and Mrs. Marvin Davis were chosen as delegates to the District Woman's Auxiliary Convention on March 22. Everyone voted to have a district workshop on April 3, 1962, at the church with Bridgeton Free Will Baptist Auxiliary as guests. Memorial services were held for Mrs. Alice E. Lupton by Mrs. W. J. Gaskins, with Mrs. Henry Melvin giving the closing prayer.

The Martha Lupton Circle served refreshments of soft drinks, mints and cookies in the social room of the church after the meeting.

Crab Point, N. C.—The Woman's Auxiliary of the Crab Point Free Will Baptist Church met on March 6, at 7:50 p.m. at the home of Mrs. Betsy Weeks for the regular monthly meeting. The president, Mrs. Julia Rice, presided. The meeting opened with the group singing "Tis So Sweet to Trust in Jesus," followed by Scripture reading. Mrs. Betsy Weeks led in prayer. Minutes were read and approved. Treasurer's report was given and accepted.

The group discussed pre-Easter week of prayer. The study course chairman Mrs. Cathrine Kittrell, reported a study course on Romans, to begin on Wednesday, March 14, at 2 p.m., at the church. Everyone was invited to attend.

Mrs. Virginia Sanderson, program chairman, led the program. The subject of the program was "witness Unto the Lord." Taking part in the program were: Mrs. Evelyn Kelley, Mrs. Rosa Garner, Mrs. Betsy Weeks, Mrs. Gladys Davis and Mrs. Cathrine Kittrell.

The meeting was dismissed by Mrs. Jean Day. Refreshments were served and everyone enjoyed fellowship with one another.

Morehead City, N. C.—The Woman's Auxiliary of the Faith Free Will Baptist Church met on March 6, with the president, Mrs. J. B. Starnes, presiding. The roll was called and the minutes were read by the secretary, Mrs. Hazel Mason. This was approved. The treasurer's report was given and accepted. Mrs. Nettie Daniels, and Mrs. Maybelle Fulcher were put on a committee to keep fresh flowers in the church each Sunday. It was voted to send the per capita dues to the district convention to be held in Kinston, March 22. Mrs. Hazel Mason and Mrs. Nettie Daniels were appointed as delegates. The Y.P.A. met with the auxiliary and took part in the following program: Theme: "For Times Such as These, Witness unto the Lord." The Scripture was by Mrs.

Arilou Goodwin. Those taking part in the program were three of the Y.P.A. members: Faye Lovick, Janie Starnes and Sandra Long. Also, Mrs. Nettie Daniels and Mrs. Maybelle Fulcher. The group was dismissed by Mrs. Nettie Daniels. The members of the Y.P.A. then pinned roses on everyone present. The deacon and joined in for refreshments served by Mrs. Ellen Merton, assisted by the Y.P.A. girls.

Selma, N. C.—The Woman's Auxiliary of the Original Selma Free Will Baptist Church met on Monday, March 12, at the church, with Mrs. Boyd as hostess.

The president, Mrs. Paul Creech, called the meeting to order. The group sang, "Jesus Calls Us," after which Mrs. Annie Barnes led in prayer. Scripture was read by Mrs. R. L. Stancil.

The program chairman, Mrs. Leon Snady, presented the program, "Witness unto the Lord." Mrs. W. C. Sasser closed the program with prayer.

Routine business was transacted. There were 16 members and one new member present. Various reports were given.

The president asked the Children's Home chairman, Mrs. Ruby Vann, to invite Mr. Wilbert Everton and offer the services of the auxiliary for mending clothes at the home one day.

The group was reminded about the street sale which is being planned for the Saturday before Easter. All proceeds will go to the Children's Home at Middlesex, North Carolina. Orders will be taken by the auxiliary members.

The president announced that the group was invited to go to Pleasant Plains Free Will Baptist Church on March 29. Mrs. L. E. Ballard is teaching a study course on missions.

After adjournment, the hostess served delicious refreshments.

Deep Run, N. C.—The Gray Branch Y.P.A. held its regular monthly meeting on March 19, at Daphne Thigpen's home. The meeting was called to order at 7:30 p.m. Mr. Linwood Boye had the prayer. There were 19 members present. The group sang "Summer Time." The group then had the business meeting, and chose ushers for the month of April. They were Leslie Deaver and Annie Earl Smith. The group then decided to have the fifth Sunday program and choose the master of ceremonies for the fifth Sunday. It was Johnnie Earl Smith.

Then Durwood Maritte had prayer and dismissed the business. After that came

the program. The group sang, "Every day with Jesus." Daphne Thigpen had the Scripture and devotion. Leslie Deaver had prayer. Then the group was dismissed after which refreshments were served.

Dunn, N. C.—The Woman's Auxiliary of Lee's Chapel Free Will Baptist Church met at the church Thursday night, March 15, with the president, Mrs. J. H. Elmore, calling the meeting to order. The group sang, "O Zion Haste." Prayer was offered by Mrs. A. M. Stone, and Mrs. M. M. Stone gave the devotional.

Minutes of the last meeting were read and approved and the roll call by the secretary, Mrs. Eugene Jernigan. Eighteen members and two visitors were present. Reports were heard from the various committees. The group discussed and decided to quilt some quilts for the auxiliary. The treasurer's report was given by Mrs. Edna Smith. Mrs. Edna Boggett and Mrs. Nora Smith were named as delegates to the auxiliary convention which convenes at Lee's Chapel Free Will Baptist Church, April 11.

The program was then turned over to Mrs. Edna Smith who in turn introduced the pastor, Rev. R. W. Allman, as the speaker. The meeting was dismissed by the group singing, "Take My Life and Let It Be."

Auxiliary Convention Of Cape Fear Conference

The Woman's Auxiliary Convention of the Cape Fear Conference will convene at the Lee's Chapel Original Free Will Baptist Church, Harnett County, Wednesday, April 11, 1962. The theme is "Faithful Stewards" (Luke 12:42). The program is as follows:

Morning Session

- 9:30—Registration
- 10:00—Hymn, "Give of Your Best to the Master"
- Devotions, Mrs. Nora Smith
- President's Remarks, Mrs. R. Y. Stephenson
- Introductory Business Session
- Reading Minutes
- Roll Call of Auxiliaries
- Welcome to Officers, Ministers and Delegates
- Appointment of Committees
- State Field Worker, Mrs. Carl Dudley

—Children's Home Chairman, Mrs. H. E. Dorman

11:20—Worship Service

—Hymn, "Work for the Night Is Coming"

—Solo, Mrs. Lester Warrick

—Morning Message, Rev. Wilbert Everton

—Benediction and Blessing, Host Pastor

12:00—Lunch

Afternoon Session

1:00—Special Music

—Devotion, Youth Chairman, Mrs. Albert Coates

1:45—Greetings

—Cape Fear Mission Board, Rev. C. M. Coates

—State Mission Board, Rev. R. H. Jackson

—Mount Olive College

—State Auxiliary President, Mrs. J. C. Moye

2:00—Business Session

2:45—Installation of Officers

—Adjourn

Yearbook Sales Exceed Expectations

The yearbook of programs for women's auxiliaries, printed by the Free Will Baptist Press, Ayden, North Carolina, and edited by Mrs. C. F. Bowen, has exceeded all expectations in sales. This yearbook is an entirely new publication, and is designed for all women's groups.

The second printing is now off the press and may be ordered from the press. The price is 50c per copy. It contains programs for the last three quarters of 1962, as well as program outlines for the pre-Easter, pre-Thanksgiving, and pre-Christmas weeks of prayer.

**IN OUR MAIL TODAY—
—OUT OF P. O. BOX 507**

RESIGNS PASTORATE

"After having pastored the New Haven Free Will Baptist Church, New Bern, North Carolina, for twelve years, I am now resigning. This is a fine church and the work is progressing very nicely. We feel a change would be good for the church and us too. I am in good standing with the State Convention and have no plans yet for next year's work. We are trusting the Lord to call us to a field where we can preach the Word and help to gather in the increase the Lord provides. My address is Rev. Willie E. Stille, Route 5, Box 33, New Bern, North Carolina, Phone, Mcrose 7-5336."

Questions & Answers on the Bible

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

QUESTION: What kind of a body is ours to be when we are resurrected?—*Mammie Conner, Illinois.*

ANSWER: It will be different from that which you now have, in that your resurrection body will not be conditioned to the natural realm, but rather to a spiritual. Jesus was confined to the room in which He was locked before His resurrection, but after the resurrection He did not have to enter in by the door but stood in their midst while the door was closed and locked. "And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you" (John 20:26). Our bodies are to be like His glorified body. "For our conversation is in heaven; for whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Philippians 3:20, 21). It will not be a body of flesh and blood, but only one (in material substance) of flesh and bone. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall be changed" (1 Corinthians 15:50, 51).

Even though it will be conditioned to spiritual activity it may not be regarded as being purely spirit or only spirit. "And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have" (Luke 24:36-39). It will not be subject to decay for it is to be an incorruptible body. "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: it is sown in

weakness; it is raised in power" (1 Corinthians 15:42, 43). Then all our days of weariness and weakness shall have ended forever.

Jesus was resting at Jacob's well when the woman of Samaria came and talked to Him. He was resting because He was tired. (See John 4.) Nothing like that caused Him to need rest after He had been raised from the dead. The new body, evidently, will be conducive to every spiritual purpose. It will be luminous, dazzling, shining, bright like the sun. "Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear" (Matthew 13:43). "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever" (Daniel 12:3). Jesus' garments showed forth this kind of glory when He was transfigured before His disciples. "And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light" (Matthew 17:2). "And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering" (Luke 9:29). There will be a difference to be observed between the resurrection bodies of saints. "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption" (1 Corinthians 15:41, 42). When we get this glorious body it will be the consummation of our adoption, our being placed as sons. "And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Romans 8:23). We shall be outwardly manifested by these bodies as the sons of God. "Who, being in the form of God, thought it not robbery to be equal with God" (Philippians 2:6). In other words, He had the visible appearance of God. The woman at Jacob's well saw the Jewish likeness in Him for His

incarnate body appeared as that of Jew. Dr. R. A. Torrey calls attention to the fact that the word translated, *form* in Philippians 2:6, "means that with which strikes the outward vision." We then in the resurrection bodies shall have that kind of a visible appearance. "Who Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory" (Colossians 3:4). "Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is" (1 John 3:2). These two verses above quoted from the Revised Version of the Bible seem to make the fact that we, in our resurrected bodies, shall manifest a resemblance to Jesus' present glorified body in a remarkable way. I can think of no change that I might so cherish as that which I now anticipate as I await the return of my adorable Lord.

N. C. State Convention Mission Board

Post Office Box 308
Ayden, North Carolina
Rev. A. B. Bryan, Treasurer

The North Carolina State Convention of Original Free Will Baptists in called session March 29, 1962, at the First Free Will Baptist Church in Wilson N. C., voted 392 to 4 to set up a complete denominational program of its own. There were 434 delegates and ministers registered and seated in the convention and about as many more visitors and friends turned away because of the lack of accommodations.

No one knew that Original Free Will Baptist in North Carolina would almost vote unanimously to operate independently of the National Association until the showdown came.

This means that the mission board of the North Carolina State Convention of Original Free Will Baptist will begin immediately to operate with two departments: namely, home and foreign missions.

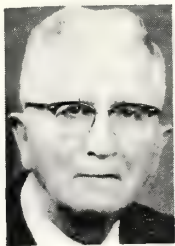
Conferences, conventions, associations, churches, and individuals, shall be given the privilege to designate their donations for either foreign or home missions. Your mission board plans to begin immediately to seek fields of foreign mission endeavor as well as increased home mission interest. Free Will Baptists can be assured that all mission funds used by North Carolina sponsors

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NOTES

AND

QUOTES



By J. C. Griffin

THE SIN OF CONFUSION

The Bible tells us that God is not the author of confusion; therefore the devil is making a mess of this world. Political, socially, financially, and religiously. At the greatest confusion today is the religious confusion. This confusion is a great many denominations. Next to the religious confusion, comes the political confusion. To know this, all you have to do is listen to the radio, the television, and the newspaper and the conversation of the people as they congregate in various places. A great deal of hatred, envy, and jealousy is manifested among men in every walk of life. As the Bible says, and I have stated from the pulpit and through my writings, our trouble is caused by the fact that hatred and envy is so deeply seated in the heart of some preachers, that their attitude is, "If I can't rule, I will ruin." This spirit is not the spirit of love as Jesus taught, it is the spirit of Satan. I heard a lady say, and I have no right to disbelieve her word, "There are some members of our church that want their pastor to resign, but he said right in their home that he would not resign, and that before he would resign that he would destroy the church." Paul had no such spirit, neither did Apollos, nor Peter. The differences between Paul, Apollos and Peter were settled in the spirit of Christ. But some preachers and teachers and officers will not do that today.

Satan began to work to destroy the church in its infancy and he has never stopped. He cannot hurt the church unless he gets on the inside. He can throw the mud from the outside, but time will wash it off, but when he gets into the heart of man, he can play havoc with the work of the church. I mean men who belong to the church and a group of them that preach religion, as the church at Corinth possessed. When this takes place the carnality begins to show itself in the membership and confusion sprouts and begins to slander, bite and devour, and none is going to be consumed.

CARNALITY

It is not written as to the real cause of the dispute in the Corinthian church, but as said before they were in a state of confusion, which God was not the Author. But it could have been baptism in part, because Paul wrote: "For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius; Lest any should say that I had baptized in mine own name" (1 Corinthians 1:11-15). So from this it seems that they were fussing about baptism. Any way baptism has been a matter over which much fussing has been manifest through the life of the Christian era. But Paul attributes this state of confusion to Carnality.

PAUL DESCRIBES

In chapter three Paul writes: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one; and every man shall receive his own reward according to his own labour" (1 Corinthians 3:1-8).

It seems that Paul was the planter of the Corinthian church; and it seems that Apollos followed as a pastor and the people had forgotten Paul and his sacrificial suffering and wanted to give all the praise unto Apollos, but Paul had some friends that wanted Paul remembered and some how Cephus (Peter) had gotten into the dispute, perhaps some of his special friends had invited him to a council or a conference to add confusion to confusion. The Corinthian church was a long way from being perfect. It got so far out of line that Paul had to condemn many of its activities. One man was committing adultery with his father's wife. Paul con-

demned these Corinthian Christians for many things and told them what they should do and how to do it. In Verse 1, Chapter 6, Paul said: "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? (1 Corinthians 6:1). I take this that all of our differences should be settled in the church. But sometimes we who profess to love and serve one another, refuse to obey God and His word and seek to carry our differences to the world, before we will take God's way. A poet has written, "God's way is the best way." But if we want our way in the long run, our way will cause a lot of trouble. Perhaps our way will lead many souls to hell.

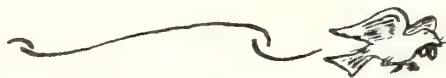
THE WAY OF MAN IS COSTLY

Right now the Free Will Baptist church is suffering because there was a lack of willingness to go God's way. Christian education is suffering, missions are suffering, our Children's Home is suffering, and the devil is satisfied that he is winning souls for the flames of hell, because some of our leaders would not take their differences to the saints instead of the courts. Money has gone, and is going to lawyers and court officials that ought to have gone and should be going to the support of denominational enterprises. Hatred is growing all the time and the denomination has become a laughing stock to thousands, but I cannot tell when all the confusion will end, perhaps at the judgment bar of God.

THE SPIRIT OF CAIN

Envy stirred the heart of Cain until his sinful heart was so charged that he rose up and slew his brother Abel. That spirit is still in the world today. It is in politics; it is in the social circles; it is in the religious world. It gets into local churches, but we remember that whatsoever we sow that shall we also reap. I know of some mighty good people who have left our Original Free Will Baptist churches and have united with other denominations—some of them never to come back. Men and women who have been faithful and sacrificed to build churches and support denominational enterprises are gone and will never return. They are lost to us. Their support is lost. Their children of the future are lost to us. I often talk to strangers about salvation, but there are some that say no. One man said such to me when I asked him if he had been born again, "Well you people are so divided, I want to have

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MARY'S INVITATION

Chester E. Shuler



■ MARY AND Johnny were delighted with the nice little booklets, containing portions of Scripture, which Evangelist Smith had distributed. It had been young people's night at the church. To every young person, including the children, he had given a booklet.

Mary held her copy tightly as she rode home that night. Johnny tucked his into his innermost pocket.

"I wish I could read as well as you, Johnny," Mary said.

"Why? You can—nearly."

"So I could read my book better. It is so pretty, and has verses from God's Holy Bible in it."

"Yes, I'm going to try to read a chapter every day," Johnny replied. "You heard the preacher say we should do that—those of us who can read."

"Then I'll try to read some every day too," Mary promised. "He is a nice man—a nice preacher-man. He said how every boy and girl can work for the Lord—did you hear him, Johnny?"

"Er—e-yes, I guess so," muttered Johnny. "He said something about 'witnessing,' whatever that is."

"Yes. And didn't you hear that story he told about the little sick boy who copied Scripture verses on bits of paper and threw them out the window for someone to find and read?"

"Oh, sure. That was a good story."

Johnny read a chapter before he retired that night, and Mary tried to read, but little eyelids were too heavy and soon she was asleep. But her new treasure, the pretty Bible booklet, lay clasped in her chubby hand.

Next morning Johnny and Mary read some more in their booklets.

Mary disappeared after a time, and Johnny couldn't find her for a while. When he did, she was busy with a pencil and some paper.

"What are you doing?" Johnny asked.

"I'm copying some verses on this paper."

"Why?"

"Well—maybe I can give them to someone, like the sick boy did."

"Who'd you give any to?"

"Oh, I don't know; but maybe I can find someone."

Later, a tramp came to the door for some breakfast. While he was eating it, he was surprised when a pretty little girl paused at his side and handed him a bit of paper, on which were scribbled the words:

"For God so loved the world,
that he gave his only begotten Son."

"What is this, little girl?" the tramp asked, staring at the paper. "Did you write this?"

"Yes, Mister. You take it along with you. It's from God's Book that the preacher-man gave me last night at church. I made it for you, Mister."

Mary wondered why the tramp presently brushed a tear from his dirty cheek.

"All right, little girl," he muttered. "Thank you. An' some time you write the rest o' that verse off. I used ter know the rest o' it, when I was a little boy—back home."

Mary thought about the words a long time. Then she went back to her book and wrote the entire verse of John 3:16 on a clean sheet of paper. "I might find someone else who'd like to have it," she thought.

When Johnny came in from play, Mary told him about the incident.

"Why that was Old Jasper, who lives in the shanty up by the dump," Johnny laughed. "I guess he'd not care much about Scripture verses, Sis."

"But—but he said—that he'd like to have the rest of the verse, or something like that," Mary insisted.

Mary found strange pleasure in copying Scripture verses on bits of paper. Before the day was over she had a dozen carefully copied and tucked away in her dress pocket. She was so busy she hadn't noticed that Johnny had not bothered her for some time. Then she wondered where he had gone.

She found him in his "den" upstairs over the woodhouse, where he loved to "carpenter" and work with his tool set. However, Johnny wasn't using a saw and hammer this time. Instead, she found him busy with paintbrush, painting some words on a piece of white cardboard which he had carefully cut from the lid of a box.

"BE YE KIND"

read the motto.

"See, Sis," he laughed, "you're not the only one that can make mottoes. How d'yu like that?"

"O-oh," squealed Mary, delightedly, "that's wonderful, Johnny! Will you make one for me to hang in my bedroom?"

"Mebby—sometime. But this is for Old Jasper's shanty. I'm going to give it to him."

"But I thought you said he'd not want any!"

"I did. But I met Old Jasper up street today, an' he told me about the verse you gave him. Honest, there were tears in Jasper's eyes, an' his voice sounded like he was going

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

*Thy word is a lamp unto my feet, and a light
unto my path (PSALM 119:105).*

THE CHURCH SPEAKS

(Continued from Last Week)

Last week I gave you a number of verses from 1 Corinthians giving the Corinthian Church the authority and the conditions by which it was empowered to speak to the world of the things of God, and as to how it was to conduct itself both as a body and as individuals. I have no Bible authority for any change in rules set out in this and other books of the Bible. The changes have come from those who seem to be interested only in their own egotistical ambitions. So many of our preachers and laymembers are so perfect in their own eyes that they feel themselves incapable of mistakes, hence, they will not stand for any correction from either their elders or by those to whom they were once glad to look for help in reaching their present position.

I am very grateful to Brother J. C. Griffin for his excerpts from the Barfield and Harrison History in last week's Baptist. From these bits of history of our denomination we can easily see that in the past our church has spoken with authority and its edicts were honored and obeyed. But it seems that we have in this day degenerated to the low state of consideration for the voice of the church that we can carry any ruling of our churches, unions, conferences, associations, etc., to civil courts for settlement. This raises the question as to which has the greater authority to speak on spiritual matters! I believe that the church has the God-given right to watch over its preachers. This idea has been in force in my association—The French Broad—for many, many years. The preachers of this association are issued an annual membership card showing that we are in "good standing," and on the reverse side is a place for the signature of the minister under the following: "The undersigned

(Continued on Page Fifteen)

to choke, or something. Then he said, 'Boy, that made me think o' home—an' my mother. She uster have a motto hangin' over the door—it read "BE YE KIND," and how kind she was!' So you see, Sis, I'm making this for Old Jasper to hand to him next time he comes around."

Mary thought this was just the thing. She found a bit of ribbon which they fixed as a hanger for the "motto," and then waited for Jasper's next visit. The children's mother never refused a lunch to anyone who called at her back door, so Jasper's next call wasn't far distant.

Johnny and Mary gave him the motto, explaining that it was for his cabin. He muttered his thanks and seemed pleased.

"And here's the rest of that verse, Mister Jasper," Mary said, shyly, as she handed him John 3:16 written in pencil on a piece of paper. "You said—you'd maybe learned it once when you were a little boy."

"Tanks, little girl. T'anks. I'll—I'll try ter learn it again."

"It's pretty, Mister. That was Jesus that God gave, you know. An' Jesus is the Saviour. The preacher-man said so, an' the Bible says so. Mister, you should'a been at church last night, an' heard the preacher tell about that man that ran off from home and got so poor he had to take care of hogs, mind you—an'nen he was so hungry, he'd have eaten the hog food. So he went back home to his father, and the father wasn't a bit cross, and didn't scold, but made a big supper for him. The preacher-man said that is the way the Father up in heaven does when someone comes and says he's sorry he was bad, and wants Jesus to save him. Honest, Mister Jasper, it was interestin'. I wish you'd come sometime an' just listen."

"Well, now, that's right nice o' you to invite me, little girl," Jasper said. "Guess as you're 'bout the only one in this town as has ever done that. I might come sometime, only my clothes is so dirty, they'd never want Old Jasper in that church."

"Oh, you don't need care 'bout the clothes, Mister. Folks don't dress up much at our church. They're mostly just poor people, you see, and don't have many new clothes. I know they'd be glad if you would come."

"Well, I'll read the verse an' hang up the motto, anyways—and thank ye both," said Jasper as he shuffled off toward his palace in the dump.

The evangelist heard of this incident and lost no time in calling upon Old Jasper. Upon his urgent invitation, the old man came to the services for several evenings, and before they closed, he confessed Christ as his Saviour and Lord. Some men in the church, being convinced of Jasper's sincerity, helped him to secure a job, and some clean clothes. Later, he was made superintendent of the town dumping ground, near which he had lived for so many years.

The children often visited Jasper's cabin, and he never failed to thank them for their part in bringing him to the dear Saviour who had meant so much to his soul.

"To think," he used to say, "that this little girl's Scripture verse brought me back to God! May the Lord bless you both—Mary and Johnny."

GOSPEL HERALD



MOTTOES ON WALL

LOUIE MERTENS

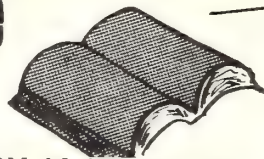
When I did to my dentist go,
Oh, something there did impress me so;
Beside the dental tools and chair,
The motto "Jesus saves" was there.

The other motto had one word—
It caught my eyes, my thoughts it stirred;
Printed on a bit of paper small,
'Twas also on my dentist's wall.

One little word! No, it was great!
Its message big, did wake my faith;
No, its impression will not end,
Therefore, onward this word I send.

You say: "You have bewildered me!"
This word, you ask, "What can it be?"
This great, impressive word has just
Five letters, "T-R-U-S-T", TRUST.

Trust Jesus in the sunshine bright,
Trust Jesus in the darkest night;
Trust God whatever may befall,
Your faith this word should e'er recall.
—The Bible Friend.



THE CROSS CALLS US

(Lesson for April 15)

LESSON: Titus 2:11-15; 3:1-8

GOLDEN TEXT: Galatians 2:20

UNDERSTANDING THE LESSON

The greatest example of God's grace can be seen in the Cross of Calvary. The Cross has cast its shadow down through the centuries, and men have been drawn to the Redeemer who died upon it. Someone has said that Christianity without the Cross is a miserable counterfeit. The Cross is seen in art and in architecture; miniatures of it are worn about many person's neck, and in lapels. For hundreds of years the world has felt its power, for it has called many souls back to God.

The Cross reminds us of many things. We are reminded of the suffering which it represents, and the suffering which Christ endured upon the Cross of Calvary. It reminds us of the fact that each individual is called upon to bear a Cross. But more than these things, it reminds us of the salvation which it brought. It is little wonder that the hymn, "The Old Rugged Cross" has been among the top favorites for many years. The marvel of it is that its message will never grow old.

The Book of Titus, as the title of it suggests, was written to Titus by the Apostle Paul. It is the third of the pastoral epistles. Titus had been left at a church on the Island of Crete to correct any errors that existed and to set up a good church organization. Titus is mentioned several times in the New Testament. He was another of Paul's close companions.

DENIAL OF WORLDLINESS (Titus 2:11-15)

Like 1 and 2 Timothy, the Book of Titus contains much advice for the minister of the gospel; however, it also contains much general information for any Christian or Christian leader. Paul refers to Titus as his own son in the faith (Titus 1:5). Thus, the apostle could write from a personal standpoint to Titus, just as he did to Timothy.

Paul sets forth the fact that the grace of God has appeared to all men. This is not to say that all have received it; instead, it has, and can be, recognized by all men. "For the grace of God that bringeth salvation hath appeared to all men" (Vs. 11). It was seen in Jesus Christ. It is seen in His birth, ministry, death, and resurrection. It has been available to all the world. Those who reject this grace are without excuse before God.

The grace of God makes it possible to live a Godly life. The possibility has come about because of the teachings which this grace has brought us. "Teaching us that, denying unworldliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Vs. 12). May we note:

1. There are too many who are in the church who live like those of the world. Such persons are not concerned with a separated life. They do not know what it means to deny ungodliness and worldliness. "Too often we think of ungodliness as referring to drunkenness and immorality. But actually the man who leaves God out of his life day by day, even though he is considered one of the best citizens in the community, is living a God-less life. Strictly speaking, ungodliness means un-Godlikeness."—Selected.

2. In forsaking worldliness, the Christian must live for something. He must see the things which are of God. Verse 12 tells us to live soberly, or thoughtfully, righteously and Godly; this we are to do now—in this present world.

The Christian is to look for that blessed hope. This, of course, is the return of Jesus Christ—the hope of every child of God. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Vs. 13). It is true that the Christian can look forward to His coming again. It is said that one verse out of every thirty in the New Testament says something about Christ's return. May we consider the following:

1. Christ will return for those who have believed on Him. He gave Himself for us (Vs. 14), that He might redeem us from iniquity and sin.

2. Those who believe on Christ are purified and made a peculiar people. They are also zealous of good works; that is, they seek after them.

The minister is to rebuke sin. Not only is he to exhort to righteous living, but he must also speak out against evil of all kinds. "These things speak, and exhort and rebuke with all authority. Let no man despise thee" (Vs. 15). Titus was to speak the things which are given in the preceding verses. Such is the only authoritative source the minister has.

A MECK AND HUMBLE WALK (Titus 3:1-3)

There are so many things which Titus, as well as all ministers, was to remember. Of all people on the earth, the minister must be careful of his walk. There are many practical things for him to keep in mind, as well as many deep Biblical truths.

Titus was urged to be subject to civil rulers. Such is important for every Christian, although it may sometimes be most difficult. "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work" (Vs. 1). Not only is the Christian to refrain from certain things—the negative—but he is to also do certain things—the positive. He must seek to do that which is right in the sight of God and thus before his fellow men. May we note:

1. We must not speak evil of any man (Vs. 2). This means that the Christian, and especially the minister, must not slander another. It is a lack of honesty and Christian ethics to speak thus of others.

2. The Christian must not be a brawler—constantly in quarrels with others. Such is never becoming to the Christian. Please remember, however, that this does not mean that the Christian is never to defend the things he believes. Instead, he must constantly remain firm in Biblical truths.

3. The Christian is to show meekness to all men. Jesus, in the Sermon on the Mount, said that the meek shall inherit the earth. Remember that meekness is not weakness. It is gentleness and Christian understanding of others.

Before becoming a Christian, every man is evil. Paul so aptly describes the sinner's attitude. "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another" (Vs. 3). The Christian should be the most humble of a people, for he has seen his sinful condition and turned to Christ. Each Christian, in the past, has been foolish, disobedient,

ent, deceived, serving divers lusts and pleasures, living in malice and envy, hatred, and hating one another. When the Christian is reminded of the transformation in his life through the power of the Gospel, he should thank God for all He has done.

SAVED TO GOOD WORKS

(Titus 3:4-8)

The conversion experience is a miracle within itself. The Bible speaks of it in several different ways. It is spoken of as a new birth, a quickening, a transformation, etc. At any rate, it is an acknowledgement on the part of a convicted sinner that he needs and wants forgiveness, and he turns to Christ for cleansing. Christ saves, and sets the soul on the path of righteousness which eventually, through constant and daily faith, leads to the portals of heaven.

The manifestation of God's love changed the scene for lost man. He was lost and alienated from God, but God's love was manifest in His Son. Thus, lost man has a way back to God's divine favor. *But after that the kindness and love of our Saviour toward man appeared* (Vs. 4). This love of God was made known to the world through the death of Christ on the Cross.

The sinner does nothing to merit his salvation. It is the gift of God; it is freely given. All the sinner has to do is receive it. *"Not by works of righteousness which we have done, but according to His mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit"* (Vs. 5). The Bible definitely teaches the following:

1. Salvation is not of works. The Apostle Paul wrote to the Ephesians: *For by grace are ye saved through faith; and that not of yourself; it is the gift of God: Not of works, lest any man should boast* (Ephesians 2:8, 9).

2. The blessings of God have been abundantly poured out upon us. *"Which hath shed on us abundantly through Jesus Christ our Saviour"* (Vs. 6). The act of cleansing, or washing, has been abundant; the Holy Spirit has been abundantly given; and His mercies have been from everlasting to everlasting.

3. It is God's grace that justifies us. *"That being justified by His grace, we could be made heirs according to the promise of eternal life"* (Vs. 7). Justification means that we are restored to God's divine favor, and this is possible only through His grace. Not only are we made righteous in His sight, through Christ Jesus, but we are made heirs of the promise of eternal life. God thus takes care of the past, the present and the future.

It all is made possible through personal faith.

Good works are profitable to men. No one has ever regretted doing those things which are right. There are many, however, who live in continual remorse because of wrong deeds they have done. Paul reminded Titus of these things which he had written; Titus was to reaffirm them constantly (Vs. 8). The remainder of this verse is a summary of what has been said before. It is always profitable to follow Godly instructions.

The Cross moves the believer to respond with a life of loyalty to Christ and devotion to Christian principles and conduct.

—*The Bible Student (F.W.B.).*

NOTES and QUOTES

(continued from page eleven)

nothing of the kind." They refer you to Durham, North Carolina. But in conclusion, God did not divide us. "For God is not the author of confusion, but of peace, as in all churches of the saints" (1 Corinthians 14:33). Thank God I have a clear, clean conscience and can pray for those who started the mess, when one brotherly church trial could have settled the whole matter. But the flesh said, "No."

(In the March 28 Notes and Quotes, Column 1, Line 19, the word, *convention*, should have been, "connection."—Ed.)

The Lighted Pathway

(Continued from Page 13)

agrees, at the request of the Ministers' Conference, to surrender this card with all other credentials." Further, in the minutes of our association is printed every year a resolution as follows: "Be it resolved that this association be empowered to have jurisdiction over all churches in this body, and shall have power to settle disputes that may come before it. Any church that may have a dispute that cannot be settled peaceably in said church, the dissatisfied party shall have a right to appeal to the association, and abide by the decision of the same."

The verdict of the Durham County Superior Court of North Carolina is very disturbing. I do not know very much about legal matters, but if a verdict stands that declares one group to be the true congregation of a church, but at the same time gives the church property to another faction, no church property will be safe for any church anywhere. Under this verdict any one, whether Free Will Baptist,

or any other denomination, or even a Roman Catholic, who can get into our pulpits can start building a group around themselves, as has been the practice of far too many in the past and at the present time. If I were not a Free Will Baptist I would try to be big enough and have grace enough to get out of the denomination and find or organize something I believed in. I would certainly not be a party to opening the way for Satan to destroy so many souls of our loved ones, that a united church and men and women who claim to be Christians should have love for Christ and the lost world enough to get out into the harvest fields about their Master's business of building up His Kingdom—not destroying it!

Next week I want to make a few more observations about what is going on in what is supposed to be our ranks.

'Thought for the Weeks ". . . for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart" (1 Samuel 16:7).

MISSIONS

(continued from page ten)

sored missionaries will be in keeping with those things which we practice and believe.

As adopted by the special setting of the convention, the aims of missions for North Carolina Original Free Will Baptists are as follows:

1. To develop a genuine interest in a world-wide mission program.
2. To establish work in the state, the national, and foreign fields.
3. To unite our efforts with others in a national and foreign mission program.
4. To encourage mission institutes and conferences and also, to sponsor speakers for same.
5. To raise \$75,000.00 per annum to be proportioned in the over-all program.
6. To invite Original Free Will Baptist in other states to work with North Carolina Original Free Will Baptist in a world-wide mission program.
7. To invite those who are already on the mission fields, those candidates who are waiting, and future candidates to come under the sponsorship of the North Carolina Board, or under the United Board (or whatsoever name it shall be called) of Original Free Will Baptist.
8. Let it be understood that to work with the above program does not mean working in opposition to any other program.

Daily Vacation Bible School Clinic

TO BE HELD AT

Mount Olive Junior College, Mount Olive, North Carolina

ON

APRIL 14, 1962

BY

The Free Will Baptist Press in Co-Operation with the N. C. Woman's Auxiliary



THIS SERIES IS ENTITLED
"HEROES OF FAITH"

THE FIRST LESSON GIVES A BIRD'S-EYE
VIEW OF THE FIRST 10 CHAPTERS
OF THE BOOK OF HEBREWS

EIGHT LESSONS ARE CONCERNED WITH
THE HEROES OF FAITH WHOSE NAMES
ARE GIVEN IN CHAPTER ELEVEN

THE TENTH LESSON IS A CHALLENGE
TO RUN THE CHRISTIAN RACE
WITH PATIENCE

Written, Edited and Produced
For Free Will Baptists
By Free Will Baptists

PUBLISHED BY
FREE WILL BAPTIST PRESS
AYDEN, NORTH CAROLINA

WHO SHOULD ATTEND?

Ministers, Sunday School Superintendents and Teachers, Woman's Auxiliary Officers, Prospective Daily Vacation Bible School Workers and Teachers

WHAT WILL TAKE PLACE?

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WHAT IS THE SCHEDULE?

Registration in Classrooms 9:30 A. M.—Study Begins 10:00 A. M.—Bring Picnic Lunch to Spread on College Grounds—Classes Adjourn 2:30 P. M.

WE URGE YOU TO ATTEND THIS CLINIC

the Free Will Baptist

Ayden, North Carolina, Wednesday, April 11, 1962

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DURHAM, N. C.



HOW TOLERANT CAN WE BE?

The purpose of last week's editorial, and this one, is not to cast stones at those whose beliefs vary from that of true Free Will Baptists. The independent groups in this country surely have done much good in reaching the lost. The same can be said about the advocates of eternal security. It seems to us that the independent movement is closely associated with the Calvinistic belief. As we pointed out in last week's editorial, both of these have made inroads into our own denomination. Never have we been an independent denomination, where each church is independent of all others in all matters. We are, and always have been a denomination, distinct in our beliefs and practices.

The recent trial held in Durham, North Carolina, involving two factions of Edgemont Free Will Baptist Church, brought out many revealing facts. Some of these facts had been previously held below the surface. Here was a church with a strong eternal security faction in it; so strong that this group opposed the preaching of a sermon against the doctrine. According to testimony, an agreement was made that nothing else would be said about it. This is strange indeed! Here was a Free Will Baptist church so removed from usual Free Will Baptist customs and doctrines that our doctrines were evidently stifled. It was clearly brought out that the leader of the Miles Faction believed in this doctrine. Testimony of several national leaders bore out their opinion that believers of the doctrine were not out of order in a Free Will Baptist church.

We reason, however, that those who bear the name "Free Will Baptist" must, in honesty to themselves and the church to which they belong, believe in its doctrines and practices. We have been taught that our doctrine of perseverance, our ordinance of feet washing, and our mode of baptism, etc., made us distinct and separate from other denominational bodies; therefore, they must not be compromised if we want to remain as we long have been.

The membership of eternal security believers in our churches is often excused by the pastor or church by saying that the person has promised not to say anything about it. In some cases, these persons are given the responsibility of teaching a Sunday school class, saying that they will not teach the doctrine. In contrast to this, we have never known an active church member, who believed this doctrine, that was not strong in his or her stand on it. It is a part of such a person; therefore, we believe that it is asking too much that they not be allowed to teach it. Personally, I could not belong to a church and not be free to express or advocate that which I believed. I would be hypocritical to attempt such.

From time to time, we have heard a good many of the independent and eternal security preachers. Their message is evangelistic, to be sure; but when they go into a church or institution that is strictly denominational, the barriers are lowered for the influx of others

who are not totally or even partially in sympathy with our denomination. We say again that this is what has happened. All our institutions must guard against those who are not of us. If we are going to emphasize our heritage and faith, then let's be consistent in all things.

We remember hearing one of the advocates of eternal security speaking at a Free Will Baptist institution who strayed off on his doctrine before he realized what he was doing. When he suddenly remembered that he was speaking to those whose doctrine was not the same, he was so far in it that he simply closed his message then and there!

It is our firm conviction that our churches and institutions should use our own ministers in conference and associations. We recognize that there are exceptions, but they should be few and far between.

Like all other denominations, we have been interested in numbers. We all want a growth in membership, but there are some things that are equally important, and some things that are even more important. For instance, why should we seek a membership drive, and in reaching the goal set before us, fail to tell the new members what we believe? It would be better to have a dozen who really believed our doctrine than to have scores and scores of vague members.

Perhaps this problem has gone too far now, with the denominational problem as it is; but we can pick up the pieces and begin where we are. How tolerant can we be? Tolerant enough to be kind and considerate toward those who differ with us, but intolerant enough to proceed with care. During the present crisis, we are at the point of losing our distinction because of this movement. Free Will Baptists in North Carolina are determined to stand by the true principles, doctrines and practices that are more than two hundred years old. Others are urged to do the same thing.

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THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

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The Free Will Baptist Press

N. BRUCE BARROW	Manager
C. H. OVERMAN	Editor of Literature
LEON DUNN	Treasurer

Church Makes Progress

by Rev. Bobby G. Bazen

ONG YEARS ago the community we now know as Whortonsville, North Carolina, formerly known as Broad Creek, had only Indians living in the element. The first settlers were people from the old countries and from the frontiers along the coast. Some of the early settlers were: Charles Harper, W. Silverthorne, J. W. Paul, R. P. Whorl, John Woodard, Hiram Daniels, T. Martin, Alonzo Carraway, and Mrs. Becca Lupton.

Early in the history of our nation, our forefathers were Bible-believing people. They believed in the freedom of the will; therefore, when a church was organized, it was a Free Will Baptist church. A very large frame building was constructed at what is now called the Bayard Woodard place. It was used for a church nearly as 1852 and was called Mount Pleasant. The building was also used for school for the children of the community. The early church records were destroyed by fire when the home of Fred Silverthorne, church clerk, burned in 1911. There is no record of all the pastors who served before 1911. Among some of the early ones that could be recalled from memory were the Reverends John Lupton, Warden Lewis, Jesse Bennett, Allbritton, and Veston Britton. Around the year 1891, our people saw the need for a larger and better church, so they built the new church at its present location. It was named Bethel Free Will Baptist Church which means to God, or house of God.

Since 1911, many pastors have served Bethel Free Will Baptist Church. The records from 1934 to 1941 are unknown because of the loss of church records in the burning of the clerk's home. However, the list of the recent pastors to the church and the memory of the people is as follows: The Reverends J. W. Alford, 1911; George Vause, 1912; C. O. Arm-

strong, 1913; J. P. Woodard, 1914-1919; M. H. Malette, 1920-1921; A. C. Austin, 1922-1923; J. C. Griffin, 1924; J. E. Sawyer, 1925; J. C. Griffin, 1926; E. C. Gaskill, 1927; A. C. Austin, 1928; J. C. Griffin, 1929-1932; J. P. Woodard, 1933; J. R. Forrest, 1940; Clinton Lupton, 1941-1946; Roy Miller, 1947; Elmo Harper, 1948-1960; Bobby Bazen, 1960-1962.

In the last few years the church has been renovated inside, five Sunday school rooms built, white siding added and new pews bought. The next addition will be an educational building which will include rest rooms for the church. New stained glass windows have been ordered for the main auditorium.

The church has gone forward from services once a month to full-time services and is still enjoying the same spirit of love and fellowship its forefathers enjoyed. One of the great assets of the church is that of moving its pastor into the community for the church year 1961-1962. The present membership of the church is one hundred and eighteen with seventy-five active members. Bethel Church has a very active Sunday school, woman's auxiliary, Y. P. A., G. T. A. and league. For the past six months the men have been enjoying a wonderful fellowship in the brotherhood that has been organized. In 1959, the church began to budget the funds received and now supports all phases of the state's enterprises. The years ahead look as though they will be some of the brightest in the history of the church.

GOD IS WITH ME

OSWALD J. SMITH

On the sea or in the air
God is with me ev'rywhere,
He will never let me go
For I know He loves me so;
Ev'ry day and ev'ry hour
He will keep me by His pow'r.
Fear not, the night will soon be o'er,
The darkness pass away;
Thy disappointments will be gone
And bright will be the day.

IN OUR MAIL TODAY—
—OUT OF P. O. BOX 507

WHAT DO THEY SEE?

"My husband and I have been receiving *The Free Will Baptist* for a number of years, and we read it before we became a subscriber to it for my father and mother received it even since its beginning. We always enjoy it and look forward to it each week. But since the National Association met last year in Norfolk, Virginia, it hasn't seemed like the paper it used to be. When there is confusion things are not right.

"On the inside of the front page of the issue of March 14, 1962, I think there was as good and truthful article entitled, *Looking In*, as I have ever read. Is it not a fact that when people on the outside look in our denomination and see nothing but confusion and strife among the ministers, do we not wonder at them turning away from us, and going somewhere else? Isn't it a pity that when they look in that they couldn't see men like Peter and John when they met at the gate of the temple which is called Beautiful?

"When we look at the condition of the world today and think of the Berlin crisis and in Laos and the different parts of the world where there is fighting and people dying; and then to think in our own homeland there is division in our churches. We wonder sometimes what the results of it all is going to be anyway. We do know the Lord is not the Author of confusion but of peace. The devil has crept in and kept us from going ahead and caused all of this trouble, so people won't get together and iron out their differences and get to work for the glory of the Lord."—Mrs. Norwood Lupton, Cedar Island, North Carolina.

EXPRESSES GRATITUDE

"The Central Conference Woman's Auxiliary Convention would like to express their sincere gratitude and appreciation for your publishing our Woman's Auxiliary Yearbook of programs.

"We are very proud and pleased with our new books. Our thanks to you for helping make it possible for us to have a book of this kind."—Mrs. Ray Cunningham, Secretary of Central Conference Woman's Auxiliary Convention.

REQUEST DONATIONS

"We, the members of the Free Will Baptist Church of Twilight, West Virginia, have recently purchased five lots for the building of a new church.

"Our present church is too small and not convenient to accommodate the people and our Sunday school. We are having three classes in the same room. We are in a coal mining area, and as you know, the coal mines are not working good, and we are in one of the depressed areas.

"We, as Christians, believe that the Lord's house should be the best in the community. He gave His best for us.

(Continued on Page Fifteen)

The Conquest of the Cup

by the Rev. Charles Sapp

the last in a series of five messages

TEXT: Luke 22:24-30

CHRIST'S heart is full of His approaching suffering while His disciples are debating the dignity of their respective places in His Kingdom. They had understood little of His purpose or predictions of His approaching death. Thinking there would be a brief struggle superceding His coming to power, they wanted the question of their rank settled before hand. They may also have been arguing the question about who should accept the menial task of presenting the basin for the washing of feet.

So little did they understand—these partakers of the first Lord's Supper, the Lord's suffering, or discern His body, they could argue and squabble over rank, and these His loving friends. Indeed, our Lord was not unobservant of their strife, nor so absorbed in His passion and anticipation of the approaching Cross, so as to remain unaffected by it. The upper room was a strange place and a strange time—the even of Calvary—for disciples to squabble about pre-eminence. While the Master was absorbed in thoughts of the Cross the disciples badger each other for the place of glory. Thus is the setting pictured for us of the apostles of our Lord's passion—His "Conquest of the Cup."

THE UNSELFISH CONQUEST

Do you wonder at these disciples more than you wonder at the devotion of your own heart? Do not be too quick to judge them. Though they seem unsympathetic, how often we are of the same mind! Modern disciples are no better than the ancient ones. Nevertheless, let's take another look at the scene before us. Let us suppose that the basin and towel were refused one after another, with the muttered words growing louder and angrier:

"It is not my place," says Peter, "you take it Andrew." So from hand to hand it goes, until the Master ends the strife and takes it Himself and begins to wash the disciples' feet.

It was the Christ who faced the Cross; He who must drink the cup; He who must win the struggle; He who must grapple with the devil; and, yet, it is He as always who thinks of others. Submissively and willingly He takes the towel and washes the disciples' feet. He did so as willingly as He was going to the Cross in their place—suffering the innocent for the guilty—a conquest of unselfishness. Oh! that men could learn His words so true—true because they are taught by His personal example. "If any man will deny himself, take up his cross and follow Me, he can be My disciple."

This scene before us pictures in sharp focus our selfishness as over against His unselfishness. Our Lord wants us to learn the lesson of servitude and humility. He is not speaking here of a ceremonial servitude that may not be true in life. What our Lord did then is an example of what we ought to be and to do now. Though it punctures sharply our self-esteem, Christ would not have us bury our faces in the dirt for He provides the climax of this lesson the most wonderful inspiring thought which leads us to consider His temptations and ours.

THE TEMPTATION OF THE CONQUEST

We find it quite incidentally and almost unconsciously revealed in His words: "Ye are they which have continued with Me in My temptations." There is a sense in which Christ unfolded Himself in revelation, but there is also another sense in which we know very little about Him. There is a deep silence in the

Scripture about His inward experiences. It is only seldom that an occasional flash of Himself—his inner self is revealed. How precious, therefore, are these words in our text, "In My temptations," for so He sums up His life for us. If we are to feel the force of their expression, we must remember that the temptations in the wilderness were past before He chose His disciples, and the temptation in the garden was still before Him. Therefore, the period to which in *My temptations* refers must be the period in between these two events. When the force of this hits you—the realization that all His life long He had faced temptation may startle you. It was a continual and diversified temptation. I will not plunge into thorny questions which surround the thoughts of the tempted Christ. But we must get this fact clearly settled. His temptations were real and unceasing. It was no sham fight in the darkness. His life is the story of real conflict—a battle waged and won. The traces may be few in Scripture, but the battle was fought in grim silence. I have overcome the world (Revelation 3:21), stands to all ages the record of the silent life-long struggle Christ waged and won in defense of our souls.

His desire was Satan's strongest weapon. The desire to have the world as His own was Christ's deepest desire, but the enemy of Christ and man thought the world belonged to Him. He used Christ's desire to continually suggest a more desirable, smoother road than the *Via Dolorosa* of the Cross.

The sinless Christ, tempted from the very beginning, always with the consciousness that every step carried Him closer to the Cross thrown before His path from the very first—the pain, sorrow, the shame and spitting, the contradiction of sinners, the easier path which need but a wish to become His—the shrinking of the flesh to the terrible fact of the Cross—all these things made their appeal to Him, and every step of the path they walked beside Him. He faced these temptations in the power of a consecrated self to task and mission winning a fresh victory over temptation every day.

Let us think of this sinless Christ that our conception of his sinless life be increased. His was no untried and cloistered virtue, pure because it had never been brought into contact with evil, but a militant and victorious goodness that was able to withstand the evil of every day.

Let us look at His temptations that our own may become easier. When we look at Him our burdens should grow lighter and the conflict less devastating

because His struggle was for us, and in Him we are victorious.

THE CONQUEST HE MADE WAS A LONELY ONE

Phillips Brooks described Him as "that the solitary life." Jesus was lonely. Not even His closest kin understood Him—they were often aloof from Him. There was none to praise and few to love Him in His hours of severest trial. Not one in the small company of His friends could share His anguish, not even for an hour. The solitude of great men is one of the compensations life offers to those of us who make up the average man, so called. Like the little hills can rejoice together, but far above their smiling companionships rises the Alpine peak, left alone in the cold air above. It may be visited by troops of distant stars, but it is lonely amid the silence of the snow.

The uncomprehended aims and unshared thoughts—whoever experienced them like Jesus. His loving heart yearning for an answering heart must have felt the pains of unrequited love more than ever pained another. Surely the dullest ear can hear the note of pain in these words: "The hour cometh that ye shall be scattered every man to his own, and shall leave Me alone; tarry here, and I will come and catch with Me." As He longs for companionship in the hour of trial, His hands stretch out into the darkness to feel the touch of a hand of flesh and blood, but they grope in vain. There must be a bitter drop in His cup. Even as it was prophesied: "I looked for someone to take pity, but there was none; and for comforters, but found none."

Now you ought to pull off your shoes for we are on holy ground. His conquest is a conquest of prayer. Luke tells us that He had withdrawn only a short distance—just a stone's throw away. Far enough to be alone; close enough to be heard by His disciples before they fell asleep. He asks them to pray with Him, but not for Him. He never does, but He does ask for our love. As the dread of the cross comes closer, He prays for strength to endure. If He had not felt the Cross to be a dreadful thing, it would be no sacrifice. Had he allowed it to penetrate His will and turn Him from His purpose there had been no Saviour. His acceptance of divine will was not merely, "If it must be so, let it be." The cup is accepted—accepted it is sweet; and consenting to the pain of it, he conquers.

As we stand gazing upon this scene, let us remember the ground around the Master shines red in the moonlight. What is it? Why this agony? The Lord is dying on Him the iniquity of us all. The

sufferings of Jesus were the meeting points of three worlds: earth, heaven, and hell. Jesus said this is your hour, but it was also Satan's hour, and God's hour. Man's passions inflamed from his depravity were used to work out God's purpose. The Cross is at once the product of unbelief, devilish hate, and divine mercy. It was enmity that placed Christ there. It was God's eternal will that allowed it to be so. Do not let that enmity continue to drive you away from him. By His dying He is the death of all death. The power of darkness is shriveled into nothingness in the hour of its proudest triumph. Like a wave that is beaten into spray as it rises in a towering crest and flings itself against the rocks along the shore.

His last words, "I have overcome the world," sound the note of triumph, but also convey how hard has been the trial—so hard in fact He cannot forget it even in heaven, but thank God from the very throne He sends forth to all who will believe the hope of overcoming. When misunderstood throw yourself upon His love. He lived alone; alone He died, that no heart might ever be solitary anymore. Come to Him today. Let his fullness fill your emptiness. Let His perfection become your righteousness. If lost He will save you; if unchurched, come into the fellowship of those who have found Him and a fellowship that outlasts the ages.

(These series of messages were delivered by Mr. Sapp during Spiritual Emphasis Week at Mount Olive Junior College, Mount Olive, North Carolina.)

God's Flowers

by Mrs. H. L. Bowen

God visited my house last night,
Around my door red, green, yellow and white

Stood flowers of all colors, shapes and sizes;

I wondered what I had done to deserve such prizes.

Above shone the sun and sky so blue,
I felt as if I was in the Garden of Eden;
I couldn't think of what to do.

I sat right down to enjoy the view,
Then I ran for my friends, my child and you,

I wanted to share this beauty with all;
It was so beautiful I could almost hear the Master call,

"I want to let you know I am near."
This is my God, I know He has been here.

Fountains of Truth

Rev. Walter E. Isenhour
Taylorsville, N. C.

He who is outstanding in the church for his criticism never seems to reach a great height in spirituality.

Maybe the man who has fallen low in life might have risen high if you had helped him.

No pursuit in life is worthy of your time and labor if it is not for the good of others and acceptable with God.

He who would be a good leader must know the road along which he is traveling.

The choice you make in life will determine your destination. The way upward or downward depends upon your choice.

If you vow that you will have revenge on someone, it is much better to kill your vow than injure or kill your enemy, or get revenge.

If you want to be little, tiny, dwarfy in heart, mind, soul, spirit, and go through life like that, just hold to a bad, mean, hateful, principle and you will be successful.

Maybe the person you despise holds the key to your salvation. Perhaps you need first to see his pardon before you seek God for mercy.

Christianity doesn't put stones in your pocket to throw at others. It puts love in your heart that you may pray for them and help them to God.

Those who have the right spirit do not lean in the wrong direction.

The hardest place you find yourself in, if God is with you, may some day become the best place.

It is better to give an enemy a lump of sugar than a cup of vinegar.

The man who gets along good with himself and God doesn't usually have too much trouble with the other fellow.

If you have a little love hold to it, multiply it; if you have much hate, hate your hate until you hate it away, by the marvelous grace and power of God.

If you can't get along with your family, instead of fussing and quarreling at them, and getting mad and throwing a fit, get away off somewhere with God and cry your heart out to Him, and then go back and see the difference.

I've never seen anyone go through life happy and successful that hated somebody.

The way heavenward is always the way of love. The saints of God have traveled it through the ages of time. I'm going that way. Hallelujah!

News + Notes

Denominational Interest

Revival in Progress at Watson Grove Church

Revival services began at the Watson Grove Free Will Baptist Church, Route 3, Kenly, North Carolina, April 8, and will continue through April 15, with the Rev. Braxton Creech as the evangelist. Services are beginning each evening at 8:00 o'clock.

The pastor, the Rev. Jimmie L. Barfield, and the church invite everyone who can to attend the remaining nights of this meeting and be much in prayer for the services.

Revival Services at May's Chapel Church

The Rev. C. L. Patrick of Walstonburg, North Carolina, will be the evangelist for revival services at May's Chapel Free Will Baptist Church, Route 1, Dudley, North Carolina, April 16-22. Mr. Patrick will be assisted by the pastor, the Rev. N. D. Beaman.

The pastor and the church extend a cordial invitation to the public to attend these services each evening, and be much in prayer that many lost souls will be won to Christ.

Revival in Progress At Flood's Chapel

Revival services are in progress at the Flood's Chapel Free Will Baptist Church, Nash County, North Carolina. Services began Sunday, April 8 and will continue through Saturday, April 14. The evangelist for these services is the Rev. Albert T. Coates, pastor of Mt. Zion Free Will Baptist Church, Washington County; and Edgemont Free Will Baptist Church, Durham County, North Carolina. The services are beginning each evening at 7:30 p. m.

There is special singing throughout the week and the quartet from Edgemont Church brought several selections on Tuesday night.

The pastor, the Rev. Charles Morgan, extends a cordial invitation to the public to come and enjoy the remainder of these services.

Rev. Bowen to Conduct Bridgeton Revival

The Rev. C. F. Bowen of Route 5, Dunn, North Carolina, will be the evangelist for revival services at the Bridgeton, North Carolina, Free Will Baptist Church, April 23-28. Services will begin each evening at 7:30. Mr. Bowen



received his B. A. degree from Wake Forest College, and his M. A. degree from Peabody College in Nashville, Tennessee. Mr. Bowen will be assisted by the pastor, the Rev. J. C. Griffin.

The church and the pastor cordially invite the public to attend these services and be much in prayer that souls will be won for the Kingdom of Christ.

Coming Events

April 15—Palm Sunday

April 22—Easter Sunday

Home-Coming at Friendship Church

There will be home-coming services at the Friendship Free Will Baptist Church, Greene County, North Carolina, on Sunday, April 15. The pastor of the church is the Rev. R. L. Norville, Greenville, North Carolina. Lunch will be served on the grounds at noon and there will be special singing in the afternoon.

The pastor invites all former pastor members and friends to come and enjoy the activities of the day.

Yelverton's Grove Host to Cape Fear Union Meeting

The Cape Fear Union Meeting will convene with Yelverton's Grove Free Will Baptist Church, Johnston County, North Carolina, Saturday, April 28, 1962. The theme will be, "He Lives." The Rev. Ed Taylor is moderator; Mrs. Ruth Warrick, secretary; and the Rev. C. F. Bowen, music director. The program is as follows:

Morning Session

- 10:00—Open Hymn
 - Devotions, Rev. Swade Benson
- 10:15—Enrollment of Officers and Ministers
 - Recognition of Visitors
 - Appointment of Finance Committee
 - Reading of Minutes
 - Roll Call of Churches
- 11:00—Morning Worship
 - Sermon, Rev. Roland Cherry
- 12:00—Lunch and Fellowship

Afternoon Session

- 1:00—Congregational Singing
 - Devotions, Mrs. Ruth Warrick
- 1:20—Special Program
- 2:00—Reports of Denominational Enterprises
- 2:20—Miscellaneous Business
 - Treasurer's Report
- 2:30—Adjournment
 - Benediction

Edgemont Church Adopts Action of State Convention

On April 14, 1962, the Edgemont Free Will Baptist Church of Original Free Will Baptists of North Carolina passed the following motion relative to the recent action of the North Carolina State Convention.

"Motion was made and carried that we adopt the action of the North Carolina State Convention of Original Free Will Baptists in its special session at Wilson, North Carolina, March 29, 1962.

"Motion made and was carried that

...e notify the secretary of the State Con-
 ...ention of our action and that a copy
 ...of the motion be published in *The Free
 Will Baptist*."

ightsey to Conduct Piney Grove Revival

Revival services will begin at Piney
 Grove Original Free Will Baptist
 Church, Route 1, Greenville, North
 Carolina, Sunday evening, April 15, at
 8:30 p. m., with the Rev. Ralph Light-



...y, director of public relation at Mount
 Olive College, as the visiting evange-
 list. Special music by local and visit-
 ing groups will be part of the services
 each evening. The following special mu-
 sic will be offered throughout the week:
 Monday, Miss Nesa Ann Page, accom-
 panied by Miss Kathryn Winchester, and
 the Red Oak Christian Church choir;
 Monday, the Red Oak Quartet and the
 Craftsmen's Quartet from Daniel's chap-
 el Church; Tuesday, Mrs. Glady's C. Ed-
 wards, accompanied by Mrs. Ann C.
 Sherman (Piney Grove); Wednesday,
 the Black Jack Quartet from Black Jack
 Church; Thursday, the Three "J's" from
 Peedy Branch Church; Friday, the King's
 Cross Road's Trio, from King's Cross
 Road Church; Saturday, Miss Virginia
 Bonne and Miss Sue Sutton (Piney
 Grove).

The pastor, the Rev. Jerry Rowe,
 invites the members of the church and ex-
 tends to everyone a cordial invitation
 to come and enjoy these special services
 during this holy week.

A baptismal service has been planned
 for April 22 (Easter Sunday evening)
 for those who have made a profession
 of faith and received Christ as their per-
 sonal Saviour.

N. C. Children's Home Report for March, 1962

The Free Will Baptist Children's
 Home, Middlesex, North Carolina, re-
 ports the following receipts for March,
 1962. Receipts have been mailed to
 each individual, auxiliary, or organiza-
 tion contributing, but totals are shown
 here only from each conference for the
 period covered. The books and files
 are open at the home for inspection or
 checking for any particular receipt:

GENERAL FUND

Albemarle Conference	\$ 99.67
Blue Ridge Association	10.57
Cape Fear Conference	17.15
Central Conference	670.13
Eastern Conference	846.77
French Broad Association	2.89
Pee Dee Association	31.28
Piedmont Association	15.00
Western Conference	296.21
Miscellaneous	2,389.95
McLeod Educational Loan Fund	55.00
College Student Fund	
Central Conference Building Fund	2.00

CLOTHING FUND

Albemarle Conference	200.00
Cape Fear Conference	253.00
Central Conference	750.00
Eastern Conference	350.00
French Broad Association	40.00
Piedmont Association	50.00
Western Conference	780.00
Miscellaneous	30.00

Total \$6,929.62

Board Accepts Resignation

With much regret, the Board of Di-
 rectors of the Free Will Baptist Chil-
 dren's Home, Middlesex, North Caro-
 lina, in regular session March 8, accept-
 ed the resignation of the Rev. Wilbert
 Everton as superintendent of the home,
 to become effective July 31, 1962. His
 leaving the home will be felt keenly by
 every members of the board of directors,
 the staff of workers, and by all genuine
 Free Will Baptists in the state of North
 Carolina.

Regretted as it is, the resignation
 comes at a time when more genuine Free
 Will Baptists are needed on the field
 and this action will free Mr. Everton
 from the confinement of the home to
 take a place of leadership out in the field
 of genuine Original Free Will Baptists.
 This will in no way lessen his love, re-
 spect and support of the Children's
 Home.

His administration at the home has
 been one of love, co-operation, and pro-

gress. Those who periodically look in
 from the outside can note with pride
 many improvements made during his
 stay at the home in the capacity of su-
 perintendent.

It is the hope and prayer that as he
 leaves the home to assume duties else-
 where, God will use him mightily in pro-
 moting His cause both at the home and
 in the field.

OBITUARIES

Obituaries, 150 words long, are inserted free
 of charge. When they exceed this number, one
 cent for each additional word should be enclosed
 in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who
 have been dead a year or longer are not wanted
 for publication in *The Free Will Baptist*.

Mr. Henry Meadows

On February 19, 1962, Mr. Henry
 Meadows, Age 55, of the Ormondsville
 Community, Greene County, North
 Carolina, went to be with the Lord.

Words cannot express the loneliness
 in our hearts as we pass by and see the
 dark room of our beloved friends, neigh-
 bor, and brother in Christ.

He had been a shut-in and an in-
 valid for 16 years. It was such a bless-
 ing to visit with him and talk of all our
 problems and burdens and pray with
 him. He always had words of encourag-
 ement and a happy smile.

So many tears were shed and prayers
 for lost loved ones at his bedside. Of-
 ten when I visited him those drawn,
 twisted hands were grasping God's Word,
 which he read and studied constantly.

Just why God saw fit to call Brother
 Henry home while his faithful wife was
 in the hospital for a major operation
 we will never know. His ways are not
 our ways, but praise God we will under-
 stand it all by and by.

Brother Henry was a member of the
 Ormondsville Free Will Baptist Church
 where the funeral was conducted with
 burial in the Snow Hill Cemetery.

He leaves a lonely wife, Mrs. Lucy
 Mazingo Meadows; one daughter, Mrs.
 Travis Sugg of Snow Hill; one son,
 Bobby Meadows of the home; one bro-
 ther, Seth Meadows of Hookerton; and
 many, many friends.

We miss him so much, but we know
 our loss is heaven's gain.

Written by Mrs. Ione Moyer

In Memory of a Dear Friend

Woman's Auxiliary

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

Attention Women of The Central Conference

This is a reminder that the Central District Workshop will be held April 18, 1962, at King's Cross Roads Free Will Baptist Church, Farmville, North Carolina, beginning at 10:00 a. m. All woman's auxiliary workers and interested persons of the Central Conference are invited to attend.

Rocky Mount, N. C.—The Clara Gray Langdon Circle of the First Free Will Baptist Church, had its March meeting in the home of Mrs. Marion Hughes. The meeting opened by singing "Every Day with Jesus," followed with prayer by Mrs. Ruby Dunbar.

The program, "Pre-Vision Means Provision," was presented by Mrs. Ruth White. She took the Scripture from Genesis 22:13 and John 8:56. The message from the program was to create such interest in the auxiliary that new members would be brought in.

The group had six members present. Besides the offering, the members gave 75 cents each for the Children's Home in Middlesex, North Carolina.

Mrs. Marion Hughes closed with prayer after which everyone enjoyed a social hour.

Emul, N. C.—The Woman's Auxiliary of Macedonia Free Will Baptist Church held its monthly meeting at the church Tuesday, March 20, with the president, Mrs. Arthur Whitford, calling the group to order. The group sang, "Stand Up, Stand Up for Jesus." Prayer was offered by the Rev. J. C. Griffin.

During the business period, the secretary and treasurer's report was given and approved. Reports were given on the Y. P. A. and on the adopted child's clothing. Mr. and Mrs. Griffin were welcomed as visitors. Mrs. Carol Hansley was elected as director of the vacation Bible school which will be held this summer. The group decided to have spring cleaning for the church on April 18. All

are urged to be present. It was reported that the program books are now ready.

Mrs. J. C. Griffin then gave a very interesting and enjoyable talk on what the organization was to the church when it first began, and what the woman's auxiliary is to the church today. Her Scripture was taken from Philippians, Chapter 4.

Following the benediction, refreshments of sandwiches, potato chips, pickles, cookies, cokes and coffee were served and an hour of fellowship was enjoyed by the 33 members present. Mrs. Griffin and Mrs. Hansley sang several selections during the hour. The meeting adjourned with the group singing, "The Old Time Religion."

Newton Grove, N. C.—The Annie McPhail Auxiliary of Oak Grove Free Will Baptist Church met at the church Wednesday, March 21, with Mrs. Bernice Godwin presiding. She read from 1 Corinthians 3:9 and prayed. She read the introduction to the lesson, "Witness Unto the Lord." During the business it was voted to finish furnishing the babies' room and Mrs. Ida Eldridge gave a play pen and Mrs. Grace Jones gave a mattress. They are to buy a baby bed and other fixtures. The lesson was divided into four parts: "Witnessing for Christ"; "Bible Blueprint"; "Missionary's Message for Christ"; "The Gospel for All the World." Those taking part were: Mrs. Grace Jones, Mrs. Minnie Anders, Mrs. Joyce Bass and Mrs. Bernice Godwin. The benediction was offered by Mrs. Equa Lewis. There were 15 members present.

Wilson, N. C.—The Woman's Auxiliary of Calvary Free Will Baptist Church met in the home of Mrs. Lilly Thomas on Tuesday night.

Opened with group singing, "Bring Them In." Mrs. Etta Harrell read the Scripture followed by prayer by Mrs. Florence Taylor.

Minutes of previous meeting were read by assistant secretary, Mrs. Martha Ethridge. Mrs. Lilly Thomas gave the

treasurer's report with 17 members and two visitors present.

The sale of dish clothes has been such a success that a motion was made to order another shipment.

Because of pre-Easter prayer services the April meeting was moved up on week. All chairmen gave reports. Delegate appointed to district meeting at Kenly in April. The program was given by the following: Margie Pittman, Freddie Vinson, Nannie Murray, Dorothy Williams, and Martha Bartlett.

Margie Pittman, president, presided. The meeting adjourned with the group singing, "Take My Life."

Deep Run, N. C.—The Woman's Auxiliary of Gray Branch Church held its regular monthly meeting March 8, at the church. The president, Mrs. Laura Boyette, opened the meeting with the group singing, "I Want to Be a Worker for the Lord." Mrs. Boyette gave a very interesting talk on, "The Altar of God." Afterward, she led the group in prayer.

The program chairman, Mrs. J. E. Smith, introduced the program, "Witness Unto the Lord." She also read the Scripture. Talks were given by the following members: Mrs. Alfred Humphrey, Mrs. Milton Cauley, Mrs. Ben Hines, Mrs. Durwood Merritt and Mrs. Leste Gray. Mrs. Smith also commented on the missionaries in other countries and their efforts to win souls to Christ.

Minutes of the last meeting were read and approved. The secretary, Mrs. Franklin Tyndall, called the roll. Ten members were present. Mrs. Ben Hines gave the treasurer's report. All officers of the auxiliary reported. Mrs. Leste Gray dismissed with prayer. Mrs. Durwood Merritt served refreshments at the social hour.

Portsmouth, Va.—The Woman's Auxiliary of First Free Will Baptist Church met for its regular monthly meeting on Monday night, March 26, 1962, at the church. Mrs. Gillispie, the president, called the meeting to order and Mrs. Barnes offered the opening prayer.

The group sang, "Sweet Hour of Prayer," after which Mrs. Suggs led in prayer with each special request remembered and also a special prayer for the auxiliary members.

Mrs. Ward read the minutes of the last meeting and gave the treasurer's report; both were accepted. Betty Ann Edwards took up the offering.

The Ruth Circle report was given by Mrs. Suggs; Dorcas Circle report was

Spring

by Alice Ward

Dedicated to Her Grandfather
Rev. A. L. Duncan

Spring when the blooms fill the trees,
With my face turned up and on bended
knees,
I thank God for the warm sun ray
And for keeping me through the winter
days.

Spring is a new soul begin
After the cleansing from all sin,
To work for God each day
And for others light the dark way.

The birds sing of God's wondrous love;
The rain comes as a gift from above.
The grass in the fields turn green;
The farmers will soon be seen
Plowing and turning the earth
To give the world a new birth.

When I smell the fragrant dogwood
bloom,
I remember that Jesus gave all, but not
in gloom;
Upon that far-off hill of Calvary once
stood
An ever-loving token; an old Cross made
of wood.

Given by Mrs. McDaniel and there was
G. T. A. report.

The business session was cut short in
order to provide plenty of time for in-
stallation of Y. P. A. officers by Mrs.
V. Welton. Mrs. Suggs read Ephe-
sians 6:10-18, and the officers installed
were as follows: President, Richard Ray-
burn; recording secretary, Gloria Moore;
corresponding secretary, Lynn Everton;
missions chairman, Sheila Suggs; and,
personal service chairman, Linda Atwater.
When Sheila Suggs sang, "Oh Jesus I
Have Promised." Mrs. Welton offered
special prayer for the Y. P. A.

After this installation ceremony, a brief
talk concerning different excuses for not
attending services in God's house were
given by Mrs. Gillispie.

Dudley, N. C.—The Woman's Aux-
iliary of May's Chapel Free Will Baptist
church met at the home of Mrs. Lucille
Grady for its monthly meeting March 27,
1962. The president, Mrs. Emmaline
Johnston presided over the meeting. The
meeting opened by the group singing,
"Take My Life and Let It Be." Mrs.

Christian Education

W. BURKETTE RAPER, President
Mount Olive College
Mount Olive, North Carolina
Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Mount Olive College Receives \$35,000 Gift

Mount Olive College received a gift of \$35,000 April 2, President W. Burkette Raper announced. Dr. C. C. Henderson, prominent physician of Mount Olive, made the gift in the form of listed stock.

With a guaranteed value of \$35,000, half of the stock was presented to the college at that time. The delivery date on the remaining shares is January, 1963. In making the gift, Dr. Henderson challenged other friends of the college to give generously to its support.

Last September, Mount Olive College launched a campaign to raise \$225,000 for building purposes by 1966. Added to the \$45,000 the college had already received in gifts and pledges, Dr. Henderson's contribution raises the building fund total to \$80,000.

Construction is scheduled to begin on the first building on the new campus in January of next year. Overall plans call for facilities for 350 resident students by 1966 and 500 by 1971.

From nine students in 1952, the college has grown to an enrollment of more than 200 this year. Its assets have likewise grown from \$6.17 to more than a quarter of a million dollars.

Ruby Best read the Scripture, followed with prayer by Mrs. Belle Overman. The program was very interesting. Those taking part on the program were: Mrs. Nellie Outlaw, Mrs. Katie Moore, Mrs. Glennie Overman, Mrs. Lucille Grady, and Mrs. Edith Gardner.

During the business period, the group decided to send \$3.00 to the state auxiliary mission project. The date was also set for the daily vacation Bible school from June 11-15. The group elected the Bible school teachers.

The meeting was adjourned by the group praying the auxiliary benediction.

Refreshments were served by the hostess, Mrs. Grady, and enjoyed by everyone.

Vacation Bible School Workshop at Mount Olive College

Mount Olive College will be host to a statewide workshop of Free Will Baptist Vacation Bible School workers on Saturday, April 14. Sponsored annually by the Free Will Baptist Press, the Woman's State Auxiliary Convention, and Mount Olive College, the workshop is expected to draw more than 400 officers and teachers from all parts of North Carolina.

Available for examination will be a complete display of vacation Bible school materials. Departmental instructors will be present to direct the activities of each group and to assist those attending with any problems they may have.

The administration, faculty, and students of Mount Olive College extend a cordial invitation to all vacation Bible school personnel to attend this workshop. Visitors are also welcome.

Persons attending are invited to bring a picnic lunch. The college will supplement the lunch and furnish the drinks.

Registration begins at 9:30 a. m., and classes will end at 2:30 p. m.

\$1,000 Club Grows

Two organizations in Marsh Swamp Free Will Baptist Church have joined the \$1,000 Club of Mount Olive College. First to become a member of the club was the woman's auxiliary, followed by the Sunday school council.

Seventeen individuals in the Sunday school council have assumed responsibility for raising the \$1,000 over a period of five years. By each giving one dollar per month, the group will raise a total of \$1,020 in the five-year period to be used in the development program of Mount Olive College.

Another way to form a \$1,000 Club is for eight people to give \$6.25 quarterly for a period of five years.

Broken down in any one of several ways, membership in the \$1,000 Club is within the reach of any interested group.

Questions & Answers on the Bible

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Please explain "But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him" (1 Samuel 16:14). How did this evil spirit come upon Saul?—R. S. Taylor, Arizona.

Answer: God sent this spirit in judgment. God in the last analysis has control of all spirits, good and evil, even Satan himself. Also He controls all human spirits as well as those that are angelic, and He is able to use them as He sees fit, or give them liberty to act in certain cases as they wish. Take the case of Job as an illustration. That Satan himself had a kind of access to God is here apparent, and God, there is no doubt, held him under certain limitations as He allowed him to harass His servant Job. If God did a thing like this in the trial of a true servant such as Job may He not do the same in the punishment of the wicked? Of course, some would probably explain this by saying that it was not really an evil spirit that troubled him, but his own gloomy reflections at this time that produced a morbid melancholy, but it is unwise for us to take such liberties with the sacred text, and in this instance I see no reason to do so. God just simply sent an evil spirit that troubled Saul as a punishment to him for his willful entrance into the priest's office in the offering of a sacrifice. He had not been anointed to this office so he was fortunate that God did not punish him in judgment of sudden death as He did Nadab and Abihu, Aaron's sons, who violated God's rule concerning priestly requirements.

Then, again, he disobeyed the orders that God sent him through Samuel when He ordered him to destroy all the Amalekites and all their domestic animals leaving none alive. From this disobedience Saul turned to lying, declaring that he had obeyed God in the destruction of so wicked a people. Proving true the old adage, "One sin leads to another."

First he intruded into the priestly activities, then failed to carry out God's orders and then lied about it; after this

he planned to kill the only person alive, David, that, could with his skilled hand and through the consecrated musical instrument, drive from him temporarily the evil spirit that constantly harassed him. Had it not been for God's protecting hand upon him, David would have been slain by Saul, who in his madness put forth every effort to bring to naught the only one left able to comfort him.

Again we can see that sins seize not upon as single spies but rather in multitudes equal to battalions. "And Samuel came to Saul: and Saul said unto him. Blessed be thou of the LORD: I have performed the commandment of the LORD. And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God; and the rest we have utterly destroyed. Then Samuel said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on. And Samuel said, when thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the LORD anointed thee king over Israel? And the LORD sent thee on a journey and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed. Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD? (1 Samuel 15:13-19). "And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king. And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and thy words: because I

feared the people, and obeyed the voice. Now therefore, I pray thee, pardon my sin, and turn again with me that I may worship the LORD. And Samuel said unto Saul, I will not turn with thee: for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel" (1 Samuel 15:22-26). "But the Spirit of the Lord departed from Saul, and an evil spirit from the LORD troubled him. And Saul's servants said unto him, Behold now an evil spirit from God troubleth thee" (1 Samuel 16:14-15). "And Saul sent to Jesse, saying, Let David, I pray thee, stand before me for he hath found favour in my sight. And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him" (1 Samuel 16:22, 23). "And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house: and David played with his hand, as at other times: and there was a javelin in Saul's hand. And Saul cast the javelin, for he said, I will smite David even to the wall with it. And David avoided out of his presence twice. And Saul was afraid of David, because the LORD was with him, and was departed from Saul" (1 Samuel 18:10-12).

It seems that when Saul's chief advisors realized that this spirit from God was troubling Saul they sought David to play on his harp in Saul's presence. This, as they had hoped for, drove the evil spirit from him but, he came back many times until finally Saul in his madness drove David from his presence at which time the evil spirit came to remain causing Saul to seek to kill David all the remainder of Saul's earthly life. Saul under the influence of this evil spirit continued to go further from God until the day before he was killed he sought the aid of a heathen witch after God had ordered him to destroy all such. Finally he most likely filled a suicide grave. "Good understanding giveth favour: but the way of transgressors is hard" (Proverbs 13:15).

"The old adage is 'love will find a way.' There is a route by which every heart may be reached and the business of the Christian is to find it. The synonym of Christian tact is Christian love—in action."

NOTES

|| A N D ||

QUOTES



By J. C. Griffin

THE HOLY GHOST

The Holy Ghost is a divine Person. Personal pronouns were used by the Lord Jesus when speaking of the Holy Ghost. Let us notice John 14:16, 17: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: . . . for he dwelleth with you, and shall be in you." Chapter 14, Verse 26, Jesus said, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

THE HOLY SPIRIT TO BE WITNESS

"But when the Comforter is come, whom I will send unto you from the Father . . . he shall testify of me: And ye also shall bear witness, because ye have seen with me from the beginning" (John 15:26, 27).

THE GO YE COMMISSION

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matthew 28:18, 19). Notice that Jesus used the name of the Father; the name of the Son; the name of the Holy Ghost. Jesus did not say names, but said the name.

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one" (John 1:1-3). The command of Christ is to be carried out by the Father and the leadership of the Holy Spirit. Christ was a person; the Holy Spirit is a person. He is a Spiritual Being whom Christ gave the reference to by using personal pronouns as we see He is the third person of the Godhead.

The Scripture ascribes to the Holy Spirit the acts and attributes of an intelligent Being; He guides. Jesus said,

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: . . ." (John 16:13). Notice, that Jesus said *all truth*. So a person who is saved and is led, or guided by the Holy Spirit, cannot lie if guided by the Holy Spirit.

THE HOLY SPIRIT KNOWS

Your wife may not know where you are when you are out at a gambling house, but the Holy Spirit knows. Your wife may know not where you park your car at late hours of night, but the Holy Spirit knows. A husband may not know where his wife goes after being at the club, or even at church, but the Holy Spirit knows. We cannot get out of His sight and away from His hearing. He knows when and how that you slandered the good name of some child of God and said that you were led by the Holy Spirit to smear the name of one you hate. Yes, the Holy Spirit knows all about us. He hears and makes a record of every slanderous remark that is made against another. You may pray and jump and hollow and show much demonstration, but God knows how that you get off and talk about those whom you do not like, and actually go far enough to lie and say that you were led by the Holy Spirit. As we said before, we may fool our best friends, husband, wife, mother, father, neighbor, pastor and Sunday school teacher, but the Holy Spirit knows more about us than people. It is written, ". . . even so the things of God knoweth no man, but the Spirit of God" (1 Corinthians 2:11).

The Holy Spirit moves, ". . . And the Spirit of God moved upon the face of the waters" (Genesis 1:2). It is the Holy Spirit that moves on the life of a sinner and shows to that sinner that he is lost; also the Holy Spirit moves on the sinning believer and often moves and moves until the erring one, like David, cries out by saying, "Restore unto me the joys of thy salvation." Sometimes He has to move and move until some affliction, or the door of death swings open and the believer gets a glimpse of the hereafter. Then he sends for the one that he has disagreed with, hated, slandered, undermined, and confesses his sin and prays and begs pardon and gets right with God. I have personally witnessed men getting right with each other when death was near.

THE HOLY SPIRIT GIVES INFORMATION

Here is the proof: "While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee" (Acts 10:19). Peter was at Joppa; Cornelius, a gentile, was being sought by the

Holy Spirit to be saved, and Cornelius had a vision and he was guided to, or told to send men to Joppa and deliver a message to Peter who was dwelling with one Simon, a tanner. The Holy Spirit was the guide, the leader and the newsman in getting the message to Cornelius, and from Cornelius to Peter up at Joppa and the guide and director to the home of where Cornelius could hear the Word of God. Now let us see and hear Peter in the home of Cornelius. "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning" (Acts 11:15). Peter did not have to speak and illustrate for an hour or two before the Holy Spirit came with His power.

BAPTISM AT CONVERSION

In the words of the angel, Cornelius was told to ". . . Send men to Joppa, and call for Simon, whose surname is Peter, Who shall tell the words, whereby thou and all thy house shall be saved" (Acts 11:13, 14). You see that Cornelius and his house was not saved, but the angel said they would be.

Now listen to Peter, the preacher, "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning" (Acts 11:15). Now may we notice Verse 16, "Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost."

THE WORD OF CHRIST FULFILLED

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). So it is plainly set forth that Peter was reminded by the Holy Ghost that the household of Cornelius was saved and baptized at the same time. The Holy Ghost told him so by memory.

Forasmuch then as God gave them the life gift as He did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

From the Scripture as given to us, then we have the assurance that when we are saved the baptism of the Holy Ghost is given to the believer. It was instantly in the case of Cornelius and his family and from that day all people who believe on the Lord Jesus as Saviour and Lord are baptized into Christ.

COMPLETE IN CHRIST

"For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power: In whom ye are circumcised with the circumcision" (Colossians 2:9-10).
(Continued on Page Fifteen)



STORIES for our BOYS and GIRLS



The Secret of the Little House

by Irma Hegel

It was a small cottage, complete with roof, chimney and windows that stood far back in the yard behind the large house.

Noreen Jameson peered through their kitchen window. "Look, Matt," she said to her brother. "A playhouse!"

Matt, busy with the crates from moving, grunted. "You're 11 years old, Noreen. Don't tell me you want to go back to playhouses."

"Silly—I'd just love to see the inside. If a girl is living next door, we might use the house for club meetings. I understand our new church has all kinds of projects for juniors."

"Better wait until you meet your new neighbor, Noreen."

The Jamesons had only arrived in Indiana that day but Noreen was sure she was going to like their new neighbor. Now might be as good a time as any to find out.

Dad and Mother were still unloading the car. While Matt was bringing in more cases to unpack, Noreen threw a sweater about her shoulders and ran across the vacant lot to the house next door. The girl was tall, and her dark hair was drawn straight back in a ponytail. A collie on a leash barked at Noreen, and the girl looked up. "Nero will knock you over," she said rudely. "You'd better not come any closer."

"I'm your new neighbor, Noreen Jameson. We'll be seeing a lot of each other."

"What for?" The dark eyes stared coldly at her.

Noreen fled back to the kitchen to Matt unpacking his cartons. "That girl!" she exclaimed. "She didn't even say she was glad to see me or invite me in. I won't go over again."

Matt straightened, wiping his hand across his perspiring forehead. "Where's your missionary spirit, Noreen? New town, new challenge. A good test for you."

Was it? Noreen wondered. Beginning school the next day she found the Indiana girls eager to welcome her.

"You'll come to our Sunday school on Sunday?" Wendy Kirk pleaded.

"Nothing would keep me away," said Noreen. "Does the girl who lives next door to us come too?"

"Donna Romberger?" said Wendy. "Donna's never attended Sunday school. She's only interested in her pets. We're planning an entertainment for the orphans and we asked Donna if she'd help. She's half an orphan. Her mother died two years ago. That white-haired lady they have is the housekeeper."

"Did Donna refuse?" Noreen asked.

"I'll say she did!" Wendy declared.

"I like pets," Noreen said. "But they don't make up for friends."

"Well, Donna has her dog, her cat, her rabbits and those other awful creatures. She's hopeless."

Noreen remembered what her brother had said about a challenge. "I'm going to be extra kind to Donna," she declared. "Dad always says the test of a Christian is to stand with God against some darkness and watch the light appear."

Wendy sighed. "You're new to Tillton. You'll see. It won't work."

Noreen began her one-girl mission. She smiled at Donna even when she received only cool stares in return. Once, after school, she called across the vacant lot. "Come on over, Donna. I'm making fudge."

"No, thank you." Donna was moving toward her playhouse.

"You know," Noreen went on, "your little house would make a fine clubhouse."

"It's occupied," said Donna and vanished inside.

Occupied? Noreen was curious. She felt sorry for the strange girl whose only friends were animals.

One rainy Saturday morning the Romberger housekeeper came over to borrow seasoning. "I've seen you trying to be friendly to Donna," the white-haired woman told Noreen. "Donna's really lonely. After her mother died, her father, because of his work, was away. Donna occupied herself with her

pets. I felt sorry for her and planned surprise party. Half the girls never showed up. Something was going on in church that I hadn't known about. Those who came were scared of Nero when he broke loose from his chain and rushed toward them. One of the girls peeked into the playhouse and became hysterical."

"What does Donna have there?" Noreen asked.

"Don't ever look," said Mrs. Whitton. "I make her keep the creatures there."

"The poor child," Mother spoke up. "We must find a way to help her."

"I don't know what that would be," Mrs. Whitton murmured. She took her borrowed seasoning and left.

It rained all that day and all the night. On Sunday the rain was still coming down. The Jamesons attended Sunday school and church but the familiar road was deep in water. Surrounding fields resembled lakes.

By the time they returned home, they heard Nero howling piteously in the Romberger yard. His kennel was flooding about. The rain-soaked dog stood in the water, unable to free himself from his chain.

"That poor dog!" Noreen exclaimed. "Why doesn't Donna get him inside?"

"I saw the Rombergers leave in the car yesterday afternoon," said Matt. "The housekeeper was with them. Maybe they haven't returned and no one's home."

"Matt, let's go over and rescue the animals. You know how much Donna thinks of them."

"Sure thing, Sis."

"Better bring the animals to our home where it's warm and dry," Mother suggested.

"All of them?" Noreen asked.

"Well, you can't enter Donna's home. If the storm gets any worse, the creatures will be safe here and fed."

"Put on your boots," Dad advised.

Matt and Noreen pulled on their boots and waded through the mud and water to the Romberger yard. Matt freed Nero who wagged his dripping tail and whined softly. Noreen lifted the cat out of rabbits and found the cat perched on

a window. When they had the dog, cat, and the rabbits in their basement, Noreen said, "The playhouse, too—Mrs. Whiting said Donna keeps there too."

They returned to the flooded yard. Adding sounds were coming from inside the playhouse. Matt opened the door and drew his sister in with him. "I don't see anything," he said.

Noreen pointed to a large wire cage, the door open. Something bounded forward and brushed her leg. "A rat!" she cried.

Matt bent down to peer at the little animal. It had a body four inches long and a tufted tail. "No rat," he decided. "It looks more like a miniature kangaroo. See those short front legs and the long hind legs. Kind of pretty with the white underparts blending into tan on the back. There's five more of them on the table, trying to escape the cage."

With Noreen's help, Matt shoed the jerboas into the cage and locked the door. Covering them with his raincoat, he carried them home, Noreen trailing behind him.

Dad and Mother came down to the basement to view the strange animals. "They're jerboas," said Dad. "I used to see them in Arizona. Strict vegetarians. Feeding them lettuce and some of Canary's bird seed."

It was fun watching the jerboas seize offered food and stuff it into the lined pouches on either side of their heads. They would sit up and beg like squirrels for more. They were probably scared. Noreen couldn't help thinking that for entertainment the jerboas could only be for the juniors' coming visit at orphanage.

It was not until night that Noreen saw the jerboas in the Romberger house. The door had slackened, so she hurried over. Rang the doorbell. A big man greeted her pleasantly and let her in. Don't creep questioning behind her father.

Noreen smiled at her. "I just want to tell you that Matt and I collected the jerboas. They're safely over in our basement, waiting for you."

Donna threw her arms about Noreen's neck, hugging her tightly. "I've been waiting all day, thinking they were coming. We took Mrs. Whiting to her daughter's. Dad's car stalled. The road was shut off. Even the telephone lines went down. Oh, Noreen, I've been so worried and you and your brother did the thing anyway."

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

*Thy word is a lamp unto my feet, and a light
unto my path (PSALM 119:105).*

THE ENEMY SPEAKS

"So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy fields? from whence then hath it tares? He said unto them, An enemy hath done this. . . ." (Matthew 13:27, 28).

The last two weeks I have written on the subject, The Church Speaks. During the next two or three weeks I want to write on and quote some of the things I have observed, heard and read. Before I begin I am aware of the likelihood that some will take exceptions to the things I will call to your attention. On the other hand I am aware that there are many who will appreciate the fact that some of the falsehoods and half-truths that have been and are being circulated are being brought to a fuller knowledge of a greater public.

I think it will be good right here for us to read all the parable, spoken by Jesus, out of which our text is taken:

"Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemies came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

"Isn't it about time you started too?" Mr. Romberger asked.

Donna, her arms about Noreen, nodded tearfully. "If I can—"

"Of course, you can," said Noreen. "Begin by coming over and seeing your pets. I have a wonderful idea where you can help."

It was only a start, the test of a Christian to stand with God in the darkness. But that was the way the light appeared, and the light was already shining on Donna's tear-streaked face.—*Junior Trails.*

So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn" (Matthew 13:24-30). This parable can mean nothing else but the work of the church in the world and the opposition to that work by the enemy of God and those who fall into his deceitfulness. This is made plain by Christ's own explanation of the parable to His disciples in Verses 36-43 of this chapter.

Now, I want to call the attention of those who have not had a chance to read some of the things that have been published regarding the Free Will Baptist in North Carolina. I will begin with an article (unsigned) in the March issue of *Contact*, Official Publication of the National Association of Free Will Baptists, whose Editor is Billy A. Melvin, Page 2, under the general heading, "Personally . . .":

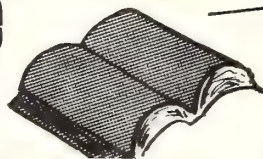
A NEW DENOMINATION?

"Recent published reports make it quite certain that the 'leadership' of the North Carolina State Convention of Free Will Baptists has every intention of establishing a new denomination. This does not come as a surprise to some of us. In fact, in an editorial written in September 1961, we tried to point out the intention some had in this direction.

"Surely it is to be regretted that some have departed completely from the established practices, customs, and usages of the Free Will Baptists that they no longer feel at home with other Free Will Baptists within the fellowship of the National Association. However, if these brethren honestly believe in connectional church government, perhaps it is for the best. The overwhelming majority of Free Will Baptists—North, South, East and West—are not prepared to give up their historic practice of congregational church government.

"As a National Association, we must simply close ranks and get on with the job which the Lord has given us to do. Time is too short and the needs of the

(Continued on page fourteen)



Christ Reigns

(Lesson for April 22)

Lesson: Hebrews 1:12

Golden Text: Revelation 5:12

I. INTRODUCTION

Today is Easter Sunday. It is a day for rejoicing in the goodness of God. It reminds us again of the victory over the grave by Christ. It is the final and undisputable evidence of the victory offered every soul.

Easter comes at a most significant time of the year. Flowers are beginning to bloom and the trees are putting forth their buds. It is a time of a reviving of the things of nature, and in all this we are reminded of newness of life in Christ. It is also a time when people turn out for the church services in great numbers. Perhaps more people go to church on Easter Sunday than at any time of the year, unless it is Christmas.—*The Bible Student* (F. W. B.).

II. HINTS THAT HELP

1. To the whole world, Easter means that Jesus Christ provided for our salvation. The Bible declares over and over again that Christ died for our sins and was resurrected for our justification. “. . . Christ died for our sins according to the scriptures; . . . he was buried, and . . . he rose again the third day according to the scriptures” (1 Corinthians 15:3, 4).

2. To us as individuals, Easter means that if we believe in Christ we can be saved. Believing on Christ, according to the Scriptures, is the way to be saved; (John 1:12).

3. To the believer, Easter means there is assurance in the promise of immortality. “For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection” (Romans 6:5).—*The Teen-Age Teacher* (F. W. B.).

III. ADDITIONAL TRUTHS

1. “God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets” (Vs. 1).

This verse reveals three great truths: (1) There is a God. It is interesting to note that nowhere in the Bible is there proof of God's existence. The Bible opens with the assumption that He does exist. This verse also assumes His existence. (2) God hath spoken. Through the ages; God hath spoken in various ways. He spoke to Moses out of thunderings and lightnings, and with the voice of a trumpet. At Horeb, He addressed Elijah in a still small voice. To Ezekiel, He revealed Himself through visions; and to Daniel, in dreams. To Abraham, He appeared in human form, while to Jacob He was an angelic visitor. Not only did God speak in prophecy, but He declared Himself by law, by warning, by exhortation, and in type and parable. It was the same Word, the Word of God, but it came in various ways. (3) This verse places the stamp of inspiration upon the Old Testament. It is God's Word.

“Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom he made the worlds” (Vs. 2). The real theme of the book begins to show in these first two verses when taken together. The writer tells us that God spoke through the prophets, but He shows that Christ is superior to the prophets. Arthus W. Pink gives this interesting comparison of Christ and the prophets: “Summarizing what has been said, we may note how that this opening sentence of our Epistle points a threefold contrast between the communications which God made through Judaism and through Christianity. First, in their respective characters: the one was fragmentary and incomplete; the other perfect and final. Second, in the instruments which He employed: in the former it was sinful men; in the latter, His holy Son. Third, in the periods selected: the one was in times past; the other in these last days intimating that God has now fully expressed Himself, that He has nothing in reserve.”—*Advanced Quarterly* (F. W. B.).

2. “Who being the brightness of his glory, and the express image of his per-

son, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they” (Vs. 3, 4).

It appears that the writer of Hebrews is laboring with the idea that the Son is greater than angels, for he comes back to this point more than once. This may seem strange to us who have no doubt about this fact. But we must keep in mind that our writer is living in a time when many had not accepted the Son as equal with the Father. So to prove Him equal with the Father, He must first be accepted by the reader as greater than the angels. This the writer does by making the Son equal with the Father in creation, and therefore, Creator of all things, which makes Him Creator of angels. He is then greater than angels who are created things, things created by Him.—*The Bible Teacher* (F. W. B.).

3. (1) Christ has a more excellent name than the angels. His name is above every name. All of creation recognize His exalted name.

(2) The better name given Christ is that of Son. “For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee. And again, I will be to him as a father, and he shall be to me as a son” (Vs. 5). This was never said of the angels; indeed, it could not be said of them. This is directly applied to Jesus.

“What is meant by ‘this day have I begotten thee’ (Psalm 2:7)? Paul quoted these same words in his sermon at Pisidian Antioch (Acts 13:33) and applied to the resurrection of Jesus. Also in his epistle to the Romans (1:4) he asserted the same truth. Christ was condemned as a criminal. But by raising Him from the dead God demonstrated His innocence and declared Him to be the Son of God. The resurrection was proof that Jesus' sacrifice on the Cross was accepted by the Father. In every real sense the phrase could be applied to the Incarnation, but these other passages seem to indicate that the proper reference is to the Resurrection.—*Higley Commentary*.

(3) The Son is worshiped by the angels. “And again, when he bringeth the firstbegotten into the world, he saith, And let all the angels of God worship him” (Vs. 6). The term, firstbegotten, is applied to Christ as God's only and unique Son. Thus, when Jesus came into the world, God commanded

the angels to worship Him. Those lay who refuse to worship Him are disobeying the commands of God.

God makes His ministers a flame of fire (Vs. 7). The angels do God's bidding with the speed of wind and lightning, but God's Son is superior to them. The quotation is from Psalm 104:—*The Bible Student* (F. W. B.).

“But unto the Son he saith, Thy Father, O God, is for ever and ever: a Father of righteousness is the sceptre of Thy kingdom” (Vs. 8). If this be said of the Son of God, Jesus Christ, then Jesus Christ must be God; and indeed the aim of the apostle is to prove it. Jesus, without reservation, and under the inspiration of God, he declares that Jesus Christ is God. He shows that the Father declares the Son to be God; and the Son is really and truly God in every respect, for God calls persons and angels as they are.

Let whoever will deny that Jesus Christ is God at their own peril; but let them own and honor Him as God, for He is.

Jesus Christ came to fulfill all righteousness, to bring in an everlasting righteousness; and He was righteous in all His ways and holy in all His works. He recommended righteousness to men, and restored it among men as a most excellent thing. He came to end transgression and to make an end of sin as a hateful and hurtful thing. Therefore God, even thy God, hath anointed Thee. Jesus Christ was God from the beginning, but anointing signifies both God's qualifying Him for the office of the Messiah with the Holy Spirit and all His gifts, and His inauguration of Him into the office, as prophets, priests, and kings, by anointing. This was the manifestation of Christ in the office of Messiah by the covenant of redemption and grace, that was between the Father and Son.

And, Thou, Lord, in the beginning didst lay the foundation of the earth; the heavens are the works of thine hands: They shall perish; but thou remainest; and they all shall wax old as a garment” (Vv. 10, 11). These verses say to us that Christ is from everlasting to everlasting. In the beginning, He laid the foundations of the earth, a God of that He is from before the earth. He is also to remain after the earthly things have passed, indicating a time when righteousness alone shall dwell in the rules and reigns.—*The Intermediary Quarterly* (F. W. B.).

The Lighted Pathway

(continued from page thirteen)

world are too great for needless delay in our mission for Christ.”

I agree wholeheartedly with the last sentence of that article, but I find very little, if any, truth in the remainder of it. North Carolina, having, I suppose, the oldest organized Free Will Baptist groups in the United States, has not departed from the established practices, customs, and usages of the Original Free Will Baptist. But, I thank God, that the great majority in North Carolina has not been swept into the new practices, customs, and usages coming into our ranks within the last twenty-five years.

We hear a great deal these days about *connectional form of government*. I notice that a loud howl went up when the North Carolina State Convention, by almost unanimous vote of a large congregation, voted to be *disconnectional* as far as the National Association is concerned, unless and until there can be a better attitude of co-operation, and a more Christlike spirit toward us.

Mr. Writer of the above article, will you please answer for the people of North Carolina and the denomination in general one question; namely: Where was the *congregational government* in the action of the Executive Board of the National Association in declaring vacant the offices of a number of North Carolina men without even giving them a chance to state their case? Another thing of interest to the Original Free Will Baptist of North Carolina is, Why has the Executive Board of the National Association steadfastly refused to meet with our people from North Carolina to try to settle these matters in a Christian way? Why the Pharisees showed a better spirit than that. In John 7:51 Nicodemus asked, “Does our law judge any man, before it hear him, and know what he doeth?”

I will deal with more of the things which need clearing up next week.

Thought for the week: “If you will ‘look over’ your own faults, it will be easier to ‘overlook’ the faults of others.”

NOTES and QUOTES

(continued from page eleven)

made without hands, in the putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation

of God, whom hath raised him from the dead” (Colossians 2:9-12). May we remind you again that Cornelius did not have to wait a year or two for the baptism of the Holy Ghost, instantly, with salvation, he was baptized into Christ and from that day faith in Christ brings the completeness of salvation. In another issue we shall continue the study of the Holy Ghost. Subscribe to your church paper, *The Free Will Baptist*, and read and appreciate *Notes and Quotes*.

The Holy Ghost, the Comforter, is a peacemaker, not a peacebreaker. I do not believe that the Holy Ghost gives a believer the right to use his fist on any man. This is the spirit of Satan, to bite and fight.

IN OUR MAIL TODAY—

(Continued from Page Three)

If you could help us by a freewill offering, or a donation, it will be greatly appreciated, and we will give God the glory for it all. We do earnestly covet the prayers of all of your membership in our undertaking for Jesus our Lord.” —Mrs. Agnes Farris, Secretary of Church Building Fund, Twilight, West Virginia.

REQUEST INFORMATION

“Would you ask in *The Free Will Baptist paper* if there is a Free Will Baptist church in or near Tampa, Florida? My daughter and family live in Tampa. She is a school teacher, and is very anxious to find a church there. We have been trying for more than a year to learn if there is, or is not, one there.” —Mrs. Linnie J. Stocks, Abbeville, Alabama.

AN URGENT APPEAL

“We, the students of the former Free Will Baptist Seminary of Ayden, North Carolina, have been invited to attend a banquet being arranged for us at 12:00 o'clock on Saturday, May 26. This is a grand opportunity for us to get together and enjoy fellowship as of old. So I am urging that everyone who can and will attend to please write to Mr. Herbert L. Swain, Williamston, North Carolina, and say, ‘I will see you at Mount Olive Junior College on May 26, by the grace of God.’ Do it schoolmates, it will not be very long before we will be gone to our rewards. While we are living on this earth, let us meet again for good old-fashioned fellowship.” —J. C. Griffin.

AVAILABLE FOR PASTORATE

“I would like to announce that I am available to pastor churches for 1962-1963 season. I am in good standing with my conference and the North Carolina State Convention of Original Free Will Baptists. Please note my change of address from 823 Pollock Street, New Bern, North Carolina, to Route 2, Box 26, New Bern, North Carolina.” —Rev. Elmer Goodman.

Daily Vacation Bible School Clinic

TO BE HELD AT

Mount Olive Junior College, Mount Olive, North Carolina

ON

APRIL 14, 1962

BY

The Free Will Baptist Press in Co-Operation with the N. C. Woman's Auxiliary



THIS SERIES IS ENTITLED
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THE FIRST LESSON GIVES A BIRD'S-EYE
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EIGHT LESSONS ARE CONCERNED WITH
THE HEROES OF FAITH WHOSE NAMES
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•
THE TENTH LESSON IS A CHALLENGE
TO RUN THE CHRISTIAN RACE
WITH PATIENCE

•
Written, Edited and Produced
For Free Will Baptists
By Free Will Baptists

PUBLISHED BY
FREE WILL BAPTIST PRESS
AYDEN, NORTH CAROLINA

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Registration in Classrooms 9:30 A. M.—Study Begins 10:00 A. M.—Bring Picnic Lunch to Spread on College Grounds—Classes Adjourn 2:30 P. M.

WE URGE YOU TO ATTEND THIS CLINIC

PS
the
Free Will Baptist

Ayden, North Carolina, Wednesday, April 18, 1962

PHOTO BY EWING GALLOWAY



RETURNING TO THE PASTORATE

On April 9, we offered our resignation as editor of the Free Will Baptist Press. The resignation was accepted by the manager, and by the board of directors. Upon making such a decision, we recognized that many unfair conclusions would be made pertaining to our resignation. We recognized also that since the decision was made at a time of unrest and trouble in the denomination, many would suppose that there is some trouble in connection with the resignation. For these reasons, and others, we wish to make the following comments. We know those who believe in this editor, and the things he stands for, as well as this institution, will accept them.

For several months we have felt the need and urgency of returning to the active pastorate. This need has been even more acute during the past six months, since there are so many churches without pastors. Since November of 1961, we have been serving as supply pastor of First Free Will Baptist Church of Goldsboro. After a call came from that church to serve as regular pastor, and after much prayer and meditation, we accepted the call. We feel that we are going to a church with many opportunities and challenges. The resignation will become effective no sooner than on or around June 1, and no later than July 9. The time limit is contingent on the securing of a replacement.

We have enjoyed the work here at the Press. We feel that it has been the greatest opportunity to ever come our way, at least up until the present moment. As we have said so many times, on this editorial page, we believe in the purpose and program of this institution. We recognize that this purpose and program is greater than any single individual or group. It has existed as a bulwark of our faith for more than fifty years. It has stood firm when there was strong opposition against it. We believe it will continue in a capacity and purpose that cannot be met by any other institution or program.

At the present time, we are happy to report that the sale of literature is at an even keel. This is not to say, however, that we have lost no sales in the last few months. We do rejoice in the fact that second quarter literature orders were higher than first quarter orders. The fact that this happened at the very time that the Sunday School Board of the National Association began the sale of Sunday school literature, proves again that God is standing by this institution. We are determined to support this institution with our prayers. It has been the salvation of Original Free Will Baptists during the present crisis, and we believe it will continue to be. Pray for its program.

THE NEXT ISSUE

The next issue of "The Free Will Baptist" will be the annual daily vacation Bible school issue. In it, we will feature information about the 1962 series of daily vacation materials, "Heroes of Faith." You will meet

the writers, and you will be given a list of various projects and materials that are available.



IF WE DIE, WE SHALL LIVE

Easter is here once more to bring more forcibly to remembrance the death of Jesus Christ, and His resurrection. This plainly shows His great and everlasting love to human beings, proved by His sufferings and death. We read in Matthew 28:6: "He is not here: for he is risen."

What a blessed thought it is to the Christian to know that He is risen!

If Christ had not risen, there would be no hope of eternal life. If He had not died, there would be no remission of sins. Christ became poor that we might become rich. When He was upon earth He had nowhere to lay His head, but He bore it all through love for you and me. Our sufferings here are nothing compared with the glory we shall share when He comes. At the present time, we are made partakers with Christ in His sufferings and later heirs with Him in glory. "If we suffer, we shall also reign with Him."—F. L. Weiss.

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THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

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THE FREE WILL BAPTIST

The Risen Christ. Conquerer Of Death

JOSEPH T. LARSON

THE STERNEST reality in life is death. The problem of the ages has been "if a man die, shall he live again?" (Job 14:14). Death is more powerful than all the armies of the world. It is man's enemy and most people fear death. Death robs the widow of her husband, the wife of her husband, and the child of its mother. It is more powerful than any human force among men. It takes a heavy toll in every nation every year; it stops for none; rich or poor, high or low, refined or rough—all must go when death summons them from this life. There is no escape, apart from Christ, from the demands of death. It is the enemy of individuals, of society, of the home, and of nations. All men in combined effort cannot defeat death.

Surely death exists because sin came into the world in the early fall of man. That is why both innocent babes and adults die. Death has caused havoc because in every human being there is the hereditary sinful nature of the fallen Adam and Eve. It exists today because of Satan's defeat of the first human pair. "The wages of sin is death; . . ." (Romans 6:23).

Who has not seen the ghastly effects of the workings of death? It is only the natural outcome of spiritual death, which is the result of the fall of man. Adam and Eve in the fall became dead spiritually and separated from God, because of their sin. Why deny sin and sinning, when death is such an awful outcome? When lust hath conceived it bringeth forth sin; and sin, when it is finished, bringeth forth death" (James 1:15).

Most people do not like to think of death; they do not want to consider how terrible death is in reality. Some would even seek to prevent death; only God can stop that up to the time set for everyone's departure. Death comes to many when they least expect it, and it is folly to seek to make light of it.

Others seek to deny death, or even to beautify death. They seek to make out

that it is only a passing affair, and that death ends all! Loving hands place flowers around the caskets of the departed loved ones, but that does not beautify death.

Many loving hearts weep and some go into sorrow and despair because they cannot understand the meaning of death, and they have no way to prevent it.

Jesus Christ has come and frequently raised the dead, and has once for all by His own bodily resurrection, taken away the sting of death for all who fully trust in Him. He came to "deliver them who through fear of death were all their lifetime subject to bondage." "That through death he might destroy him (Satan) that had the power of death, that is, the devil" (Hebrews 2:14, 15).

Jesus Christ worsted sin, death, and the devil. Jesus became Lord both of the living and the dead. Satan could no longer hold people in death row; Jesus made possible the resurrection of both the saved and the unsaved. Christ conquered death upon the Cross, by dying for man's sin, but arose again, proving that He had power both for Himself and the saints of God, who trust Him.

For Jesus Christ has once for all died for sin and by His bodily resurrection from the dead guarantees the certainty of resurrection for those who trust in Him. Some of the saints came out of their graves and showed themselves alive after His resurrection.

Even now some Christians fear death. They have not become fully assured by God's Word, for Jesus said, "I am the resurrection, and the life: he that believeth in me shall never die" (John 11:25, 26).

David the Psalmist said, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me" (Psalm 23:4).

Through the risen Christ, some day death will be forever abolished. His saints will become incorruptible when they are

changed at His second coming. Death shall never trouble them any more for they have become like unto Jesus Christ. "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Corinthians 15:54-57). "The last enemy that shall be destroyed is death." "For he (Christ) must reign, till he hath put all enemies under his feet" (Vv. 25, 26).

For God's own, death has become the gateway from this life to the eternal city of God. Paul said, "To me to live is Christ, and to die is gain" (Philippians 1:21). When Jesus returns He will raise the Christian dead, and change the living Christians, translating them into the very presence of God (1 Thessalonians 4:13-18). That will be a great victory by the risen Saviour. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying . . ." (Revelation 21:4).

The meaning of Easter can have this meaning: Jesus Christ proved His deity and majestic power by arising from the dead the third day. "For he is risen, as he said" (Matthew 28:6). "But now is Christ risen from the dead, and become the firstfruits of them that slept" (1 Corinthians 15:20). The second meaning is that because He lives, we shall live also. He will be able to raise His own, and also the wicked to stand before God in the final judgment (Acts 17:31).

In this sense Jesus our Lord is the answer to Satan, to sin, to death, and to the futures of multitude millions of people. He alone has the power, the life, and the answer. Springtime would be quite hopeless if it never produced anything green in trees, grass, and flowers. So also life would be hopeless and unbearable if it did not promise eternal life and resurrection from the dead of His own people. Thank God, His Word so promises.

The Christian Life

by Rev. Bobby G. Bazen

IN the thirteenth chapter of the Acts we find Paul and his followers in the city of Antioch. There they enter the synagogue on the Sabbath Day to attend the form of worship service that was being conducted. An invitation was extended to them to expound on the Word of God as it was written in the prophets and the law. Paul, on this particular occasion, stood before the people and declared unto them a new way of life; beginning with the Egyptian bondage and ending with justification by faith through the death and resurrection of Jesus Christ.

The theme that was used on that day was one that is used over and over in modern times. However, upon the acceptance of Christ as Saviour, one must except and acknowledge three plateaus of Christian living: fundamental, experimental, and vocational.

The very basic step to salvation is that of accepting Christ. Justification from sin and the transgression of God's law can only come from faith in Christ, the sacrificial lamb. The mind, will and soul of man may be sanctified and consecrated to the will of God, but the process of complete sanctification of body and soul will occur at the transformation of the corruptible body into the incorruptable existence with God.

At the point of regeneration, God and Christ are glorified to the point that they are seen in the appearance of the convert. The glory of God is something that doesn't demand the vocal confession to be recognized in a person. There is a radiance that surpasses any expression outside the realm of Christianity. This beam of glory is a steady flow from God to man through the third person of the Trinity—the Holy Spirit.

The very fundamental practices of a babe in Christ will teach the liberty that

is found in Him along with the kind of life that is found in the Christ life. Because of this liberty, the gospel character of a person is intrusted with him to determine as he so desires. The greater the law of faith is exercised by the individual the higher the gospel character will be. Out of the experience with the law of faith come works of faith. James, in his writings, gives us a very good opportunity to observe this particular phase of the outline. As he declares to the people in his exhortation, faith without the works to prove that faith is dead. There is much said about the amount of faith it takes for a person to continue in the grace of God, but unless a person will exercise that faith to the extent that he will go to work for the Lord, he will never prove to God or to his fellow man that he has ever possessed a faith that is rich in God's love. One must be willing to put clothes on the back of the destitute, food into the body of the hungry, and a spiritual armor around the starving souls of humanity before he can say that he possesses the law of faith which will in turn give him works of faith and the labor of love.

Because of the experience that comes from the first few days of serving Christ, one may well understand the authority of Christ. Before the birth of the Christian era there was no final authority concerning the spirituality of man, but upon the giving of Christ to the world came one with final speech from God proclaiming the final truth to man. As that truth is taught to civilization and as it is accepted, there is present in the midst of the people a fellowship that comes only from Christ; He giving to them light for the darkest corner, love for the most rejected, and life for the nearest to the grave.

After passing from the fundamental stage of Christian living one must go

through a process of experimentation. This process is the most difficult of the all because it is during this period that the trials and tests are present to determine the stability of salvation. There are a number of victories a person will have to be able to chalk up if he is to remain true to the cause of God. This will consist of a victory over the headaches and disappointments hurled in the path of success by the devil, a victory of love over the hate shown toward you by the world, a victory of faith over dissension and strife, and a victory of loyalty to the cause of Christ on earth.

The Christian life many times determines the vocation in which a person will rely for a livelihood. Any profession that is honorable and decent before God can be a Christian vocation and may require a definite call from God. This call may appear in many ways: one may be led into the field in which he has the most interest; one may receive his call through a definite program of training; one may be spoken to by the direct contact of the Holy Spirit. In obedience to this call, it will be necessary for a number of people to change the means by which their livelihood is earned. Examples of this may be seen as one observes the way God is leading His people today. After a farmer has had an encounter with the Holy Spirit, he closes the doors to his barns, sidelines his equipment, and follows the leadership of the Spirit as it leads him to a lost, dying congregation of people. People turn from the operation of bars and taverns as their eyes are opened to, and as an interest created for, the mission fields, and the talented people become great choir leaders and music instructors because they attend institutions of higher learning where they are trained in the program.

However, the call may appear to a person, he may be sure that God will supply the needs to perform the duty that awaits in that profession. The temporal church vocation may be broken into two categories; that of working in a unifying spirit for an unfailing law as a layman in the church, or the devotion of one's self full time for the ultimate triumph that awaits in Christ. Whichever it may be, the truth of Christianity as taught in the New Testament by Christ and the disciples must prevail. The final mode of living or vocation is that of eternal living with God. This shall be made up of the true church of Christ.

The Christian life is one of sincere devotion, pity and humility that each must accept before a classification of Christliness can be placed upon them.

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

My word is a lamp unto my feet, and a light
unto my path (Psalm 119:105).

THE ENEMY SPEAKS

"And a man's foes shall be they of his
own household" (Matthew 10:36).

I believe that this text applies to our
denomination as well as to family life.
The Free Will Baptist history teaches us that
our troubles, hindrances and divisions
have come from within. The words spoken
by Jude are being felt in our churches
today, "For there are certain men crept in
unawares, . . ." (Jude 4), and are play-
ing as much havoc now as then.

I want to continue with some of the
biased, biased, untruthful things writ-
ten about our unsavory conditions, which,
I am certain, are aimed to deceive and
further confuse.

In the Swannanoa Free Will Baptist
Church Bulletin, dated March 25, and
whose Pastor is Rev. Milton Hollifield,
is published the following: "A Jury
trial ended Friday in Durham, N. C.,
which has been going on for the past 3
weeks. Jury ruled The James A. Miles
Factor (Ronald Creech Group), were the
'true congregation' of the Edgemont
Free Will Baptist Church. This is a
history for Congregational Free Will
Baptists who believe that the majority
should rule the church.

"This trial was held upon orders of the
late Supreme Court after an appeal had
been made by the Miles Faction, follow-
ing a restraining order by Judge Williams
in August for the majority of the church
to stop holding services in the building
and give the property to the minority
group (J. G. Teasley Faction). The
worth of the church property is \$125,-
000.

"This case has cost a lot of money and
caused many heartaches and hard feel-
ings among our beloved denomination.
Let us all pray that it be of no further
hindrance and the disagreements will be
settled and we will all press forward
into the Kingdom of God in Christ Jesus."
What was conspicuously omitted from

the above article was the fact that the
Durham County Superior Court of North
Carolina in its verdict, "rendered a ver-
dict which recognized the authority of
the Western Conference of Original Free
Will Baptist of North Carolina in declar-
ing the Teasley Faction of Edgemont
Church to the true congregation." This
fact puts an entirely different meaning
to the verdict from a denominational
viewpoint, even in the face of the fact
that the Court ruled that the property re-
main in the hands of the Miles Faction.
I commented on this situation a few
weeks ago, pointing out that if a verdict
like that stands there is not a piece of
church property in North Carolina that
is safe from those who get into our
churches, though not of us doctrinally,
and build up a membership of those of
their own thinking until they have a ma-
jority. Paraphrasing the last sentence of
Romans 9:6 we are waking up to the fact
that, "For they are not all Free Will Bap-
tists, which are of Free Will Baptist"
churches.

In his editorial in the April 4th issue
Brother Overman brought to our atten-
tion some truths, which some of us have
known for several years, but which we
were not in a position to expose, regard-
ing the Free Will Baptist Bible College,
Nashville, Tennessee. Until there became
an apparent effort on the part of some of
the Bible College students to take over
in North Carolina I was wholeheartedly
for it. During the twenty-three years I
pastored churches in Eastern North Caro-
lina I, without a single exception, asked
my churches to support the Bible Col-
lege. After Mt. Olive College was found-
ed I asked my churches to support the
two colleges on an equal basis. It was
my belief, and a belief often expressed,
that the Bible College should become
our theological seminary with the states
having feeder schools. Evidently, the Bi-
ble College did not share this manner of
training our people for "labourers togeth-
er with God."

There are a few more matters that I
want to deal with next week.

THOUGHT FOR THE WEEK: "Be not
deceived; God is not mocked: for what-
soever a man soweth, that shall he also
reap" (Galatians 6:7).

Subscription Honor Roll

Mrs. J. J. Blizzard, Deep Run, N. C.	70
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Jimmy Tyndall, Pink Hill, N. C.	21
Philip Gilbert, Cordova, Ala.	20
Mrs. C. F. Abrams, Macclesfield, N. C.	20

Pleasant Grove W. A., Fikeville, N. C.	17
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Sue H. Gay, Walstonburg, N. C.	15
Mrs. R. L. Goff, Fountain, N. C.	15
W. A., Greenville Ch., Greenville, N. C.	15
Mt. Zion W. A., Nash County	15
W. A., First F. W. B. Church, Kinston, N. C.	15
David C. Hansley, Wilson, N. C.	14
C. J. Harris, Greenville, N. C.	14
W. A., Calvary Church, Wilson, N. C.	13
M. B. Hutchinson, McArthur, Ohio	13
W. A., Gray Branch Ch., Deep Run, N. C.	11
Casey's Chapel F. W. B. Ch., Goldsboro, N. C.	11
Fidelia Class, Ayden F.W.B. Ch., Ayden, N. C.	10
Mrs. D. O. Wilder, Zebulon, N. C.	10
R. E. Gray, Pocahontas, Ark.	10
W. A., Selma Ch., Selma, N. C.	10
R. C. Baggett, Manning, S. C.	10
Myrtle C. McRoy, Greenville, N. C.	10
Flossie Cogdell, Detroit 2, Michigan	10
John W. Beaman, Walstonburg, N. C.	10
W. A., Little Creek Ch., Ayden, N. C.	10
Mrs. Pearl Pearce, Micro, N. C.	10
W. A., White Oak Hill Ch., Bailey, N. C.	10
Mrs. Otto C. Merritt, Rocky Mount, N. C.	10
W. A., Marsh Swamp Church, Sims, N. C.	9
Mrs. L. W. Cook, New Bern, N. C.	9
R. W. Allman, Benson, N. C.	9
Pine Level W. A., Pine Level, N. C.	9
W. A., Gum Swamp Ch., Greenville, N. C.	9
Sarecta W. A., Kenansville, N. C.	9
Mrs. G. C. Carter Sr., Surrency, Ga.	9
Gethsemane W. A., New Bern, N. C.	9
Mrs. Corbett Morris, Vanceboro, N. C.	8
Mrs. J. R. Cayton, Aurora, N. C.	8
W. A., St. Mary's Church, New Bern, N. C.	8
Jimmie D. Barnes, Kenly, N. C.	8
W. A., First Ch., Wilson, N. C.	8
Lena Gaskins, Vanceboro, N. C.	8
Mrs. L. L. Parker, Holly Ridge, N. C.	7
Al Wells, Thomaston, Ga.	7
Mrs. Pauline Godwin, Jacksonville, N. C.	7
Adult League Class, Hickory Chapel, Ahoskie	7
W. A., St. Mary's Ch., Lucama, N. C.	7
Mrs. L. V. Pinson, Pensacola, Fla.	6
Walter Reynolds, Snow Hill, N. C.	6
Mrs. Martha Braxton, Winterville, N. C.	6
E. C. Morris, Tifton, Ga.	6
Mrs. C. M. Whaley, Richlands, N. C.	6
G.T.A.'s, Mrs. Geo. Wilson, Bailey, N. C.	6
Mrs. Howard Ambrose, Creswell, N. C.	6
Mrs. S. L. Aycock, Selma, N. C.	6
Mrs. K. L. Frisbee, Akron, Ohio	5
Robert E. Sullivan, Lake City, S. C.	5
Mrs. W. H. Jones, Stantonburg, N. C.	5
Mrs. H. C. Barnes, Bayboro, N. C.	5
Yelverton Grove Ch., Smithfield, N. C.	5
Rev. Willet L. Moretz, Swannanoa, N. C.	5
J. B. Starnes, Morehead City, N. C.	5
Mrs. Fannie Swindell, Arapahoe, N. C.	5
W. A. Banks, New Bern, N. C.	5
Mrs. Kathleen Slade, Merritt, N. C.	5
Mrs. James Spell, Dunn, N. C.	5
William Webster, Finetown, N. C.	5
Mrs. Felton Watson, Kenly, N. C.	5

IN OUR MAIL TODAY— —OUT OF P. O. BOX 507

A LETTER OF APPRECIATION

"Will you allow me a short space in
The Free Will Baptist to express my ap-
preciation and thanks to the young girls
of the Sadie Rice Auxiliary of Sts. Delight
Church who came recently and held ser-
vice with me. I truly enjoyed these
young people.

"I have been unable to even sit up
since the third Sunday in February. I
am patiently waiting for the hour to come
that I may go to that home where no so-
journer never returns.

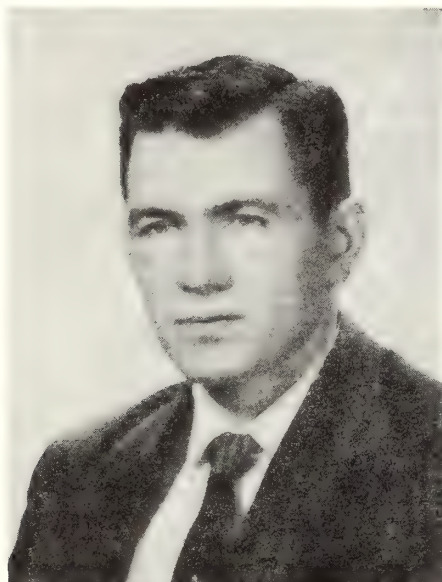
"I am praying that we may come to
have a righteous government and that the
knowledge of the Lord Jesus will cover
the earth as the waters cover the sea.
I truly covet the prayers of all Christians
and pray that not my will but God's will
be done in my life."—Rev. B. F. Ring-
gold Sr., Route 5, Box 97, New Bern,
North Carolina.

MINISTER REQUESTS NAME DROPPED

This is to certify that, at his request,
the name of the Reverend D. W. Alex-
ander has been dropped from the list of
ministers of the Central Conference of
(continued on page ten)

News + Notes of Denominational Interest

Roger Tripp to Conduct Ormondsville Spring Revival



The Rev. Roger Tripp of Lake City, South Carolina, will be the evangelist for revival services at Ormondsville Free Will Baptist Church, Route 1, Ayden, North Carolina, April 29 - May 5. This is Mr. Tripp's home church and the community is looking forward to having him for the meeting. He will be assisted by the pastor, the Rev. Clifton Rice. Services will begin each evening at 7:45, and will feature special music throughout the week.

The pastor and the church invite the public to attend these services and be much in prayer that souls will be saved and the church members revived.

Pleasant Plain Church to Hold Spring Revival

Pleasant Plain Free Will Baptist Church, Route 1, Selma, North Carolina, will begin its spring revival on Monday night, April 23, and will continue through Saturday night, April 28. The Rev. Charles Sapp will be the evangelist. Services will begin each evening at 7:30.

The pastor, the Rev. N. D. Wiggs, along with the members of the church, extends a very warm welcome to all who will attend.

Revival in Progress at Wintergreen Church

Revival services began at Wintergreen Free Will Baptist Church, Cove City, North Carolina, April 16, and will continue through April 21. The evangelist for the services is the Rev. James Lupton. He is being assisted by the pastor, the Rev. O. P. Rice. Services are beginning each evening at 7:45 and are featuring special music.

The public is invited to attend the remaining nights of these services.

On Easter morning, April 22, a sunrise service will be held at the church.

Sunday School Convention Little River Association Meets

The Sunday School Convention of the Little River Association of Free Will Baptists will convene with the First Free Will Baptist Church of Valdosta, Georgia, Saturday, May 5. The theme of the convention will be, "The Place of the Sunday School in Evangelism." The program is as follows:

Morning Session

- 10:00—Opening Hymn
- 10:05—Prayer
- 10:10—Roll Call of Sunday Schools
- 10:20—Read Reports and Seat Delegates
- 10:30—Appoint Finance and Nominating Committees
- 10:40—"The Place of Sunday School in Evangelism," Mrs. Riley Giddens
- 11:00—Hymn
- 11:05—Prayer
- 11:10—Special Singing, Oak Grove Sunday School
- 11:15—Convention Message, "The Place of the Pastor in Sunday School Evangelism," Rev. Richard Sample
- 12:00—Lunch

Afternoon Session

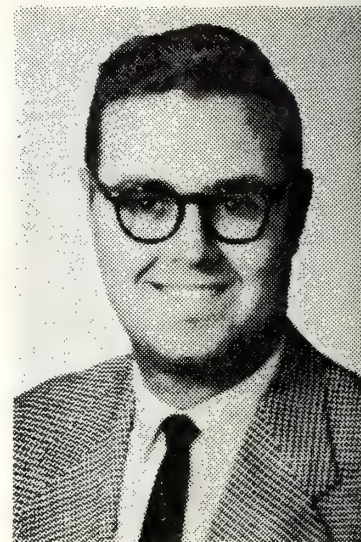
- 1:15—Hymn

Coming Events

April 22—Easter Sunday

- 1:20—Prayer
- 1:25—The President's Message, L. Sheffield
- 1:40—"The Place of the Sunday School in Personal Evangelism," M. Hartfield
- 2:00—Special Singing, Friendship Sunday School
- 2:05—"The Place of the Sunday School in Reaching the Lost," Mrs. W. Williams
- 2:25—Congregational Singing
- 2:30—Business
 1. Old Business, Reading Minutes of Last Meeting
 2. Report of Committees
 3. New Business
 4. Where Shall We Meet Next Year?
 5. Appoint Delegates to State Convention, Send Dues
 6. Appointment of the Following Committees: Program, Publicity, Special (if needed)
 7. Election of Officers
 8. Installation of Officers
- 3:00—Adjournment

Casey's Chapel Plans Youth Revival, April 18-21



The Rev. William G. Guthrie of Route 2, Pikeville, North Carolina, will be the evangelist for youth revival services, April 18-21, at the Casey's Chapel Original Free Will Baptist Church, Route 1, Goldsboro, North Carolina. The service will be preceded by fifteen minutes of prayer which will begin each evening at 8:00 o'clock.

The evangelist is pastor of the Nantuxta and Oakland Friends Churches. He is a graduate of Asbury College in Wilmore, Kentucky, where he was a member of the Christian Couriers Quartet which did an extensive tour of Florida during the summer of 1958. Mr. Guthrie is well known

a good youth leader as he has conducted several youth revivals.

The Rev. Cedric D. Pierce Jr., pastor, invites everyone to attend these worship services and to pray for a great spiritual revival.

Da's Grove Host to S. and W. A. Convention

The Fourth Union Sunday School and Woman's Auxiliary Convention will convene with Dilda's Grove Free Will Baptist Church near Fountain, North Carolina, Sunday, April 29. The program is as follows:

Morning Session

- 10:00—Sunday School
- 10:00—Devotions, Miss Hilda Owens
- 10:10—Welcome, Mrs. Archie Horton
- 10:15—Response, Mrs. C. L. Patrick
- 10:20—Recognition of Ministers and Delegates
- 10:25—Offering for Children's Home
- 10:30—Special Music, Spring Branch
- 10:40—Sermon, Rev. Ed Miles
- 10:50—Announcements
- 11:15—Lunch

Afternoon Session

- 1:15—Devotions, Mrs. Bob Beaman
- 1:25—Special Music, Daniel's Chapel
- 1:30—Business Period
- 1:40—Program, Local Church
- 1:50—Adjournment

ster Services at Chocowinity Mission

Mr. Jimmy Webster, a student at Mount Olive College, Mount Olive, North Carolina, will be the speaker for revival services at the Chocowinity Free Will Baptist Mission, Chocowinity, North Carolina, Sunday, April 22. Services will be held in the community building with morning worship at 11:00 a.m., evening services at 7:30. Everyone is invited to attend these services.

Mr. Webster is the son of Mr. and Mrs. Oscar Webster of Pinetown, North Carolina.

Revival Scheduled at First Church, Portsmouth, Va.

Revival services will begin at the First Free Will Baptist Church in Portsmouth, Virginia, on Sunday evening, April 29, and will continue through Sunday, May 1. The Rev. Ralph Staton, pastor of Mount Park Free Will Baptist Church, Norfolk, Virginia, and moderator of the National Association, will be the evangelist.

The pastor, the Ralph Osborne, and the church cordially invite the public to attend these services, and be much in prayer for their success.

Micro Church Host to First Union Meeting

The First Union Meeting of the Western Conference of North Carolina will convene at the Micro Free Will Baptist Church, Micro, North Carolina, Saturday, April 28. The program is as follows:

Morning Session

- 10:00—Devotions, Rev. Earl Minchew
- 10:15—Welcome, Rev. M. E. Godwin
- 10:20—Response, Rev. B. L. Shook
- 10:20—Reading of Minutes
- 10:30—Special Music
- 10:40—Roll Call of Ministers
- 10:50—Roll Call of Churches
- 11:25—Congregational Singing, Led by Rev. Earl Glenn
- 11:30—Offering for Children's Home
- 11:30—Sermon, Rev. Melvin Everington
- 12:00—Lunch

Afternoon Session

- 1:00—Devotions, Rev. H. M. Minchew
- 1:15—The Church at Work, Continued by Mr. Hardy Talton
- 1:35—Report of Committees
- 1:40—Business Session
- 2:30—Adjournment

Mt. Zion Church Approves State Convention Action

Mt. Zion Original Free Will Baptist Church, Route 2, Nashville, North Carolina, in a special called session on Sunday, April 8, passed the following motion without a dissenting vote:

"That we, Mt. Zion Original Free Will Baptist Church, approve the action of the North Carolina State Convention of Original Free Will Baptists in its special called session at Wilson, North Carolina, March 29, 1962, and that we agree to abide by same."

A copy of this motion is to be sent to the clerk of the State Convention and a copy printed in *The Free Will Baptist*.

Free Union Church Host to Second S. S. Convention

The Second Western District Sunday School Convention will convene with Free Union Free Will Baptist Church, Route 2, Spring Hope, North Carolina, Sunday, April 29. The theme will be, "Faith," and the Scripture, "Looking unto Jesus, the author and finisher of our faith" (Hebrews 12:2). The program is as follows:

Morning Session

- 9:45—Song Service, Monroe Linsley
- Devotions, "What Is Faith?" J. D. Bissette Jr.
- Welcome, Russell Lamm
- Business
- Sunday School Lesson, Lester Duncan

- Intermission
- Song Service, Monroe Linsley
- Convention Message, Rev. Edmund Gonzales

12:00—Lunch

Afternoon Session

- 1:00—Song Service, Monroe Linsley
- Devotions, "Faith Without Wavering," Virginia Joyner
- Report of Officers
- Special Music, Joyner Sisters, Easons and Liberty Quartet
- Report of Committees
- Field Secretary's Report, Russell Lamm
- Youth Rally Report, Judy Lamm
- State Sunday School Convention Report
- Awarding of Banner and Trophy
- 2:30—Adjournment

Faith Church Announces Spring Revival, April 22-28

The Faith Free Will Baptist Church of Morehead City, North Carolina, announces its spring revival beginning April 22, and continuing through April 28. The guest speaker for the series of meetings will be the Rev. Boyd L. Shook of Selma, North Carolina. Services will begin each evening at 7:30.

The pastor, the Rev. J. B. Starnes, and the church members invite each and everyone to come and enjoy the messages and special singing.

Dublin Grove Announces Spring Revival

The Rev. Bobby Jackson will be the evangelist for revival services at Dublin Grove Free Will Baptist Church, Beaufort County, North Carolina, April 23-29. Services will begin each evening at 7:30. Everyone is invited to attend.

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *The Free Will Baptist*.

Mr. Ivey Thomas Whaley

On January 23, 1962, our heavenly Father saw fit to call among His mist Brother Ivey Thomas Whaley, who was sixty-two years old. We, the members of Sandy Plain Free Will Baptist Church, Pink Hill, North Carolina, wish to express our sympathy to the family.

(continued on page nine)

Woman's Auxiliary

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

Eastern District Youth Fellowship Meeting

Approximately 350 persons with 15 churches, represented Saturday, March 17, at Friendship Free Will Baptist Church near Trenton, North Carolina, for the Eastern District Youth Fellowship meeting. The program was under the leadership of the youth chairman, Mrs. David W. Hansley. The group was welcomed by the pastor, the Rev. Sheldon Howard, and Audrey Doster and the response was given by Jimmy Benson, Deep Run Church.

The theme of the rally was, "Youth Looks for Service—Church," and the afternoon devotion was given by the G. T. A. of St. Mary's Free Will Baptist Church, New Bern, North Carolina. The junior choir of the host church rendered special music followed by the declamation speeches.

The Rev. Ralph Lightsey, publicity director of Mt. Olive College, spoke on the college and its needs.

After a sandwich supper, the group sang several choruses, followed by the evening devotion by Pilgrim's Home Free Will Baptist Church.

Melessia McCoy, state youth representation and student at Mt. Olive College, spoke on the work of the youth in the state. A duet from Bridgeton Free Will Baptist Church, a trio from Juniper Chapel Free Will Baptist Church, and the quartet from Mt. Olive College presented special music.

The Y.P.A. from Core Creek Free Will Baptist Church gave a skit and Wayne West, student at Mt. Olive College, made an interesting talk on, "Youth Looks—College."

The winners of the declamation speeches were: Y.P.A., first place winner, Karen Hancock, St. Mary's Church, New Bern; Y.P.A., runner up, Susan Garner, Core Creek Church, Cove City; G.T.A., first place winner, Brenda Jenkins, St. Mary's Church, New Bern; G.T.A., Alicia Bryan, Bridgeton Church, Bridgeton; Essay winners, Y.P.A., Anna Lynn Gaskins, St.

Mary's Church, New Bern; G.T.A., Jo Ann Bryan, Kinston Church, Kinston.

Ayden, N. C.—The Woman's Auxiliary of the Elm Grove Free Will Baptist Church met in the home of Mrs. Gracie Dennis on Thursday night, March 22. The meeting was opened by singing, "Bring Them In," after which Mrs. Eva Worthington, president, presented a short devotional. She read from St. John 1: 35-42. Mrs. Rosa Murphy then led in prayer.

Mrs. Worthington welcomed the visitors, Mrs. Edna Jones and Mrs. Margie Humbles, who has recently moved back in the community and had her name placed back on the active roll.

Mrs. Carolyn Craft presented the program entitled, "Come Follow Me." The ladies were challenged to give to the district auxiliary convention in Greenville.

After other business, Mrs. Bettie Wade dismissed the group with prayer.

Mrs. Dennis then served refreshments to the ladies.

Pink Hill, N. C.—The Christian Chapel Free Will Baptist Woman's Auxiliary met at the church March 26, at 7:30 p.m.

Dr. H. L. Harrell of the Pink Hill Methodist charge, taught a study course on, "The Meaning of Prayer." Several members from Deep Run and Cabin Church were present. About 60 were in attendance.

Dunn, N. C.—The Y.P.A. of Robert's grove Free Will Baptist Church met Monday night, March 26, 1962, with Kaye and Barbara Stancil, Route 1, Dunn, North Carolina, at 7:30 p.m.

The meeting began by Mrs. Carolyn Tew reading the Scripture and the group praying together the Lord's Prayer. The Y.P.A. motto and watchword was then repeated together. Business was discussed and then the program chairman took over and those taking part on the program were: Linda Starling, Betty Spell, Marie Starling, Louise Lee, Douglas Cheshire, Annette Cheshire and Elaine Holland.

The meeting was closed by Marie Starling dismissing.

There were 16 members present at the meeting.

The hostess served pimento cheese sandwiches, potato chips, cookies and soft drinks.

Nashville, N. C.—The Woman's Auxiliary of Mt. Zion Original Free Will Baptist Church had Mrs. R. N. Hinnant, Merro, North Carolina, to give their lesson for the March meeting. Her subject was "Witness Unto the Lord, at Home and Abroad." She stressed the desperate need of a return to daily Bible reading and Bible study. There were 22 members and six visitors present at this meeting and enjoyed a time of fellowship after the program and refreshments were served by the hostess, Mrs. Reuben Greene.

The auxiliary has had three of its study courses for the year. Early in the year the president, Mrs. Clarence Mannin conducted a study of the manual of methods with all other officers and churchmen taking part. In February, the group studied, "The Christian Home," which was taught by Mrs. Curtis Batchelor. Mr. Melton Manning taught, "The Art of Fishing for Men," in the recent study class. There has been good attendance and many have received blessings from the study of these books. The study course chairman, Mrs. Shelton Mannin has already made plans for more study to be had in the coming months.

Five women from Mt. Zion attended the Western District Auxiliary Convention and enjoyed the program and fellowship and are waiting to give the good report to the auxiliary.

The entire church was truly blessed by the recent revival with the Rev. Melvin Everington as the evangelist. The church feels that God can use this servant and others like him in a mighty way for His glory. Three young people came and gave their hearts to the Lord. Four young people came and gave their hearts to the Lord. Four young women came into full fellowship with the church.

Youth fellowship day at Smithfield church was a great day for fifteen of the young people and their youth sponsor, Mrs. Perry Bass and Mrs. Earl Bass. Everyone enjoyed the day's activities which were so well planned and presented. The young people really enjoyed the quartet from Mt. Olive College and they shall long remember Wayne West. I think this experience will make the G.T.A. more familiar and interested in Mt. Olive College.

Many blessings have been received

n all these services and are looking forward to vacation Bible school clinic many more to come. The church at Mt. Zion desire the prayers of all Christians that they might grow spiritually and for the pastor, the Rev. Albert Coates, that he might lead them in a greater service for the Lord.

Rocky Mount, N. C.—The Y.P.A. of the First Free Will Baptist Church met its March meeting with Janice Cobb. There were eight members, one visitor, a new member, Jackie Tripp, the sponsor, Mrs. Alma Stanford, and the co-sponsor, Mrs. Marion Hughes present. The president, Judy Rivenbark, presided, asking for various reports. The secretary-treasurer, Sylvia Pridgen, read her report and the program chairman, Rodney Pridgen, took charge of the program on "Open Doors to the Kingdom of God." Janice Cruseberg and Jackie Tripp participated. Mrs. Hughes discussed some of the points with the group.

During the business session, plans were made to go to the Friendly Oaks Rest home and assist Mrs. Felton Dunbar, evangelism chairman for woman's auxiliary, with the monthly program. This was done the following Tuesday night, with every member taking part on a most interesting program on "Open Doors to the Kingdom of God." There were 19 of the church group together with the new pastor, the Rev. Fred S. Powers and wife, and all enjoyed a wonderful evening of worship. Mrs. Hughes rendered a singing solo, accompanied by Mrs. Mat Denton. Janice Cobb and Janice Cruseberg sang a duet of one of Mrs. Denton's original compositions. All were blessed and made to feel closer to those at home and promised to visit more often.

The young people were very pleased to accept the Rev. and Mrs. Powers' invitation to have their next meeting at the parsonage.

Rocky Mount, N. C.—The G.T.A. of the First Free Will Baptist Church, 406 Key Road, met at the church Friday, March 30, for their meeting. This is a newly formed group organized only in January, by the woman's auxiliary of the church under sponsorship of Mrs. Alma Stanford, youth chairman, and Mrs. Nell Bullock, co-sponsor. The new pastor, Rev. Fred S. Powers, met with the group for the first time. There is an enrollment of 22 members with 18 members present at the meeting. Mrs. Stanford presided, the new officers in learning to conduct the meeting and in giving their

reports. Mrs. Bullock played the choruses and the opening hymn was, "The Light of the World Is Jesus." Several of the children participated in the opening chain prayer with Mr. Powers closing.

The program chairman, twin brother and sister, Ellen and Allen Wooten, conducted the inspiring program on, "Letting Your Light Shine." Allen read the Scripture from 2 Corinthians 6:4. Evelyn Walker, Linda Deans, Becky Colbert, Stanley Stanford, and Steve Bullock took the parts of five missionaries who served in South Africa. Candles were lighted from a large candle representing Christ as the center of all light. These burned throughout the program until each missionary died at his post by savage natives, then were extinguished. The soul-searching question was asked of the group if they would let Christ come into their lives so that their lights might begin to shine for Him. After the program, the president, Evelyn Walker, asked for reports during a business session. The secretary, Linda Deans, read minutes of last meeting. The treasurer, Becky Colbert, reported \$3.45 in the treasury. Steve Bullock, social chairman, reported that the next meeting will be at Mrs. Richard Walker's home. Stanley Stanford reported on cards sent to the ill or bereaved, and asked for names of others that needed cheer through the cards. After all business was concluded, Ellen Wooten read a poem and, "This Little Light of Mine," was sung. During the social period, Carol Hughes, game chairman, led the group in sword drills and Bible games. Mrs. Otto Merritt Sr., served lemonade, cookies and candy, which was enjoyed by all.

OBITUARIES

(continued from page seven)

press our respect to him. He was a faithful member of our church as long as his health permitted.

Though we miss him we feel that he has just moved out of his earthly house and gone to inherit that mansion which Jesus has prepared for him.

We grieve not as those who have no hope, for we know that in his living he pleased his Saviour.

We submit that a copy of this be sent to the family, a copy sent to the Free Will Baptist paper for publication, and a copy be kept for the minutes.

Prayerfully submitted,
Mrs. Claudie Sumner
Mrs. Coy Sumner
Mrs. Frank Baker

Attention All Leaguers!

Hilda F. Owens
413 Metcalf Street
New Bern, N. C.

IT is almost convention time again. Each year leaguers look forward to assembling for study and fellowship to the North Carolina State Free Will Baptist League Convention. We always leave with a greater determination to truly "seek the Kingdom of God first." The 1962 convention will convene at St. Mary's Free Will Baptist Church in New Bern, North Carolina, on May 4, 5. Those who attended the 1957 convention held at St. Mary's will remember a most challenging convention.

A highlight at each convention is the state sword drill. This drill stresses the need of knowledge and vocational skill in order to be a better "soldier of the Cross." Since the sword drill will be conducted this year on Saturday afternoon, instead of Saturday night as has been the practice before, it will give ample time for the contestants to come to the convention and still return to their homes by Saturday night. The winner of the 1962 drill will be awarded an expense paid trip to league week at Cragmont this summer. What an excellent opportunity not only to learn the sacred utterance, but also to enjoy a week of fun and fellowship with other young Christians!

Contestants must be between the ages of 12-14½ at convention time, and they must be sponsored by either a local or district league. Applications must be mailed to me by April 18th, and should include the following information: (1) Name of contestant; (2) address; (3) age; (4) birthday; (5) church; (6) sponsoring group. As soon as your application has been received, you will be mailed a copy of the rules and also a study guide for preparation. The sooner your application is received, the longer your contestant will have to study. Please send your applications and any questions that you may have to the address given above.

I hope to see many of you as contestants in the sword drill. May God bless you as you study His Word. Don't miss the blessings in store for those who attend the convention.

●
"Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed.—John 20:29.

Questions & Answers on the Bible

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

QUESTION: Please explain "But many that are first shall be last; and the last shall be first" (Matthew 19:30). What is meant here by, "Many that are first shall be last; . . . the last shall be first"?

ANSWER: Such expressions as this when found in the Bible are meant to serve as a warning against self-seeking and self-complacency in the work of the Lord. These words have a direct reference to "Then answered Peter, and said unto him, Behold, we have forsaken all, and followed thee: what shall we have therefore?" (Matthew 19:27). A type of selfishness had evidently developed in the thinking of Jesus' followers, and Peter, their spokesman, wants to know what is in it for them. Do you ever hear cold-hearted Christians of today voice such questions? Why? Simply because their spiritual growth has not developed them to a sufficient distance from a mercenary state that belongs to carnal thinking so as to identify them with Christ in His crucifixion, that they do not think in terms of this world's wealth.

The parable that follows is Jesus' means of interpreting 19:30. This parable is in Matthew 20:1-16. In this Jesus tells of four different times during the day when the householder goes out to hire laborers for work in his vineyard. He goes to the first group early in the morning and offers them a specific sum, which is one penny. He finds a second group on the third hour of the day and promised to pay what was right, but offers nothing specific, and again on the sixth hour he found the third group, making with them the same offer as he made the second group. Finally on the eleventh hour he finds and bargains with the fourth group in a fair play proposition just as he had with the second and third groups. Now when the task is accomplished and the working time of the day is over he begins with the last hired group and on to the third, second, and finally to the first, giving all the exact amount he had promised the first group in the outset. None grumbled except those who had a fixed price for which to work before they began. The first group hired knew what they could

demand by law, the others knew that the householder could pay any amount the integrity of his personal honor influenced him to pay. By law they could collect no specific amount. The last three groups hired apparently were satisfied and maintained a good feeling toward both their fellow workers and to the householder for whom they had labored.

This then seems to say that it is the motive with which we serve that counts rather than the length of the time. Here we also see a reversal of merely human judgment. God is by no means governed by human standards in His judgment. Therefore, there will probably be many who suppose they should be first and lo and behold when pay day finally comes around they shall be at the very tail end. Such will probably think that they are entitled to the greatest reward and lo, they will find that they rate with those at the very end of the line. On the other hand, I am sure that there will be those who expect to be last, but when God's rewards are passed out they will have been moved up to the first of the line and rewarded greatly beyond their own calculations. Jesus taught about the same truth when He advised His followers to take the lowest seat, when as a guest they were invited to a banquet where the host failed to give them the number of their seat. He called their attention to the fact that they would have the better feeling to hear him say come up higher, than if at the beginning they had taken the first place of honor to hear him say to a person more honored you take the higher seat and you who chose for yourself the high seat take the lower so as to give my honored guest the higher seat. (See Luke 14:8-11.) "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted" (Luke 14:11).

QUESTION: Should we who are Christians in this age fast?—*Melvin Potter, Washington.*

ANSWER: Yes, Christians of this day should obey the Bible. They should also do anything that would bring blessing to

themselves and others. Fasting brings blessings to both. I have heard it said that fasting belongs to the Jews and that such teachings do not concern us, but this contradicts the plain teaching of the Scripture. "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13:2). Note here that the Holy Ghost spoke to the leaders of the church at Antioch, "while they ministered to the Lord and fasted." "And when they had fasted and prayed, and laid their hands on them, they sent them away" (Acts 13:3). Here they fasted and laid their hands on Saul and Barnabas, and commissioned them to go to the heathen. "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed" (Acts 14:23). Here fasting and praying were part of the exercise when elders were ordained. There is no special power to be gained just simply by one's abstaining from his necessary food, but there is power in the sense of our own unworthiness that leads us to humble ourselves before the great God of the universe by fasting and in that downright earnestness in seeking God's wonderful face in fasting that leads one away from his necessary food that he may give himself up to prayer.

Dr. R. A. Torrey in his book, *Questions Answered*, says: "If there were more fasting and prayer and less feasting and frolic in the church of Jesus Christ today we would see more revivals and more wonderful things wrought of God." This quotation dates back to 1908. I wonder what all he and his co-laborers would say of all the frolic in churches of today if they could drop in on some modern church socials? But more serious than such a thought as that is that we must remember that the Christ who gave His life a ransom for our poor sin cursed souls ever sees all that we do in or away from the church building. The Bible says that we are to give an account of every idle word and that every thought of our hearts shall be brought into captivity. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Corinthians 10:31).

IN OUR MAIL TODAY—

(Continued from page five)

the Original Free Will Baptist Church of North Carolina. Thus, he is no longer recognized ordained Free Will Baptist minister of the Central Conference."—*The Executive Committee of the Central Conference, Walter Reynolds, moderator, C. H. Overman, clerk.*

NOTES

AND

QUOTES



By J. C. Griffin

THE RESURRECTION OF JESUS CHRIST

May we think for awhile as to what could have happened if Christ had not been resurrected?

First, the Holy Ghost could not have come, for Jesus had said, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things unto your remembrance, whatsoever I have said unto you" (John 14:26).

If Christ had not risen from the dead, the Holy Ghost could not have come, so Christ had to come forth from the dead and ascend back to heaven, from whence He had His abode before man, or before incarnation.

The world could never have been convinced that He was God manifest in the flesh. He would have been no more than Mohammed, just a dead man. He could have meant no more to the world than did Confucius; He might have had a following equal to what they have.

LIVES

But Mohammed is dead and Confucius is dead, and will remain dead until the resurrection of the Great White Throne judgment. But thank God, Jesus Christ lives. He lives on high and thank God He lives in the hearts of millions who have been born again and know that He is real to the true believer. Thank God, He lives in my heart.

MORE WITNESSES

But Mary stood without at the sepulchre weeping; and as she wept, she stooped down, and looked into the sepulchre, and behold two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou?

whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away" (John 20:11-15). You see, Mary was seeking a dead Christ; to her He was dead, to many, even professing church members, Christ is still dead, due to the fact that they have never really accepted Him as a living, risen Lord and Saviour. "Jesus saith unto her, Mary. She turned herself and saith unto Him, Rabboni; which is to say, Master. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her" (John 20:16-18). According to the account as given by John, Mary was the first to see Jesus after He had come forth from the grave.

Then there was the empty tomb which was a witness that the body was not there. The napkin was folded and laid aside. If a thief or thieves had stolen the body, they would not have taken the time to fold that napkin nicely and lay it away. The tomb was surrounded by Roman soldiers, so the thief or thieves would have done their job as quickly and with as little noise as possible. The argument that the body of Christ was stolen was completely without any foundation, only fools would believe such.

Then we have Peter and John, who ran, when they had heard about the empty tomb. Then we have the two who were on their way to their home and Jesus met up with them and stopped in for a short visit and was made known to them by the breaking of bread: "And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scripture?" (Luke 24:30-32).

Jesus taught them, while their eyes were closed to the truth, and when He had explained to them the Scriptures, their eyes were opened. Millions are blinded by the powers of sin and they cannot see because they will not let Jesus talk to them, so they remain blind because they will not let Jesus talk to them. Many who claim to be Christians are blind. Some preachers who think that they know everything, are blind, because

a man that can see, will not willfully disobey the Scriptures and claim that he is being led by the Holy Spirit. I have heard some say: "The Lord told me to do this and that, but they could not give to me the evidence that they were being instructed by the Holy Spirit. The Holy Spirit never crosses Himself: Men get their wires crossed, but not the Holy Spirit. So when Christ was seated back at the right hand of the Father, He sent the Holy Spirit that we might be kept in the light. If you read all Luke, Chapter 20, you will find many witnesses. "It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostle. And their words seemed to them as idle tales, and they believed them not" (Luke 24:10, 11). Even these apostles refused to believe these women, but Peter went down to see for himself and found out that there was an empty tomb and later he found the risen Lord.

MORE WITNESSES

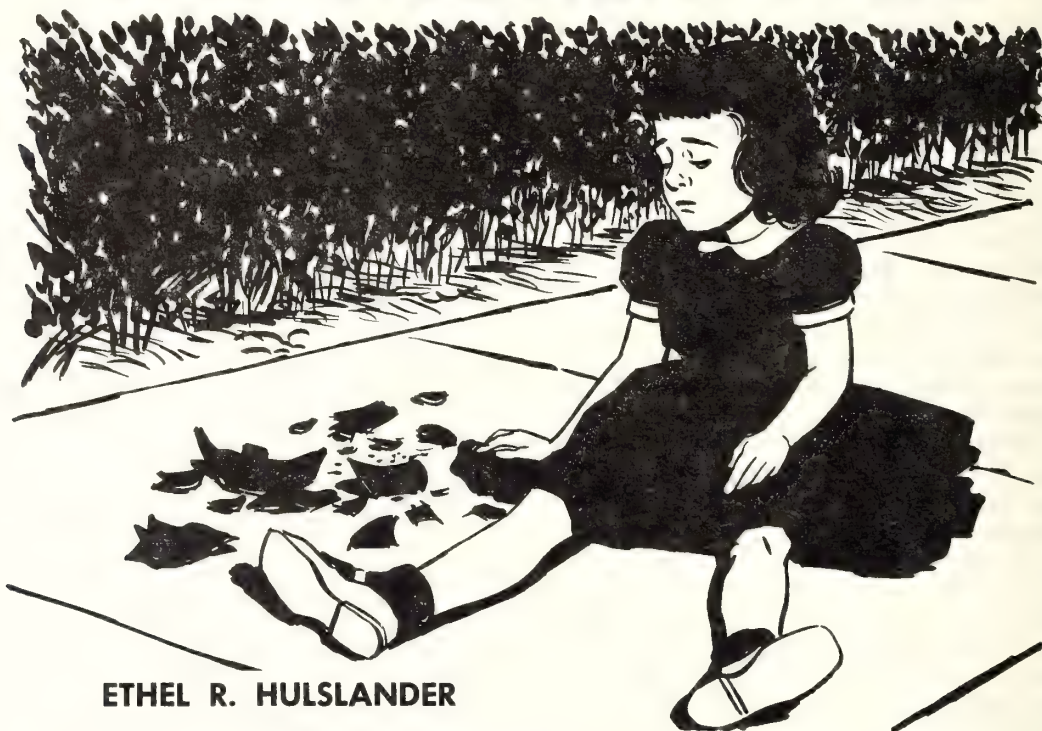
Listen to Paul, "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures: And that he was seen of Cephas, then of the twelve: After that, he was seen of above five hundred brethren at once, of whom the greater part remain unto this present, but some are fallen asleep" (1 Corinthians 15:3-6). Now Paul says that a greater part of this five hundred were still living when he wrote this epistle. If Paul's statement had been untrue certainly some of those to whom he referred would have denied the assertion.

NO SALVATION WITHOUT THE RESURRECTION

"Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" (1 Corinthians 15:12). Notice that Paul said *some* of you. There were those who were claiming to be Christians who were unbelievers. That trouble still lives among many professing Christians. What? Unbelievers in the church. All the disturbance and disloyalty and confusion that ever arises in the church springs up out of a heart of unbelief. They believe some things but fail to believe all things that concerns salvation. Some preach Christ as a good man. Some make Him a great teacher. Some preach nothing but His death but very few say much about His resurrection and His coming again. A few weeks before Easter we get
(Continued on Page Sixteen)



THE BROKEN VASE



ETHEL R. HULSLANDER

MARY skipped gaily up the flag-blue porch steps and sounded the old brass knocker near Mrs. Denton's front door. Mary straightened her shoulders as she stood waiting. She felt almost grown-up because this year she was a member of the junior committee chosen to help decorate the Sunday school classroom for the Easter program. The committee had decided to ask for the loan of plants to help beautify the room, and Mary had been chosen to ask Mrs. Denton to lend a plant.

When Mrs. Denton opened the door Mary explained to her about their program and the decorations.

The elderly lady smiled and said graciously, "I have several Easter lilies blooming. Please come in and pick out the plant you like the best."

"Oh, may I really choose any one of them?" asked Mary.

"Anyone you like," promised Mrs. Denton.

Mary looked and looked. Each plant seemed as lovely as the others. Then she noticed that one plant was growing in a dull red vase with un-

usual carvings, while all the other lilies were in plain flowerpots.

"I'd like this one," Mary pointed to the lily in the red vase.

Mrs. Denton hesitated a minute.

Mary noticed the lady's hesitation and hastily explained, "Oh, not that one if it is growing in a special vase. I'm sure that any of the other plants would look as pretty in our classroom."

"Child, if you'll be very careful of the vase you may take that lily," promised Mrs. Denton. "The vase is a keepsake from China."

"A real Chinese vase!" exclaimed Mary excitedly. "Does it have a story?" she asked eagerly.

"Sit down a minute and I'll tell you all I know about the vase. Part of the story is a mystery and I've never found out how to open the secret place," Mrs. Denton said.

"Mystery—secret place," murmured Mary as she sat on the big footstool.

Mrs. Denton began, "Over ten years ago Mr. Denton brought me the vase when he returned from a business trip to China. He pur-

chased it in a shop that sold lovely old antiques. There are characters carved on the vase. Each character is a word but I can't read them. All I know about them is the vase is very old and maybe valuable."

"I'll be very careful of it," said Mary with awe. Then she questioned eagerly, "Where is the secret place?"

"That I do not know," sighed the lady as she rocked her chair quietly back and forth. "Mr. Denton was saving that for a surprise for me on our wedding anniversary and he passed away quietly in his sleep the week before our anniversary."

Mrs. Denton casually brushed the tear from her cheek, but not before Mary had noticed it.

"I'm sorry, she said awkwardly as she rose from the stool.

"How is your father?" Mrs. Denton asked.

"He is as well as ever," replied Mary happily. "Lately he has had so much more work that Mother was able to buy new clothing for all of us and last week Father got a wheel-

chair so he can attend church regularly."

"I'm glad," said Mrs. Denton, "Next week I'll send him a chair to repair if he has time to do it."

Mary looked at the Chinese vase a minute. She traced her forefinger around a bit of the delicate carving. Then she selected a blooming lily in a plain pot.

"Take the Chinese vase, please, lo," said Mrs. Denton quietly. "It will be a fitting container to hold a plant in the Lord's house on Easter Day. I shall be happy to see it here."

Carefully Mary exchanged plants. Then she said, "I must be going now. We have a lot of decorating to finish this afternoon."

Mary hesitated a minute and then set the vase back on the table again. "I believe I'd better leave it here until just before Sunday school time in the morning. Then there will be no danger of it getting broken while we finish the decorating. Maybe you'll find the secret place some day," she added hopefully.

"And what my husband did with *Rider of the Sea*," said Mrs. Denton.

"*Rider of the Sea*?" asked Mary puzzled, to know what the elderly lady had meant.

"The ship he sold or lost on that last trip home from China. I think he sold the ship but he never told me for certain. When I asked him he just chuckled and said that was part of my surprise."

Mary felt mystified and excited as she skipped back to the church to help.

The next morning Mary stopped for the lily. Mrs. Denton was going to the program, so they walked the two blocks together.

As Mary said her part, the closing recitation, she smiled at her father and mother sitting together in church. Her father's face was radiantly happy that he could attend services again.

After services her mother asked, "Mary, do you want to walk home with us?"

"I promised to carry the lily home for Mrs. Denton. So I'll go the long way around and go past her house."

"Run along, child," smiled her father. "That is a fine vase. Carry it carefully."

"I will," promised Mary.

Mary and Mrs. Denton walked to Mrs. Denton's home. Mrs. Denton carried her Bible and Mary carried the Easter lily in the Chinese vase.

It all happened so suddenly, about a block from the Denton home! Mary stubbed her toe on a broken place in the sidewalk. The Chinese vase flew from her hands and broke apart as it struck the sidewalk.

Mary began to cry.

"Did you hurt yourself?" Mrs. Denton asked anxiously as she helped Mary to her feet.

"No, but I've broken your vase!" cried Mary.

"Don't cry," comforted the kind lady. "Likely I can glue it together again."

Sadly Mary began to pick up the pieces.

Then she noticed that the vase had come apart! It lay on the sidewalk neatly divided into halves. When the halves were parted that opened a hidden chamber in the bottom. From it Mary pulled a folded piece of paper. She was about to unfold it when her face flushed and she handed it to Mrs. Denton saying, "This must be your surprise."

Mrs. Denton's hands shook with excitement as she unfolded the paper. Then she refolded it and said, "The street is no place to be reading notes from secret places. Gather up the pieces of the vase and the lily and we'll go up to my house and read it."

Mary could hardly wait for Mrs. Denton to read. The note said, "Dear Martha, you have always wanted to make a trip to China with me. The *Rider of the Sea* wasn't a very comfortable ship for a cruise so I have sold it and deposited the money in the Merchants Bank for our trip to China together. So put your best bib and tucker on and we'll sail as soon as you have packed our suitcase. It will be grand to retire from business and take my last voyage with you. Love on our anniversary, Nathan."

"Now you can go to China!" cried Mary, hopping up and down.

"Not so fast, my child," said Mrs. Denton sadly. "I'm an old woman. It has been ten years since Nathan put that note in the vase. There would be no pleasure for me in taking such a long trip alone. I think I shall use the money to help our church send a young missionary and his wife to China to tell the people there more about God who loves us all, whether our skin be white, black, red, brown or yellow."

Mary stretched up and put her arms around Mrs. Denton's neck, "You thought of the best use for all

that money." Then a happy look spread across her face and she added quickly, "Mrs. Denton, I'm going to save part of my allowance each week to help the missionaries too."

—GOSPEL HERALD

Jesus in the Home

■ A LITTLE GIRL went on an errand to a beautiful house, and this was the result of her visit:

The lady was proud of her home and she showed Jennie the carpets, pictures, ornaments and flowers, and asked:

"Don't you think these things are lovely?"

"They are pretty," said Jennie. "What a beautiful home for Jesus to visit! Does He ever come here?"

"Why, no," said the lady.

"Don't you ever ask Him?" asked Jennie. "We have only a room and a bedroom, and we have no carpets or pretty things, but Jesus comes and makes us very happy."

The lady told her husband what Jennie had said, and he replied: "I have often thought that we ought to thank God for His goodness and ask Him to come and live with us."—*Sel.*

Jesus Is Able

■ JESUS MADE the worlds, and everything else. Read John, chapter 1, verses 1 to 3. Do you not think He is also able to save and keep boys and girls from sin? Indeed He is!

Can we not trust One so great, and strong, and kind, and loving, as He? He is just the friend we need at all times. We cannot be happy without Him.—*G.*

RESURRECTION

JOHN HAYWARD

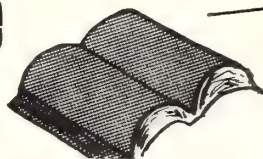
The silence of winter is broken by spring, God's voice seems to say, "Arise every-thing."

The splendors of nature come forth in review,
In endless procession of beauty anew.

Awake my soul on Easter Day,
And lift thine eyes to Christ and pray,
"O Lord of life, dispel the gloom
And lead men to an open tomb,
Where darkness fled one Easter morn,
As powers of death and hell were shorn."

All hail, then, to our risen Lord,
To whom we pray in one accord,
"O let Thy life be lived in me,
That others might Thy triumph see."

—*Messenger of Peace.*



A Disciplined Faith

(Lesson for April 29)

LESSON: Hebrews 10:23-25; 12:17, 11-14

GOLDEN TEXT: Hebrews 10:36

I. INTRODUCTION

The Book of Hebrews was written to a people who were in difficulty. Once their faith was new and fresh, but soon after they became Christians they had met with difficulty. For awhile, they endured like good soldiers, but this was long ago. They had now become indifferent and calloused. In fact, many of them were in danger of letting the gospel message slip so that it no longer held any hope or challenge for them (Hebrews 2:1). Some were even in danger of denouncing Christ completely (Hebrews 6:4-6). This Book of Hebrews was written to show them that the proper reaction to trial is faithfulness and that trial can be a blessing rather than a curse if we react as we should.

Most of these early Christians were Jews who had been converted to Christ and Christianity. Judaism had failed and now many of them felt that Christianity was about to fail. They were very discouraged. This Book of Hebrews shows the superiority of Christ to the law of Moses and how Christ and His gospel can do for them what the law could never do. It is really a great exaltation of the Lord Jesus Christ.

Today's Scripture is an admonition to steadfastness in trial, and to love one another and trust God through difficulties. In this way trials will discipline our faith, make us good witnesses of our Lord, and bring us many rewards.—*The Advanced Quarterly (F.W.B.)*.

II. HINTS THAT HELP

1. Exhortations and warnings (Hebrews 10:19-31).
2. Encouragement for the future (Hebrews 10:32-39).
3. Heroes of faith (Hebrews 11:1-40).
4. Exhortation to practical application of the heroic example of the forefathers (Hebrews 12:1-29).—*The Teen-Age Teacher (F.W.B.)*.

III. ADDITIONAL TRUTHS

1. The weakening faith of the Chris-

tians to whom the Book of Hebrews was addressed was not exemplary of Christ nor was it sufficient to endure suffering and deprivation. So the writer exhorted them to hold fast to their confession of hope; in consideration of one another, they were urged to inspire each other to Christian love and good works, and practice regular attendance at religious assemblies. All these things they should do, especially because the day of judgment was approaching at which time all would give an account of himself to the Lord.

"Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching" (Vv. 23-25).

Consistent confession of Christian hope in public witness requires courageous faith. But the subjects of the Hebrew message apparently had wavered from this Christian duty. Christian hope is a confident and expectant attitude of a believer toward the promises of God. It never doubts the faithfulness of God. For even though men fail God, He remains faithful to His commitments toward all mankind (2 Timothy 2:13). Therefore, God's faithfulness to His promises is sufficient reason for believers to hold fast to their own commitments to Him. It is only those who remain faithful to the end that may expect the reward of hope (Matthew 24:13).—*The Advanced Quarterly (F.W.B.)*.

2. *Faith must be persistent.* There are many who bear witness to a persistent faith—a faith that is as vital to them as life itself. *"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us" (Vs. 1).* This verse proves again that the exercising of faith requires constant effort. The cloud of witnesses, in this verse, has reference to those who are mentioned in Chapter 11 of Hebrews. There was Abraham,

Moses, Joshua, Rahab, and many more. They were persons of faith, and they serve as examples to us. May we consider just how this race of faith must be run:

(1) It must be run without any hindrances. Every weight must be laid aside, and more especially the sin which doth so easily beset us. It has been said that the writer was perhaps thinking in comparison to the olympic games, and especially that of the runner. Every weight had to be laid aside. How much more important is it, therefore, that the Christian run the race of faith without hindrance.

(2) It must be run with patience, or endurance. It is no hundred yard dash. It is more like a cross-country race which requires a constant endurance instead of a sudden burst.

In running the race, the Christian must look to Jesus. Unless each believer recognizes this truth, there is no hope for endurance. *"Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Vs. 2).* It is Christ who gave us this salvation—the Author; it is Christ who will ultimately finish it—the Finisher. It is Christ who endured the pain and agony of the Cross for our salvation. He is now at the right hand of God, and there He ever liveth to make intercession for us.

The suffering of Jesus challenges us. At times, we may feel that we cannot endure as Christians, but then we only have to look to Jesus to see Him who made the way clear for us. *"For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin" (Vv. 3, 4).* All that sinful man could say about Christ has been said; this is the contradiction of sinners. Few Christians, comparatively speaking, have been called upon to shed their blood for Jesus' sake. This is exactly what Christ did upon the Cross. These verses teach us that we, too, may have to shed our blood.—*The Bible Student (F.W.B.)*.

3. It is hard for the majority of us to endure suffering from any cause. We may be forced to do it sometimes; but even then, we are impatient and do it with complaint. As long as everything seems to go as we should like, we can be quite jubilant; but when the sailing gets rough, or the temptations become sore, we usually do not endure as good soldiers of the cross.

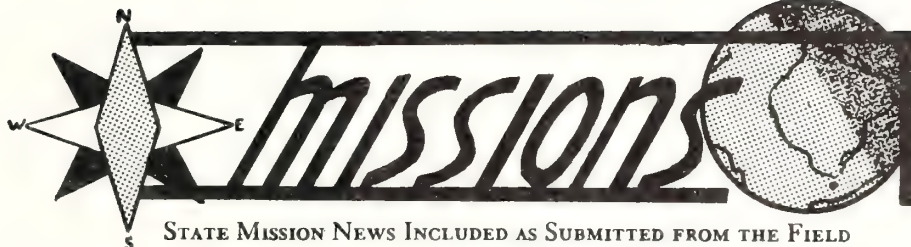
A reference is made to the chastening

a son by his father. It should be remembered that no father seeks to punish child just for the sake of punishment. Sometimes it hurts the parent worse than does the child when it becomes necessary to mete out chastisement, but in order to give the youngsters the proper training, it often becomes the sad duty of the parent who loves his child to see that the penalty is carried out. The punishment may be very painful, but it is given as a means to a better end.

The Lord loves His followers; but when we go astray or disobey Him, it becomes necessary for Him to chastise us. Whom He loves He chastens, not to be hard on us, but to help us run the race of faith in Christ. If we endure His chastening, we will appreciate it, especially in time to come. A little unpleasantness meted out to us now may save us many heartache later on. Chastisement, though a process of pain, is a means to a glorious end.—*The Intermediate Quarterly (F.W.B.)*.

4. Here is an assertion that is well known and understood by mankind throughout his entire experience of life. It matters not from whence the discipline comes, it is not pleasant. If it comes from God; if it comes from nature; if it comes from man; or if it comes from self in the form of self-discipline, it is always painful. Yet, there are some pains of unpleasantness which we must endure in order to enjoy greater pleasures. For instance, we endure a medical operation for the sake of health which we expect after the operation, and we take unpleasant medicine in order to obtain the pleasantness of health which the medicine promises us. In a similar way, God expects His sons to endure suffering and deprivation for the joy of the crown of eternal life in Christ Jesus which is set before us. So whatever sufferings or deprivations that confront us are there, not to destroy us, but to mold us into courageous souls fit to be called the sons of God. They are His means of chastening us, that we may be conformed to His will.

"Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees; And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord . . ." (Vv. 11-14).—*The Bible Teacher (F.W.B.)*.



NATIONAL FOREIGN—
Rev. Reford Wilson, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—
Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

REPORT OF N. C. STATE CONVENTION MISSION BOARD RELATIVE TO ITS ASSOCIATION WITH THE NATIONAL MISSION BOARD

The State Convention of Original Free Will Baptists of North Carolina has elected to terminate its affiliations with the National Association of Free Will Baptists and to set up a complete denominational program until such time as the National Association is willing to return to the spirit and stated principles upon which it was founded.

Several questions have come to the mission board of the State Convention; one of which is very pertinent to the operation and relationship of the mission program of the North Carolina Convention. Also, because it has been stated to the public press that the majority of Original Free Will Baptists are not going to forsake the 23 Tar Heels who are working in the mission fields under sponsorship of the National Association of Original Free Will Baptists.

The quoted statement above, from a member of the Foreign Missions Board of the National Association, should inform all who call themselves Free Will Baptists just how dependent the National Association mission department has been upon the loyal support, resources and talent of North Carolina, the mother state of Original Free Will Baptists. Further evidence can be seen when receipts of the foreign missions department have fallen \$14,827.36 below expenditures during December, 1961, January, February and March of 1962. Most of this deficiency normally would have been supplied from North Carolina Free Will Baptist, should relationship have been normal. As it is, this amount was not given by those who ordinarily are mission minded.

The pertinent question is: Who was first to sever normal working relationship, necessitating the setting up of a complete denominational program in North Carolina, including a foreign missions program in connection with an enlarged home missions program?

In October of 1961, the North Caro-

lina Convention of Original Free Will Baptists, in regular session, voted overwhelmingly, with 581 delegates and ministers seated in the Convention, asking the National Association to clear the standing of North Carolina Free Will Baptists in the Association by January 1, 1962. When the mission department of the National Association was officially informed and asked to respect the decisions of the State Convention, the home missions and foreign missions departments' personnel immediately began to boycott the State Convention's mission department in its operation and concur with and set up programs with the opposing faction of 61 ministers, delegates and visitors who walked out of the North Carolina State Convention. They further concurred and worked through several of those ministers and others who had been declared out of fellowship with their local conferences. Information was refused to the State Convention's Mission Board concerning the appointment and itinerary of missionaries which normally would have been supplied to North Carolina officials as pertinent information.

For nearly one year, prior to October, 1961, missionaries on the field had requested and obtained personal addresses and information of donors. This method of information was worked out through and at the request of the national mission office in what at that time seemed to be interest in a better supported program. The national offices were more than glad to work out this method of information, whereby the North Carolina board would supply and receive personal addresses of those who forwarded funds directly. This system was working well and funds continued to increase until the 1961 setting of the National Association in Norfolk, Virginia.

Suddenly and without reason, or correspondence, this method was ended on the part of the national mission offices. After the usual report was given by the North Carolina board for several months, an inquiry was forwarded asking the reason for the delay in reports by the national

(Continued on Page Sixteen)

NOTES and QUOTES

(continued from page eleven)

mighty pious and preach about His resurrection. But let us notice God says through Paul, "Moreover, brethren, I declare unto you the gospel, which I preached unto you, which ye have also received, and wherein ye stand. By which ye are also saved if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received how that Christ died for our sins according to the Scriptures." Read all of 1 Corinthians 15 and you will find that His resurrection is as important as His death on Calvary. "And if Christ be not risen, then is our preaching vain, and your faith is also vain" (1 Corinthians 15:14). I believe in all the gospel. I started preaching it nearly fifty-three years ago and I will not shift gears at this late hour, because it must be to the end. I hope to see you next Easter and all between in Notes and Quotes.

MISSIONS

(continued from page fifteen)

offices. The foreign mission department, after almost a month's delay, responded with the following on January 25, 1962:

"Dear Brother Bryan:

"Before answering your letter, I thought it best to confer with the members of the foreign mission board again regarding the matter of furnishing you a list of the donors to foreign missions who choose to send their gifts directly to this office.

"The concensus of opinion is that, under the present abnormal circumstances it is not in the best interest of the missionary program for this office to send you an itemized list of gifts which are sent directly to Nashville. Instead, the office here will send you each month the total amount received from North Carolina."

Signed,

Rolla D. Smith, Director

It should be observed that abnormal circumstances was brought on by certain actions of the National Association against North Carolina, and then the refusal to clarify the State Convention's standing in the Association. It should also be observed that information which was valuable and served its purpose, which was requested by the foreign mission's

department in peace times, was not in the best interest of the mission program when open opposition had been declared against true Free Will Baptists of North Carolina.

On January 23, 1962, the national home missions department responded to a letter of January 1, 1962, by informing as follows: "I have come to the conclusion that possibly it will be better, due to lack of facilities and adequate help to discontinue sending itemized sheets to the various states as a monthly practice." This letter was signed by the national home missions director. Information was furnished as to the decision of the national home missions office, after the plan was discontinued and then only after an inquiry as to the reasons why.

The North Carolina Mission Board has on file concrete information and evidence where one church in North Carolina was contributing \$160 per month to missions through the channel of the North Carolina board, when a complaint arose from this church's pastor concerning its mission funds, which ordinarily would have been earmarked by an understanding between the local pastor and the former secretary-treasurer of the mission board. The national mission's personnel was contacted and this church and its pastor were influenced to begin sending funds direct.

The North Carolina board was informed only after the foreign missions director was called into a meeting of the North Carolina board for general information, and questioned as to why funds were being reverted directly. He acknowledged that funds of this church were being forwarded directly after the pastor had complained of irregularities and informed him that he was going to send funds directly. The so-called irregularity was not reported to us until influence had already been brought to bear. The North Carolina board immediately cleared up the matter and sent its apology for not knowing the circumstances. This pastor has shown signs of animosity since, and was the leader in belting the North Carolina State Convention in Mount Olive, North Carolina, in 1961.

Since the fall of 1961, no national officers have shared usual and personal information concerning operations in North Carolina with the North Carolina Board; which board is responsible, and which

has in years past, labored with, and has been responsible and committed to helping raise the complete budget for all missions supported by North Carolina Free Will Baptists. Instead, missionary personnel and representatives have appeared in meetings which were held in opposition to the state work, and some of our foreign missionaries have even requested openly to be identified with and/or united with the new group of some twelve churches and eight splits from other churches whose pastors and delegates are opposed to the seating or recognition of any Original Free Will Baptist of North Carolina in the National Association, and who operate under and embrace the North Carolina Statement of Faith, Discipline and Practice.

It is well understood and known in North Carolina that the National Association and its mission departments have received, condoned, put in office, held in office, and supported men who are completely out of fellowship with Free Will Baptists in this state. Some of those ministers have condoned doctrines contrary to Original Free Will Baptists, and even under oath stated they would be tolerant toward opposing contrary doctrines. The national missions department has given news and recognition frequently to those who were out of fellowship with their conferences, while others, who were in fellowship and harmony, continued to support the national program were boycotted and shunned.

With the above-mentioned irregularities and strained relationship, the North Carolina Convention's mission board has continued to work with and offer its assistance and service in every way it could under existing conditions.

The reader will take note to all the above, which are the true records of our relationship, and make up his mind who was the first to sever, or hinder normal working relationship between the North Carolina State Convention and the National Association, which has contributed to the setting up of a broader foreign and home missions program by the North Carolina State Convention.

Sincerely in Christ,
N. C. Mission Board,
Rev. R. H. Jackson,
Chairman
Rev. A. B. Bryan,
Secretary-Treasurer

the
Free Will Baptist

Ayden, North Carolina, Wednesday, April 25, 1962

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**H
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of **FAITH**

Daily Vacation Bible School

HEROES OF FAITH SERIES

For the sixth consecutive year, the Free Will Baptist Press is happy to present daily vacation Bible school materials that are written by Free Will Baptists, for Free Will Baptists. This endeavor was begun in 1956, and since that year, the Press has sought to improve its materials to meet the growing demand among Free Will Baptists. The response has been good, and for this we are indeed grateful.

This year's series, "Heroes of Faith," is taken primarily from the eleventh chapter of the Book of Hebrews. When the first materials were published, six years ago, the plans were to cover the entire Bible, alternating from the Old Testament to the New Testament each year. The first year began with the Book of Genesis and was entitled, "Rising Sun." The second year was, "Bright and Morning Star," and was based on the life of Christ from the four gospels. The third year was, "Lamp of Faith," based upon the lives of the patriarchs. The fourth year was "Flame of the Spirit," based on the lives of the apostles as recorded in the Book of Acts. The fifth year was, "Beacon of Light," which began with the Book of Exodus and covered the period in the history of the Israelites until they entered the promised land.

The heroes of faith are numerous, and it was not possible to cov-

er all of them as given in Hebrews 11; therefore, the highlights of eight of them are given in this year's series. The first day's lesson gives a bird's-eye view of the first ten chapters of Hebrews which set forth the fact that Christ is better than the angels, Moses, Aaron; that the New Covenant, or Testament, is better than the Old Covenant. Then follows, day by day, the studies of Enoch, Noah, Abraham and Isaac, Joseph, Jacob, Joshua, the many heroes. The final day is based on Hebrews 12:1, 2—"The Race of Faith."

We believe this series will offer your daily vacation Bible school the best study thus far. In order that you might be better acquainted with it, we wish to introduce you to the writers and the materials.

The Writers

The people who have made this year's series possible deserve much credit for their honest and conscientious effort. The materials are sound in Biblical doctrines and practices. The writers are to be commended for the variety in presenting this series. We present them as follows:

Nursery—Lois Morris, Sanford, North Carolina. Mrs. Morris is the daughter of the Rev. N. B. Barrow, manager of the Free Will Baptist Press.

Beginners—C. H. Overman, editor of the Free Will Baptist Press.

Primaries—Mrs. A. B. Chandler, wife of the Rev. A. B. Chandler, Kinston, North Carolina.

Juniors—The Rev. Earl H. Glenn, pastor of First Free Will Baptist Church, Wilson, North Carolina.

Intermediates—The Rev. C. F.

Bowen, pastor of Shady Grove Church, Sampson County, North Carolina.

Illustrator—Raymond Harrison staff artist for the Free Will Baptist Press.

Music Composer—Mrs. Annette Braxton, public school music teacher, Winterville, North Carolina.

Much credit is also due the editorial assistants of the Press, Mrs. Sylvia F. Allen, and Ralph A. Bowen.

Department Materials

Materials are provided for five departments—nursery, ages, 2, 3; beginners, ages 4, 5 and preschool 6; primaries, ages 6-8; juniors, ages 9-11; intermediates, ages 12-15. The intermediate materials can be easily adapted to a senior group, if your school would so choose. For the adults, the Press is recommending two of the Evangelical Teacher Training Association books, either of which may be used: **A Guide for Mission Study, Unit VII; Old Testament Survey, Unit I.**

Manuals, Packets, and Workbooks

1. The director's manual gives instructions concerning the organization of a daily vacation Bible school, information concerning departments and teachers, how to keep records, supervision during school, the work of committees, and other pertinent information. It also contains a list of materials for each department with the prices given.

2. The teachers' manuals for each department provide a detailed description of the activities for each day and suggestions as to how they may be carried out. Each lesson

(continued on page three)

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April 25, 1962

THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

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A Warning To The Wise

W. A. MASON
Buckatunna, Mississippi

FEBRUARY 20, 1962, will be remembered by many of the people of the world. Colonel John H. Glenn Jr. did a wonderful stunt by going around the earth three times in four hours and fifty-six minutes, for which he deserves much credit. My hat is off to John.

I still remember the barefoot boy that one time walked the shores of Galilee. He did much more for the human race than all the John Glenns that ever lived or ever will live. This wonderful Saviour has been forgotten by much people in many parts of the world, even in America where he did so much for us.

I know that travel in space is not practical and never will be. The only reason we could go into outer space would be with nuclear vessels in time of war. Then I remember that Jesus said that all they that take the sword shall perish with the sword.

God never intended that we should have peace by force. He gave us a better way but we failed to follow it. When God made this planet he peopled it with

the descendants of Adam, I doubt that he intended that they should ever occupy any other planet.

Nimrod of Babylon, in the third age, undertook to build a tower to heaven but at the proper time, God stopped him. History shows that any people who left God out of their business met their own destruction.

There is quite an indication that we are heading to our destruction, spending billions and more billions trying to go to the moon and other planets that we know nothing about. Then too, it is possible that we may let the U. N. drag us into Communism. Nothing can create criminals faster than a corrupt government and criminals can soon destroy any civilization.

It is my opinion that our predicament is due to poor leadership. The reason so few of our people are able to see our condition is that their eyes are blinded by the gods of this world. The solution can be found anytime in the Bible.

We find freedom when we find God. We lose it when we lose Him.

are given in the teachers' manuals. Other projects may be selected from the crafts and handwork for sale at the Press. A list of them is given elsewhere.

Music

For the last three years, we have offered a music book which contained songs written in connection with the year's theme. This year, however, there is no music book. Instead, various choruses and hymns are suggested in the teachers' manuals. The nursery and beginners' manuals contain the songs for those two departments.

Publicity Materials

Below are suggested several items which may be used to publicize the Bible school several weeks before it is to begin:

1. Posters for advertising the school.
2. Handbills to be distributed in the homes.
3. Post cards to be mailed to prospective pupils.
4. Headbands to be worn by the pupils.
5. Buttons to be worn by the pupils.
6. Name tags for pupils during Bible school.

The prices for these items are listed elsewhere in this issue.

Introductory Kit

An introductory kit for the "Heroes of Faith" series may now be purchased from the Free Will Baptist Press. The price is \$3.75. The kit includes one copy of each of the following: (1) Director's manual; (2) nursery teacher's manual; (3) nursery pupil packet; (4) beginners' teacher's manual; (5) beginners' pupil packet; (6) primary teacher's manual; (7) primary pupil packet; (8) primary workbook; (9) junior teacher's manual; (10) junior pupil packet; (11) junior workbook; (12) intermediate teacher's manual; (13) intermediate workbook; (14) order blanks for materials needed; (15) materials for advertising, name tags, headbands, buttons.

When It's Over

When your daily vacation Bible school is over, let us hear from you. We would be happy to receive any constructive criticism which you may have to offer that is constructive. We want to improve our materials. Your suggestions will help in a great way.

God's Gift

Spring—the glorious time of year
When God's creation far and near
Comes alive with nature's splendor,
Fills our hearts with awe and wonder.

Flowers hold their heads up high
Lifting blossoms to the sky.
Colors vary to every hue
Arrayed against the azure blue.

Young green grass and budding trees
All unfurl their tender leaves.
Everything so fresh and new—
God's great wonderful gift to you.

—By Joan Hooks.

Greeting the New Day

If you'll greet the morning's dawning
With thanksgiving, praise and prayer,
You'll be strong to face temptations
As you meet them here and there,
And to see your day of labor
Crowned with blessings from the Lord,
Who will never fail His children
When they trust Him for reward.

—Walter E. Isenhour.

EDITORIAL . . .

(continued from page two)

in each manual has a Bible story, and other matters pertaining to the subject.

3. Pupil packets, or work packets, are provided for four departments—nursery, beginners, primaries, and juniors. These packets contain pictures relating to the day's lesson, which may call for coloring, cutting out, and pasting. Instructions for each are either given in the manual, or the packet itself. The projects as contained in the packets may be taken home, displayed in the rooms, or used in the culminating exercise.

4. Workbooks are provided for the primary, junior, and intermediate departments. The workbooks are correlated with the Bible story lesson for each day, and will challenge the minds of the students to see how well they remembered the lessons.

Projects

Various projects are suggested for each department. Information and instructions concerning them

THE VERDICT:

Edgemont Church Case

THE following is a statement of the questions submitted to the jury in the recent Edgemont Church trial, the answers the jury gave, and brief comments in reference thereto.

QUESTION 1: Did the Western Conference of the Original Free Will Baptists of North Carolina have authority and jurisdiction at the time of its reconvened session on January 18, 1961, to decide between the Teasley and Miles factions of the Edgemont Original Free Will Baptist Church and determine which faction should be recognized as the true congregation of said church?

The jury answered, "Yes."

COMMENTS: We feel, and so do our attorneys, that this is a most historic decision, and that it is in keeping with the evidence presented during the trial. We feel that this establishes the fact that ours is a conference type church government, with the authority and jurisdiction of the conference clearly established through our printed statements and our customs and practices covering many generations.

QUESTION 2: If so, was the action of the Western Conference in deciding and recognizing that the Teasley faction is the true congregation of the Edgemont Original Free Will Baptist Church within its authority, jurisdiction, forms and rules?

The jury answered, "No."

COMMENTS: We do not understand how the jury could so answer this question. Our attorneys are still puzzled at this answer, in view of the evidence presented in the case and in view of the first answer. This is, of course, being appealed to the State Supreme Court, where we feel confident it will be changed in some way.

In regards to this answer, you will hear many versions of why the jury so answered this question. However, we doubt that any of them will be of much value. We will neither effect court reforms nor change the verdict by second-guessing the decision of the jury, or holding a prolonged post-mortem of this verdict.

We do not know in what way, if any, we failed to act within our forms and rules. The jury nor the court did not so state. If we did so fail, it may be pointed out by the Supreme Court. In the meantime, we must give our attention to the tasks ahead. However, it will be well for us to remember that in the more than two hundred years of our history, we have never before had a case just like this.

So far as we know, never before have officers and members of an Original Free Will Baptist church been hastily removed from office and membership for seeking

counsel and guidance from officials of their conference; never before has a conference committee had an unidentified attorney and officers of another conference to impose themselves upon the work of the committee while trying to quietly deal with a matter of this nature; never before has a conference committee been sued for \$400,000 and had a restraining order served on them at the very time for making a report of their work to their conference; never before has there been a pastor and faction of a church that displayed so little respect for the customs and practices of the conference of which they had been a part. Thus, it is actually a credit to other Original Free Will Baptist ministers and churches, that there has never before been a need for forms and rules for dealing with such situations.

QUESTION 3: Is the Teasley faction of Edgemont Original Free Will Baptist Church entitled to the use and control of the real and personal property of Edgemont Original Free Will Baptist Church?

The jury answered, "No."

COMMENTS: This answer was by instruction of the court (presiding judge). It follows, as a matter of law, that if question Number 2 was answered, "No," then Question 3 shall be answered, "No." By the same token, if Question 2 had been answered, "Yes," then Question 3 would have been, "Yes." Our attorneys feel that this question should not have been presented to the jury. This question will also be considered by the Supreme Court. (It will perhaps be November of this year when this appeal is heard by the Supreme Court.)

(This was prepared, and mimeographed, by M. L. Johnson, on behalf of the Western Conference of Original Free Will Baptists of North Carolina.)

AN OPEN LETTER

TO MEMBER CHURCHES OF THE CENTRAL
CONFERENCE OF THE ORIGINAL FREE
WILL BAPTIST CHURCH OF NORTH
CAROLINA

Date: April 6, 1962

Dear Christian Co-Laborers:

In the March 14, 1962, issue of The Free Will Baptist there was a report concerning the standing of certain ministers in the Central Conference. The executive committee and ordaining council of the conference have requested the following ministers to turn in their credentials: Rashie Kennedy, LaRue Davis, Adam Scott, Jack Paramore, Robert Edwards, Carroll Alexander, Guy Owens, Billy Jackson, Raymond Gaskins, J. E. Wooten and A. C. Morgan. Some of these were ordained by the Central Conference and

promised to surrender their credentials when called for by the Conference; the others transferred from other conferences and were recognized as duly ordained Free Will Baptist Ministers by virtue of their endorsement by the Central Conference; thus, they submitted themselves and became subject to the jurisdiction of the conference. As of this date, none of the above-named individuals have surrendered their credentials.

This is an open letter seeking to avoid confusion, turmoil, and unrest from any continued reaction on their part and to further declare and give notice that the credentials of the above-named individuals are null and void. They are no longer recognized, ordained original Free Will Baptist ministers of the Central Conference and should not be used by any member church in the conference.

Executive Committee and
Ordaining Council of the
Central Conference

AN OPEN LETTER

TO GRIFFON F.W.B. CHURCH
GRIFFON, NORTH CAROLINA
TO GRACE F.W.B. CHURCH
GREENVILLE, NORTH CAROLINA
TO MARANATHA F.W.B. CHURCH
GREENVILLE, NORTH CAROLINA
TO HOPE F.W.B. CHURCH
SCOTLAND NECK, NORTH CAROLINA
TO MT. CALVARY F.W.B. CHURCH
HOOKERTON, NORTH CAROLINA

Date: April 6, 1962

Dear Brethren:

Since the above-named churches are listed as members of the so-called Revived General Conference of Original Free Will Baptists of North Carolina; and

Since this is in defiance of a resolution passed by the Central Conference of the Original Free Will Baptist Church of North Carolina in its two hundred thirtieth annual session, held November 8, 9, 1961 as follows:

"3. Whereas the Central Conference is a member of the North Carolina State Convention of Original Free Will Baptists, and

"Whereas the Central Conference operates under the Statement of Faith and Discipline for Original Free Will Baptists of North Carolina, therefore be it resolved:

"a. That should any church belonging to this Conference take membership in or affiliate itself with any district or state denominational conference or association not in good standing with the North Carolina State Convention, said church shall be automatically declared out of fellowship with the Central Conference"; and

Since the executive committee and or-

ordinating council of the Central Conference are not sure if this membership of the above-named churches met with the approval of the total membership in each church; therefore,

The executive committee and ordaining council of the Central Conference pledge themselves to assist any group within these churches (or any other church that departs from our customs, practices, usages and printed statement of faith), that desire to remain in the Central Conference of the Original Free Will Baptist Church of North Carolina. We declare this to be an open letter to these churches and shall be published in The Free Will Baptist for general clarification.

*Executive Committee and
Ordaining Council of the
Central Conference*

JESUS LIVES

ESTHER B. SNAVELY

After Jesus our precious Lord died on the Cross, His disciples and followers were sad. Being so closely associated with their Lord and Saviour, made the ties of love all the stronger.

One day Jesus' disciples were in a large upper room in Jerusalem. They were talking about their blessed Lord. All of a sudden two of Jesus' followers appeared. Then was proclaimed the most wonderful tidings!

Again while they were yet talking, Jesus stood in the midst of His disciples. He said, "Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet" (Luke 24:36-39).

There are many proofs that Jesus is alive. How comforting to feel the presence of Jesus in our daily life. What would we do without Him?

Jesus speaks peace to troubled hearts. His presence cheers the sad and lonely. He is a friend in every trial! When hardships come to us, let us rejoice, knowing Jesus will share them.

There are many cheerful things about Easter, with newness of life. Jesus is living! He is our risen Saviour, and ever present helper.

May we cherish the resurrection hope all through the years!

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

Thy word is a lamp unto my feet, and a light
unto my path (PSALM 119:105).

THE ENEMY SPEAKS

"But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared tares also" (Matthew 13:25, 26).

That the efforts of the Free Will Baptists in North Carolina in past more than two hundred years has brought forth fruit to the glory of God no one can deny or gainsay. But what has not been in the past, and is not now, so glorious is the sad truth that the tares of division, confusion, deceitfulness and destruction, the seeds of which have been sown by those who can never be termed as friends of our denomination in this state, are also bearing fruit. Maybe we have been asleep and let men creep in unawares, but I believe that we are waking up and, maybe, in time to save some of the things which are precious to us.

Our history teaches that our greatest enemy has been Calvinists and Calvinism. Still we have tolerated it being preached from our pulpits, taught in our Sunday schools, and in some of our colleges. We have permitted them to sow to the wind and we are reaping the whirlwind. Now as never before in our history is the time when we must insist on our people, especially our preachers, being true to our doctrine, which I believe are the purest Bible doctrines on earth. If I did not believe, preach and practice our doctrines, customs and practices I would be big enough, and honest enough with my God, my denomination and myself to go to some church that does teach what I believe, if one could be found, and try to destroy what others have labored to build for God's glory. Of course the work started in North Carolina by Paul Palmer and carried on more than two centuries by others who loved the denominational distinctions which set us apart from all others, will continue to function regard-

less to whatever battles may have to be fought. Tare sowers and their tares may in the future, as in the past, hinder our progress, but go forward, we will, and not as a new denomination or by pulling out of the denomination, but as the Original Free Will Baptists of North Carolina.

Now, in the remaining space for this article, I want to look at some more of the published confusion. In The News and Observer, Raleigh, North Carolina, issue of March 31, 1962, there appeared an article, the information for which was credited to The Rev. R. Eugene Waddell of Garner, clerk of the general conference, in which he was very critical of the action taken by the North Carolina State Convention in its meeting in Wilson on March 29. The article decries the fact that at the meeting "a credentials committee was authorized to keep the opposition from being seated." The article further declares, "In doing so the constitution was violated." It is my understanding that it is the custom, usage and practice of the State Convention, in business meeting, to seat only delegates and ministers belonging to and in good standing with bodies belonging to the State Convention. The so-called General Conference is not a body belonging to the State Convention. The article further states, "while we do not question the right of the North Carolina State Convention to pull out of the denomination, we do insist that each church be free to determine by majority vote whether it will go with the State Convention or remain in the National Association." It seems a little bit foolish to try to get sensible, well informed people to believe that the State Convention is *pulling out* of the denomination by disassociating itself from a body with only about twenty-five years of existence? If the National Association is the Free Will Baptist denomination, then it has a very short and not too glorious a history.

I want to make only one short statement regarding Mr. Waddell's assertion that "the majority of Original Free Will Baptists in North Carolina will disclaim the over 60 North Carolinians now enrolled at Free Will Baptist Bible College in Nashville, Tennessee." My statement is, I hope that these over 60 will show a better spirit of co-operation with their state's work when they come back than some who have been there before them! Let me hasten to say that not all from the Bible College are among those who want to take over and look on us who were here before ever there was a Bible College as too old and ignorant to do any

(continued on page ten)

News + Notes of Denominational Interest

Fifth Eastern Union Meeting

The Fifth Eastern Union Meeting of North Carolina will convene at the New Haven Free Will Baptist Church, Ernul, North Carolina, on April 28, 1962. The program is as follows:

Morning Session

- 9:30—Congregational Singing
- 9:40—Welcome, Rev. Willey Stilley
- 9:45—Devotions, Richard Bryan
- 10:00—Report of Credentials Committee
- 10:05—Roll Call of Ministers
- 10:10—Appointment of Committees
- 10:15—Roll Call of Churches
- 10:35—Recognition of Visitors
- Reports of Denominational Enterprises
- 10:50—"Cragmont Challenger," Mrs. J. C. Moyer
- 11:10—Congregational Praises with Song
- 11:15—Message, Wayne West, Ministerial Student at Mount Olive College
- 11:45—Offering for Children's Home
- 11:50—Announcements, Host Church
- 12:00—Lunch and Fellowship

Evening Session

- 1:15—Congregational Singing
- 1:20—Devotions, Rev. Albert Keech
- 1:30—Final Roll Call
- 1:40—Business
- 2:15—Adjournment

Revival in Progress at Lockhart, S. C., Church

Revival services began at the Lockhart Free Will Baptist Church, Lockhart, South Carolina, April 23, and will continue through May 4. The Rev. Frank Thompson of Johnson City, Tennessee, is the evangelist.

The pastor, the Rev. A. F. Lawter, and the church invite the public to attend the remaining services of this meeting and hear this man of God.

Pleasant Plain Sunday School Presents Attendance Awards

The Pleasant Plain Free Will Baptist Sunday School, Route 1, Selma, North Carolina, awarded pins and bars to the

members who had perfect attendance during the past year. Their names are as follows:

Fifteenth year, T. C. Wall; ninth year, Dianne Brown; eighth year, Joan Godwin and Treat Brown; seventh year, Pearl Newsome and Pam Godwin; sixth year, Julie Godwin; fifth year, Susie Brown, Jerry Brown, and Gene Brown; fourth year, Phyllis Sue Brown, Margie Brown, Curtis Brown, and Worth Brown; third year, Dewey Jones, Donald Jones, Wade Pace, Harold Helms, Jimmy Sullivan, Larry Pace, and Teresa Foster; second year, Hilda Pace, Buck Brown, and Edward Jones; first year, Eloise Brown and Dortch Helms.

Dilda's Grove Host to Fourth Union Meeting

The Fourth Union Meeting of the Central Conference of North Carolina will convene with Dilda's Grove Free Will Baptist Church near Fountain, North Carolina, Saturday, April 28. The theme will be "Joy of Church Membership." The program is as follows:

Morning Session

- 10:00—Devotion, Rev. Hubert Burress
- 10:15—Welcome, Pastor
- Response, Dan Beaman
- 10:20—"Joy in Believing," Rev. Frank Harrison
- 10:30—"Joy in Belonging," Rev. R. L. Norville
- 10:40—Moderator's Message, Rev. Fred Powers
- 10:50—Business and Reports
- 11:25—Singspiration
- Special Music
- 11:30—Sermon, "Joy in Serving," Rev. David Hansley
- Alternate, Rev. J. C. Lynn
- 12:00—Lunch

Afternoon Session

- 1:00—Devotions, "Joy in Giving," Rev. C. L. Patrick
- 1:15—Business and Committee Reports
- 1:45—Special Music, Saratoga
- 2:00—Business
- 2:30—Adjournment

- FOURTH UNION LEAGUE CONVENTION**
 8:00—Opening, "Onward Christian Leaguers"
 —Devotions, Friendship Church
 —Special Music, Dilda's Grove
 —Business
 —Program, Friendship Church
 —Benediction

Rev. C. F. Bowen to Conduct Kinston Revival

Revival services will begin at The First Free Will Baptist Church, Kinston, North Carolina, on May 7 and continue through May 10, with the Rev. C. F. Bowen as the evangelist. Mr. Bowen is pastor of the Shady Grove Free Will Baptist Church, Route 5, Dunn, North Carolina. The pastor of the church, the Rev. A. B. Bryan, and the church members invite the public to attend.

Free Union Church Host To Second Union Meeting

The Second Union Meeting of the Western Conference will convene with Free Union Free Will Baptist Church, Route 2, Spring Hope, North Carolina, Saturday, April 28. The program is as follows:

Morning Session

- 10:00—Devotions, Russell Lamm
- 10:10—Welcome, Host Pastor
- 10:15—Response, Luther Bissette
- 10:20—Union Called to Order
- 10:25—Reading of Minutes
- 10:30—Roll Call of Churches
- 10:35—Roll Call of Ministers
- 11:00—Business Session
- 11:20—Offering for Children's Home
- 11:25—Special Music
- 11:30—Sermon, Rev. Swade Benson
- 12:00—Lunch

Afternoon Session

- 1:00—Devotions, Lucille Sherrod
- 1:10—Special Music
- 1:20—Report of Committees
- Home Missions
- Foreign Missions
- Sunday School
- Superannuation
- Temperance
- Education
- 2:00—Business Session
- 2:30—Adjournment

Cragmont Assembly Conference Schedule

Up until this date (April 14) the following conferences have been scheduled for Cragmont Assembly for the 1962 season:

General Youth Conference, sponsored by the State Sunday School Convention, June 11-16, the Rev. Walter Reynolds,

director. Applications should go to the Rev. L. E. Ballard, P. O. Box 338, Scotland Neck, North Carolina. Fee covering transportation, board and room, insurance and all recreation and sight-seeing trips, \$30.00. A deposit of \$5.00 should be sent with application. Apply by letter, giving full name and mail address, age, and church.

North Carolina Ministers' Conference, annual meeting and retreat, June 18-23. For full information, write the Rev. M. J. Johnson, president, P. O. Box AA, Newport, North Carolina.

Young People's Bible Conference, sponsored by the State Sunday School Convention, July 30 - August 4, the Rev. Carl Glenn, director. Applications should go to the Rev. L. E. Ballard, P. O. Box 338, Scotland Neck, North Carolina. Fees and registration plans same as for the General Youth Conference.

Woman's Auxiliary Conference, sponsored by the State Woman's Auxiliary Convention, August 13-18, Mrs. Carl Dudley, Fuquay Springs, North Carolina, director. For full information, write Mrs. Dudley.

Other groups desiring reservations should make application as early as possible. Assignments are being made in the order of receipt of applications. Under motion made in the annual stockholders' committee, all plans for use of Cragmont Assembly this year are to be cleared through the conference committee. Applications for dates should be sent to the Rev. L. E. Ballard, chairman, Post Office Box 338, Scotland Neck, North Carolina. Associate members of the committee are Revs. Walter Reynolds and R. B. Crawford. Any member of the committee will be glad to advise or assist in making plans for conferences.

S. Convention Convenes at King's Cross Roads

The Second Union Sunday School Convention of the Central Conference will convene with King's Cross Roads Free Will Baptist Church, Pitt County, North Carolina, Sunday afternoon, April 9, 1962. The theme will be, "Sunday School Unlimited in the Sixties." The program is as follows:

Afternoon Session

- 2:00—Registration
- 2:15—Program
 - Hymn
 - Devotions, Roscoe Eason
 - Welcome, H. P. Norman
 - Response, Nobles Craft
 - Short Business Period
 - Convention Offering
 - Special Music, King's Cross

Roads

- Recognition of Pastors and Superintendents
- Hymn
- Message, Rev. Raymond Sasser
- Final Business
- Oral Reports of Sunday Schools
- Hymn
- Benediction

Revival Services At Grimsley Church

Revival services began at the Grimsley Free Will Baptist Church, Route 1, Snow Hill, North Carolina, Sunday night, April 22 at 7:45 p.m. The evangelist for these services is the Rev. Robert May, Mount Olive, North Carolina.

The pastor, the Rev. W. H. Willis, cordially invites everyone to attend these services.

Rev. Roland Cherry to Conduct Williamston Revival

The Rev. Roland C. Cherry of Route 2, Smithfield, North Carolina, will be the evangelist for revival services at the Williamston Free Will Baptist Church, Williamston, North Carolina. The revival will begin on April 30, and continue through May 6. Services will begin each evening at 7:45. There will be special music each evening by local trios, quartets, and the young people's choir.

The church and the pastor, the Rev. P. C. Wiggs, cordially invite the public to attend these services and be much in prayer that Christians will be revived and the lost won to Christ.

Cairo Church Experiences Good Revival Spirit

The Cairo Free Will Baptist Church, Cairo, Georgia, had a wonderful day in the Lord's work with a revival spirit. The speaker for the morning and evening worship service was the Rev. Arnold Woodlief, Marianna, Florida. In the evening worship service a young girl came to the altar to receive a closer walk with God, and all the other Christians came after her. All of the Christians had a grand time of rejoicing in the Lord. If any of you desire to have Mr. Woodlief to preach at your church, you may contact him at 410 West Hilton Avenue, Marianna, Florida.

Gum Neck Host to Albemarle District Meetings

The Gum Neck Free Will Baptist Church, Columbia, North Carolina, will be host to the Albemarle Union Meeting, Saturday, April 28. The theme will be: "The Church," and the aim: To

help us realize the true meaning of the church. The League Union will meet Saturday evening, and the Sunday School District Convention, Sunday, April 29. The programs are as follows:

UNION MEETING

Morning Session

- 10:00—Devotional, Rev. J. A. Alexander
- 10:10—Welcome Address, Local Pastor
 - Response, Rev. J. A. Branch
- 10:15—Moderator's Address, Rev. A. B. Chandler
- 10:20—Minutes of Last Union
 - Roll Call of Ministers and Churches
 - Announcements
 - News of Mount Olive College
- 11:15—Congregational Singing and Worship
 - Offering for Children's Home
 - Special Music, Host Church
- 11:30—Message, Rev. Herbert Bryan
- 12:00—Lunch

Afternoon Session

- 1:00—Devotional, Rev. David Hansley
- 1:15—Business Period
 - Report of Treasurer
 - Announcement of Next Union
- 2:15—Closing Hymn and Benediction

ALBEMARLE LEAGUE UNION

Evening Session

- 7:30—Devotional, Barbara Sawyer
- 7:40—President's Message
- 7:45—Appointment of Digest Committee
 - Roll Call of Leagues
 - Minutes of Last Union
 - Recognition of Ministers
 - Announcements
- 8:00—Congregational Singing
 - Special Music, Host League
- 8:15—Business Period
 - Report of Committee
 - Awarding Banner
 - Treasurer's Report
- 8:30—The League Program or Special Singing
 - Bible Drill
- 9:00—Closing Hymn and Adjournment

SUNDAY SCHOOL CONVENTION

Morning Session

- 10:00—Devotional, Mr. Isaac Furlough
 - 10:05—Welcome Address, Local Sunday School Superintendent
 - Response, Mr. Oscar Webster
 - 10:10—President's Message
 - 10:15—Sunday School Lesson, Rev. Charlie Overton
 - 10:40—Enrolling of Ministers
 - Recognizing Visiting Ministers
 - Reading Minutes of Last Convention
 - Sunday School Reports
- (Continued on Page Fifteen)

Woman's Auxiliary

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

G.T.A. and Y.P.A. Declamation and Essay Contest Winners



Carol Parish, second place G.T.A. declamation; Brenda Jenkins, first place G.T.A. declamation; Neil Hearn, first place Y.P.A. essay; Karen Hancock, first place Y.P.A. declamation; Woody Stevens, second place Y.P.A. declamation.

The winners of the North Carolina State Y.P.A. and G.T.A. declamation and essay contests, conducted as part of the program of the State Youth Fellowship Day held on March 31, at the Smithfield Free Will Baptist Church, will appear on the program of the North Carolina State Woman's Auxiliary Convention to be held May 10, at the Wilson Free Will Baptist Church. They will also represent this state in the national contest to be held in Nashville, Tennessee, in July.

Brenda Jenkins, the G.T.A. declamation winner, is the daughter of Mr. and Mrs. Roy Jenkins. She is 12 years old

and is in the sixth grade. She is a member of St. Mary's Free Will Baptist Church, New Bern, North Carolina. Her pastor is the Rev. Henry Melvin.

Karen Hancock, the Y.P.A. declamation winner, is the daughter of Mr. and Mrs. W. D. Hancock. She is 14 years old and is in the eighth grade. She is also a member of St. Mary's Church and is active in the youth choir and the Y.P.A.

Neil Hearn, the Y.P.A. essay winner, is the son of Mr. and Mrs. Clarence Hearn. He is 18 years old and is a senior at Columbia High School, Columbia, North Carolina. He is an active member of the Malachi's Chapel Free Will Baptist Church in the Albemarle Conference. Neil became a Christian while attending Cragmont Assembly. He plans to enroll at Free Will Baptist Bible College as a ministerial student in September.

Newton Grove, N. C.—The Annie McPhail Woman's Auxiliary met at Oak Grove Free Will Baptist Church on April 4, at 7:30 p.m., with the president, Mrs. Pearl Tart, presiding. The president led the song, "At the Cross," and conducted the devotion. Mrs. Grace Jones read the minutes of the last meeting. During the business meeting, it was voted to have one other study course and invite Shady Grove and also have one night prayer service at the church and visit Shady Grove one night for pre-Easter services. It was also voted to have a barbecue supper in fellowship hall Saturday night, May 5, and let the benefits go to the improvement of the church. Mrs. Emma Rose, Mrs. Grace Jones, Mrs. Muriel Saviger and Mrs. Joyce Bass sang, "Take Up Thy Cross." The theme for the program was, "Faithful Christians Follow Christ." The following took part on the program: "That Word Faithful," by Mrs. Ella West; "The Practical Christians," by Mrs. Christians; "Test of Faithfulness," by Mrs. Vada Bizzell, responsive reading by Mrs. Vada Bizzell, and music by Mrs. Chrystine Godwin. Closing prayer by Mrs. Pearl Tart. There were eighteen members present.

Dunn, N. C.—The Woman's Auxiliary of Lee's Chapel Original Free Will Baptist Church met at the church Thursday night, April 12, with the president, Mrs. J. H. Elmore, calling the meeting to order. The group sang, "Let Others See Jesus in You." Prayer was offered by the president, Mrs. J. H. Elmore, and Mrs. Jack Tart gave the devotional, after which prayer was again offered by Mrs. Nora Smith.

The secretary, Mrs. Eugene Jernigan, being absent, the reading of the minutes were omitted. Fourteen members and three visitors were present. Reports were heard from the various committees. The treasurer's report was given by Mrs. Edna Smith. Mrs. Robie Harper was named as an auxiliary delegate to the union meeting which convenes at Yelverton's Grove Saturday, April 28.

The program was then turned over to Mrs. Iris Sills, who in turn introduced Mrs. A. M. Stone as the speaker. The group then sang, "Must Jesus Bear the Cross Alone?" Afterward, the benediction was pronounced by Mrs. Jack Tart.

Kenly, N. C.—The Woman's Auxiliary of Holly Springs Free Will Baptist Church met in the church Wednesday, April 4, with the president, Mrs. Colene Holland, presiding. There were ten members present. After the opening song,

Mrs. Alice Weaver read the Scripture, followed with prayer by Mrs. Myrtie Radford.

Mrs. Ruth Hinton presented the program, "Faithful Christians Follow Christ," with Mrs. Lessie Pate, Mrs. Pauline Parrish, Mrs. Elgie Caputo and Mrs. Colene Holland participating.

The minutes were read and approved and the roll was called and dues collected. Various reports were then given. The group decided not to have a Stanley Party now but maybe in the fall. Bible school plans were discussed.

A motion carried to send \$5.00 to the General Foreign Mission Fund and \$5.00 to the group's missionary in Alaska, the Rev. and Mrs. Lee Whaley, to be used to help pay for an operation on their son's eyes.

Mrs. Emma Langley volunteered to act as delegate to the State Auxiliary Convention to represent the auxiliary. She is to carry \$5.00 to help carry on the expense of the convention.

The group was dismissed by saying the benediction together.

Mount Olive, N. C.—The Woman's Auxiliary of the Mount Olive Free Will Baptist Church met Monday evening, April 2, in the home of Mrs. Ralph Lightsey.

The meeting was called to order by the president, Mrs. Lightsey. She read 1 Corinthians 4:2 and Revelation 14:14. The group sang "Every Day With Jesus," and Mrs. Joseph Williams led the group in prayer.

The program was presented before the business period with Mrs. Lightsey in charge due to the absence of Mrs. Michael Pelt, program chairman. The program was discussed by Margaret Turner, Mrs. Leslie Anderson and Mrs. Lightsey.

Following the program, the business session was conducted. The minutes were read and approved, and the treasurer's report was accepted. New and old business was discussed with Mrs. Anderson being elected as delegate to the Cape Fear District Woman's Auxiliary Convention. Vacation Bible school workshop, pre-Easter services, and vacation Bible school were among the other items that were discussed.

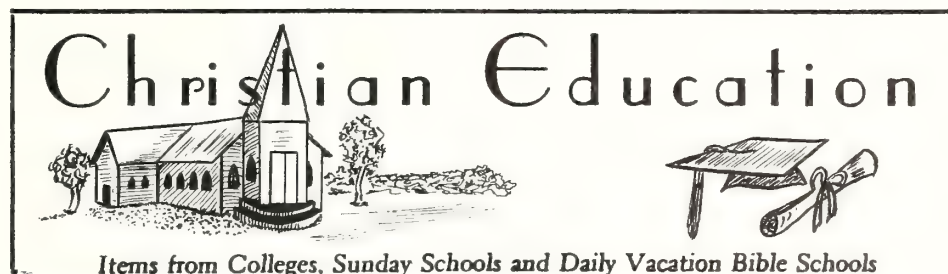
"The Lord's Prayer" was repeated by the group as the benediction.

The hostess served delicious refreshments which were enjoyed by all.

Morehead City, N. C.—The Woman's Auxiliary of the Faith Free Will Baptist Church met on April 3, 1962, with Mrs. Addie Starnes, president, presiding. The Scripture taken from 1 Corinthians and

Revelation was read by Mrs. Belva Cottle and Mrs. Maybelle Fulcher. Mrs. Eva Bass led the prayer. The theme of the lesson was, "Faithful Christians Follow Christ." Taking part in the program were Mrs. Belva Cottle, Mrs. Nettie Daniels, Mrs. Maybelle Fulcher, and Mrs. Robbie Fodrey. The roll was called with 23 members present, this included seven new members. The minutes were read and approved. The treasurer's report was accepted. Mrs. Hazel Mason gave a report on the district convention. Mrs. Addie Starnes read a letter that was received

from the Bill Fulchers in Uruguay, South America. The pastor was appointed Bible school director with Mrs. Mary Mason, youth chairman, as assistant. They were asked to pick Bible school teachers in time for daily vacation Bible school clinic in Mount Olive, on April 14. It was decided to let each circle work out the pre-Easter week of prayer. It was also decided to start bake sales after Easter. The secretary was asked to order more yearbooks. The deacon board joined the group in refreshments served by Mrs. Belva Cottle and Mrs. Nettie Daniels.



Fifth Sunday Offerings

BY RALPH LIGHTSEY

April 29 is a fifth Sunday. It is a good time for individuals, churches, Sunday schools, leagues, and other organizations to make a generous offering to Mount Olive College, Mount Olive, North Carolina, for operation.

For several years, these fifth Sunday offerings have been a vital part of the income of the college. Especially at this season of the year, these gifts help a great deal.

For the past several years, it has been necessary to borrow money at this time

of year to meet the heavy operational expenses at Mount Olive. This year, however, it is our hope that we will be able to come out in the black at the end of the fiscal year; and with your help, we can do it.

If every church will co-operate in this endeavor, we can keep from going in debt this year. If we can do this, it will help not only this year, but in all future years.

An average of \$100 per church will make it possible for us to pay all the bills without borrowing money. We humbly ask you, therefore, to put forth every effort to do at least this amount for Mount Olive College at this time.

May Is Children's Home Month

Dear Co-Laborers:

This will probably be the last letter that you will receive from me as superintendent of the Free Will Baptist Children's Home, Middlesex, North Carolina. I wish that I could shake the hand of each Free Will Baptist in this state and express my personal appreciation. However, I cannot do that. I pray that you will take this letter as my personal message to you. I thank you from the very depth of my heart for the wonderful way that you have supported the Children's Home since I have been here as superintendent. Even though I am going back to the pastorate, I promise you that I shall still be ready to help in any way I can.

Because of the controversy that exists in our state, some of the churches have

discontinued their support of the home. This means that those of us who remain loyal to the North Carolina state program will need to do just a little more. I am sure that you are aware of the high cost of living. It takes a lot of money to carry on the work here at the Children's Home. I appeal to each of you, let's put forth some extra effort during the month of May this year. When you contribute to the Children's Home, you are not just investing in houses and land, but in the eternal souls of helpless boys and girls. I urge you to receive at least one special offering during May of this year for the Children's Home.

I pray the richest of God's blessings upon all of you. I give each of you a special invitation to visit this home. We urgently solicit your prayers and your continual financial support.

Sincerely yours,
J. W. EVERTON, Superintendent

Questions & Answers on the Bible

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

QUESTION: Since God is both holy and just, why did He allow sin to come into the world?—*Jane Anderson, Tennessee.*

ANSWER: This seems to be a question that many minds are confronted with, but why I do not know. There are some things I think to be the business of God and that no one else has anything to do with them, and I regard this as one of them. However, let's reason out the question. If you and I were able to fully answer this question we would be in God's class. God is now and will continue to handle the whole thing in a correct way so let's not worry about it. "That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right" (Genesis 18:25).

Now let's further follow the Bible's reasoning a while. God wants people to worship Him because they want to, because above all else they desire to come into His glorious presence, even with obstacles and opposing forces challenging them. "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:23, 24).

We who are greatly limited and less in every way and lower than God desire affections from those who love us of their own accord, and reject favors from those who bestow such favors with an ulterior motive while seeking some selfish end. This being true, would it not be logical for God to make us as He did, free moral agents with the power to choose God and His magnetic love, or if we so choose substitute something else for God, and therefore despise Him as do those that are lost? Hence, it was God's choice to make us as we are rather than to bring into being automatons that were able to perform only as He commanded. In order that true love express itself there needs to be a choice. Therefore, God made the temptation of our foreparents possible in order that mankind become

righteous. Righteousness is innocence tested. When our first parents were placed by God in the Garden of Eden, He placed them there in a state of perfect innocence; but in that innocence they lacked righteousness. Righteousness was the product God was after. This is to be seen on every page of Holy Writ. Innocency can never become righteousness without standing God's test.

We have not had one human being, human only, upon this earth that was innocent since the first sin of the human family was committed. We sometimes refer to babies as being innocent. This is a false statement. Not one is innocent. They are undeveloped. Adam and Eve were different in their first appearance in Eden, for they were indeed innocent. By this we mean that they had a will, but that before the temptation, they were without opportunity to exercise their will Godward, and in this way they could become righteous. If they had done this, they would have been allowed to partake of the tree of life, and thus live forever without the possibility of sin. But they failed in the test by exercising their will in the wrong way, by directing them to the goal of unrighteousness, thus they became sinners. That doesn't exclude the fact, however, that God is the God of grace, as well as righteousness. When man fell, his sinful fallen predicament gave God the opportunity of showing His grace through His unparalleled plan of redemption. Anyone that would accuse God of allowing sin to enter the earth should remember that He was the creator of this earth and everything therein, because He was acting in his own sovereign right. "And all that dwell upon the earth shall worship him whose names are not written in the book of life of the Lamb slain from the foundation of the world." (Revelation 13:8). "For in him dwelleth all the fulness of the Godhead bodily" (Colossians 2:9). "All things were made by him; and without him was not anything made that was made . . . He was in the world, . . . and the world knew him not" (John 1:3, 10). "Hath in these last days spoken unto us by his

Son, whom he hath appointed heir of all things, by whom also he made the world, . . . For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings" (Hebrews 1:2; 2:10). "Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities or powers: all things were created by him, and for him" (Colossians 1:15, 16).

He has ever been the eternal God, our Creator; and it was He who planned to die for sinners, even before all creation. Is that no sufficient proof that He is and always was and shall ever be God, even the God of love? "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (1 Peter 2:24).

He suffered the most shameful death, while separated from the Father, with whom He had heretofore enjoyed eternal fellowship. Our blessed Lord passed all His lonely earthly life because He so loved us that He chose the way of the incarnation and all that it involved by which to give His life a ransom for our sin-cursed, hell-bound souls. It was in this that He voluntarily stepped from the immediate presence of His heavenly Father with whom His fellowship had never before been broken. Yes, all this our Lord and Saviour did for us because He loved us so. How could I or any one else ever dare harbor for even an instant the thought that such a Saviour could be capable of anything less than justice and righteousness? He is the lamb without blemish, the man without sin, the God of all grace.

The Lighted Pathway

(Continued from page five)

thing. We have some fine men and women who were educated at the Bible College, and I thank God for them, but I am not proud of those who think their ministry is to tear down everything they can that we older ministers have labored so hard so many years to build up—not to our own glory but to the glory of God.

I expect to have more to say along this line at a later date.

THOUGHT FOR THE WEEK: "There is no greater fool than he who fools himself."

NOTES

AND

QUOTES



By J. C. Griffin

RECENT HEADLINES IN NEWSPAPERS

\$35,000 Gift to Mount Olive Junior College. This gift was made by Dr. C. C. Henderson of Mount Olive, North Carolina. Let us thank God for such men as Dr. Henderson. He is a Christian gentleman, who knows a good thing when he sees it. I thank God for him, whom I feel was led by the Holy Spirit to make this generous gift to our college.

"If God be for us, who can be against us?" Satan is against everything that God stands for. Since Satan is against all good things, it is written by the inspired writer, Peter, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Peter 5:8). This deceiver has certainly worked on the Palmer branch of the Original Free Will Baptist church and our institutions for the past several years, but I want to thank God that through the power of the Holy Ghost, we are able by His grace to remain true to the faith of our forefathers and the sacred message of God in the Bible. We will be true to death. We are not a new group. We are the Original Free Will Baptists of North Carolina. You will hear more of this later.

THANK GOD

We want to publish to the world that we thank God for *The Lighted Pathway*, edited and given to the readers of *The Free Will Baptist* by the Rev. Willet L. Moretz in that he says, "The Enemy Speaks." There has always been enemies, said Brother Moretz, and always will be; therefore, the Apostle Peter wrote, as quoted above.

God works through people. Satan also works through people. God works through the power of the Holy Ghost. Satan works through an evil spirit. God wants to save man through the leadership of the Holy Ghost. Satan wants to destroy man through the spirit of hate, jealousy, slander, and false religion.

EXACT QUOTATIONS OF THE BIBLE

"Quench not the Spirit" (1 Thessalonians 5:19). I am satisfied that the Holy Spirit put into my heart about thirty-five years ago to write *Notes and Quotes* and that He has made me able to keep writing. I have pleased hundreds and many of God's saints have written and told me so, while others have told me by word of mouth. If I were to refuse to write, I would quench the Spirit. So what men may say against me will not stop my writing. Two things that have been my motto since God put me into the pulpit: (1) I have never asked man what I could preach. That is a matter of listening to the Holy Spirit. (2) Like unto the first I have never asked anybody what I should write. I have fought the devil and bragged on Jesus Christ, in the pulpit and in *Notes and Quotes*. I am not ready to hoist a white flag and try to please men. I'd rather have Jesus than the applause of men. I am responsible for what I write and preach. A person may differ with me, even call me a renegade, which is an apostate, or traitor, but I thank God the Holy Spirit says that I must and I can pray for him, but I will assure you that I will never compromise my honest convictions to get the good will of any living man.

QUOTATION NUMBER TWO

"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace to the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Ephesians 4:29, 30). If I were to slander the good name of the smallest of God's children, I believe that the Holy Spirit would be grieved.

I read further, "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice" (Ephesians 4:31). Yet in spite of God's Word which condemns the sinful things mentioned here, we have just such things existing not only in the political world but in the church. The spirit of unjust criticism and untruthful slanderous speech against others, is something we do not like.

Verses 32 says: "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ sake hath forgiven you." However, we have read and heard that some say, God gave me the yes to do what I did. But if God will give one man the privilege to bypass His Word, it looks like that God might get His wires crossed, when it is written to *not do a certain thing*. At the same time some fellow gets enough favor from God to absolutely break the command-

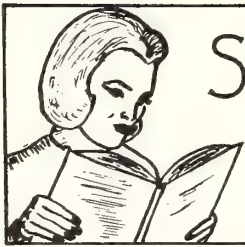
ment and be justified with God and man. If any are guilty of bypassing God's Word, I do not believe that the person doing such a thing was led by the Holy Spirit. I believe that the person doing such a thing was not led by the Holy Spirit. I believe that they were led by the spirit of Satan. To be plain, they were led by Satan.

The above sins against the Holy Spirit are all sins that church members commit and even Christians can be deceived and led off from the truth so that they are guilty of these sins. The Holy Spirit does not lead us to commit sin against our brother or sister in Christ, yet sometimes it is done and the one thing it often says: "I was led by the Holy Spirit." But let us remember that the first lie ever told to man was told by Satan, whom Jesus said was a liar and the father of it. Here is what Jesus said: "Ye are of your father the devil, and the lust of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" (John 8:44). Now Jesus said those words, so if any do not believe it, you may fuss it out with Jesus. I believe it because Jesus said it.

The devil, that old serpent, the deceiver called Satan, is very busy these days. I heard a man say, who belongs to a cult religion, not too long ago that Satan was bound now. He tried to take out of its setting Revelation 20:1-3, and tried to apply it to the present day prosperity. The Scripture reads: "And I saw an angel come down from heaven, having the key to the bottomless pit and a great chain in his hand. And he laid hold on the dragon, . . . and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled" (Revelation 20:1-3). If he is bound now with all the hatred, jealousy, malicious lies afloat in the world, what will it be when he is turned loose?

Of course, I do not expect to know what will be when Satan is loosed from the bottomless pit, I just use this event to remind you, my readers, there is a spirit that floods the earth with lies, and that Satan is still on the earth and as Peter says, like a roaring lion, going up and down through the earth seeking whom he may devour. I think that he is specializing on the destruction of the Free Will Baptists and its institutions, but Jesus said, ". . . he that shall endure

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STORIES for our BOYS and GIRLS



THE REASON WHY

by OPAL BRAMMANN

WHAT happened to you?" asked Grandfather, as Johnny came limping home from school. "You look as though you had been hit by a truck."

"Not quite," Johnny answered, trying to wipe the dirt from his face, and brushing dust and leaves from his clothes. "I just got knocked down by a car, but I'm all right so don't look so serious, Gramp."

"Maybe you are all right, but you don't look it," replied Grandfather. "Better sit down, and quit shaking. Then you can tell me all about it."

Johnny heaved a sigh and dropped into the big chair. "Boy, it sure feels good to sit down. Guess I am kind of wobbly. I got the scare of my life. But I've got to get cleaned up before Mom gets home from work."

"There's plenty time," said Grandfather kindly. "Just try to calm down."

Johnny put his head against the back of the chair and closed his eyes for a while. Then he began his story: "Well, Gramp, there isn't much to tell. I was crossing the street, and this car came down the street and struck me. That's all. Except that Officer Kelly and the driver are coming up here tonight to talk to Mom about it."

"Who was the driver? Anyone we know?"

"No, Gramp. His name is Tyge. He's a trucker from the country. He said it just happened that he drove his coupe today instead of his truck to come to town after groceries. Officer Kelly said if it had been the truck I might have been killed."

"You might have been anyway, Son," said Grandfather, noticing that for once Johnny wasn't interested in the cookies and milk his mother had left for him to eat. "But it usually takes more than one boy and one car to have an accident. One of you must have been breaking some of the traffic laws. How fast was Mr. Tyge going?"

"Just barely crawling, Gramp. He says he didn't see me, and I sure didn't see him. I don't see how it could have hap-

pened, but it did."

"It seems to me a driver would be extra careful right after school lets out," Gramp said.

"He was extra careful," Johnny replied slowly.

Grandfather went on, "Almost seems, now, like a careful driver would practically stop at every crossing when there are lots of kids on the street. Which corner was it, anyway, Johnny?"

Then Grandfather knew what was wrong, for Johnny's face which had been ashy white, turned suddenly red, and Johnny looked down.

"Oh," said Grandfather wisely. "It wasn't at a corner! You were jaywalking, dodging out from behind parked cars and crossing in the middle of the block! I remember now you said you were going to the drugstore after school and that's halfway between intersections."

"Yes, Gramp, I was," Johnny answered, looking up into Grandfather's sad old eyes. "But all the kids do it. This isn't like the big city. Besides, I've crossed in the middle of the block about a thousand times and never got knocked down. All the drivers know that kids run back and forth across the streets and they just watch out."

"Mr. Tyge didn't know. He probably thought the folks in town obeyed the traffic rules, or he wouldn't have bumped you."

"Oh, Gramp," cried Johnny, "you just don't understand. All the kids do it. It was just my bad luck that I got bumped. But it doesn't seem fair. None of the other fellows ever have."

"Oh," said Grandfather. "Do you think you are better than they are?"

"No," said Johnny. "You know I don't. I don't think I'm a bit better. But I do think my life is pretty valuable. Ever since I gave my life to the Lord I've planned to preach or be a missionary when I grow up, and it seems as though I ought to be protected from danger. Doesn't it say something like that in the Bible? Something like 'He cares for His own' or 'He has His angels looking after thee,' or something like that?"

"Well, yes, it does, Son," said Gramp. "In the 91st Psalm it says, 'He shall give

his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone.'"

"That's the one!" cried Johnny, "Look, Gramp, why wasn't that angel looking out for me today? I might have been killed. And if I got killed now, I couldn't very well grow up to be a missionary or a minister. Ever since I was saved, I've had the feeling that God was very close to me and protecting me, and then this accident happened. Now I'm all upset, and I guess I can't think straight."

"Well, Son," said Grandfather, "let's see if we can't get to the bottom of this. First let me say that your life is very precious to God, and also to your mother and to me. The Bible tells us many times of God's love for us, and He does care for us. But now, do you remember who it was that quoted that verse once about the guardian angels?"

"Umm," said Johnny, rubbing his head. "Hasn't been long since we had that in Sunday school and—oh, yes, it was when the devil tempted Jesus those three times. He told Jesus to throw Himself down from the top of the temple and God would give His angels charge over Him so He wouldn't get hurt, wasn't it?"

"Right, my boy. Now do you remember what Jesus answered?"

"Sure, He said 'Thou shalt not tempt the Lord thy God.' Wasn't that it?"

"Right, again," the old man said smiling. "He meant we shouldn't just 'dare' the Lord to allow us to be killed. Now suppose there was an airplane out here at the airport, zooming down the runway, all ready to take off, would you feel it was right for a good Christian to walk right into that whirling propeller, and say, 'Now, Lord, I belong to You. You take care of me.' What do you think would happen?"

Johnny's answer was quick and certain. "I think he'd get killed, of course. And he'd have it coming. Nobody but a fool would 'dare' the Lord to spare his life in a situation like that. That would really be 'tempting' the Lord."

Grandfather said nothing; he only sat and smiled at Johnny. Johnny stared

back at the old man, but at last he got the point.

"Oh, Gramp," he said. "I'm so thoughtless. I didn't see before. All the way home I felt way down in my heart that God had failed me, that He should have been looking out for me this afternoon, but now I see where the trouble is. I'm to blame, just me. Mr. Tyge was being careful, but I wasn't. I gave my life to the Lord and then went right out and acted as if that meant I could be as careless as I pleased, and He'd just have to take care of me, or else. Gramp, I'm surprised the Lord didn't let me get bumped long ago, as many times as I've taken chances."

"Well, Johnny," Grandfather answered, "I think when you darted out in front of Mr. Tyge's car today, the Lord removed His protection long enough to let you feel the result of your own carelessness. He wanted you to learn that although we can trust Him to protect us, we must keep the traffic laws too."

Johnny stood up and stretched. "I think you're right, Gramp. And I'm glad it happened today, instead of some day when some crazy drunk was tearing down the street. I guess God really was looking out for Johnny Smith, after all, wasn't He?"—*Junior Trails.*

IN OUR MAIL TODAY— —OUT OF P. O. BOX 507

APPRECIATES REV. SAPP'S MESSAGES

"Will you please print in *The Free Will Baptist* this small expression of my appreciation and thanks for the series of five messages by the Rev. Charles Sapp?

"As I am one who cannot hear well enough to understand a preacher from the pulpit, and to get much out of any public service; I did enjoy every word of these messages by Mr. Sapp. I could not choose either one of these messages as the best one of them for they are so fittingly joined together, one would be incomplete without the other four. They were so well arranged and so fitly spoken that almost every word went straight home to the soul of those who are hungry for righteousness. I would be glad indeed if we could have such a message in *The Free Will Baptist* every week."—Mrs. W. F. Brown, Route 3, Selma, North Carolina.

AVAILABLE FOR PASTORATE

"This is to announce that I have resigned as pastor of Owen's Chapel Free Will Baptist Church, Route 3, Elm City, North Carolina. I have been preaching since 1946, and was ordained in 1951. I received my education from the Free Will Baptist Bible College, Nashville, Tennessee, from 1949 to 1953. I have been pastoring in North Carolina since 1953.

"The Lord has greatly blessed my work



MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

N. C. Mission Board Offers Support

The North Carolina State Convention's Mission Board would like to restate its commitment to a world-wide mission program which endeavors under God to propagate the gospel where it is not known.

This board observes the large part North Carolina Original Free Will Baptists have had in forming, supporting, maintaining, and the execution of the present mission program operated by the National Association of Free Will Baptists by the number of natives of North Carolina currently serving as missionaries.

In view of the recent overwhelming vote of the churches, through their delegation, at the called session of the convention, and in view of the increase of mission funds coming into the State Convention's mission department, our board in recent called session voted to offer and assume responsibility for support of any North Carolina missionaries who are willing to come under sponsorship of the North Carolina Mission Board and are released by the National Association's

as a pastor and in the field of evangelistic work. I am now available for any call to pastoral services or revival services."—Rev. J. C. Lynn, Route 3, Elm City, North Carolina, Phone, Wilson 237-2031.

CHURCH DESIRES PASTOR

"We, the Moseley's Creek Free Will Baptist Church of Dover, North Carolina, desires a pastor. The church is on half time and has a parsonage. Any minister interested please contact me at the following address."—Hubert White, Route 1, Dover, North Carolina.

APPRECIATES YEARBOOK

"We, the Marsh Swamp Woman's Auxiliary wish to send our heartfelt thanks to you for such a wonderful yearbook of programs. We think the name Devotion is so appropriate. Every member who attended our April meeting enjoyed the lesson on, "Faithful Writings," and we know it will be a blessing to ours and all other auxiliaries who use it this year.

"May the use of this book this year and the coming years make us better

Mission Boards.

In releasing to us or negotiating with present or future missionaries it will be necessary for each missionary to be committed to and or be under and in agreement with the work of the North Carolina State Convention as it relates to Original Free Will Baptists. This does not mean, however, that to work with the program of the State Convention one necessarily has to be in opposition to any other work or related program.

Wife of Board Member Passes

Mrs. Leah Waddell, wife of the Rev. Eugene Waddell, member of the Free Will Baptist Foreign Mission Board and pastor of the Garner Free Will Baptist Church, Garner, North Carolina, died of cancer, April 5.

Mrs. Waddell was active in denominational work until the last few days of her illness which has been known for several months. She is survived by her husband and four children.

Christian workers and may God bless each one who helped to make this book possible."—Marsh Swamp Woman's Auxiliary, Route 2, Wilson, North Carolina.

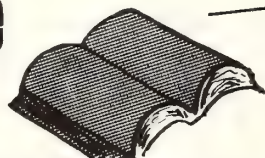
LIKES AUXILIARY YEARBOOK

"We, the Woman's Auxiliary of Peace Free Will Baptist Church, Pinetown, North Carolina, wish by this letter to express our thanks for the auxiliary yearbook for this year. We had our first lesson this past Tuesday night and everyone enjoyed the lesson of faithfulness. The topics of the programs seem to be very well outlined and easier to understand.

"We appreciate these books and thank you again for them."—Mrs. William Thigpen, Secretary.

AVAILABLE FOR PASTORATE

"This is to state that I am now available to accept the pastorate of any church that may choose to call me. I am a member of the Western Conference of North Carolina, and in good standing."—Rev. Albert T. Coates, Route 1, Smithfield, North Carolina.



Christians In a Pagan Society

(Lesson for May 6)

LESSON: 1 Peter 2:9-21

GOLDEN TEXT: Romans 12:2

I. INTRODUCTION

This is the temperance lesson for this quarter. It is different from some of the other temperance lessons in that it does not deal with usual temperance problems. Instead, it is a lesson which exhorts Christians to live so that non-Christians may see their good deeds and glorify Christ.

The fact is that the Christian is in the world, but he is not of the world. The comparison has been made to a boat in the water, but the water is not in the boat. The danger comes when the water finds a way into the boat. It will surely sink unless repair is made.

Christians are the light of the world. This is what Jesus taught, and the teaching is so clear and simple. As lights shining for Christ, we must be examples to those who are not walking in the light. If we do not, then we are not living epistles, and what the world reads in our life will be short of God's expectations of us.—*The Bible Student, (F.W.B.).*

II. HINTS THAT HELP

The teacher should give attention to the background Scripture.

1. Peter's exhortation to growth as the people of God (1 Peter 2:1-10).

2. Peter's exhortations in view of special relations.

a. Sojourners and pilgrims (1 Peter 2:11, 12).

b. Citizens (1 Peter 2:13-17).

c. Servants (1 Peter 2:18-25).

—*The Teen-Age Teacher (F.W.B.).*

III. ADDITIONAL TRUTHS

1. The call of God came to Abraham to leave his father's house and go into a land which would be revealed to him. This was the call for him to become the father of a nation—the Hebrew nation—which was to make God and His service known to all the other peoples of the earth. This fact was in the mind of Simon Peter when he wrote “. . . ye are a chosen generation, a royal priesthood, an holy nation, a peculiar-people; that ye

should shew forth the praises of him who hath called you out of darkness into his marvellous light: Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy” (Vv. 9, 10).

The Hebrew nation has been referred to as God's chosen people. They were called to be witnesses of God's blessings and mercy to all the world. They failed to carry out this mission, however, and God called upon any who would receive His Son as Saviour and Lord to make disciples of all nations. Regarding this chosen generation, Adam Clarke has the following, interesting comment:

“The titles formerly given to the whole Jewish Church; that is, to all the Israelites without exception, all who were in the covenant of God by circumcision, whether they were holy persons or not, are here given to Christians in general in the same way; that is, to all who believed in Christ, whether Jews or Gentiles, and who received baptism in the name of the Father, and of the Son, and of the Holy Ghost.”

2. Aware of the way redeemed people should live, the apostle goes on, “Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul” (Vs. 12). People who are redeemed are strangers to the things of the world in that they are not participants in those things. Here the apostle appeals to those who are followers of Christ to abstain from worldly things which war against the soul. No man can serve God and partake of fleshly lusts. If he tries to do so, he soon finds that he is overcome of evil. The more he allows such things to come into his life, the farther from God and the right he gets.

In addition to living a clean life for our own sake, we are to be honest and fair in our dealings with others. Even though they may not play the game as they should at all times, we are examples to them. Our good works and example will have a great impact upon them. Thus, they may eventually be led to the Lord.—*Intermediate Quarterly (F.W.B.).*

3. “Submit yourselves to every ordi-

nance of man for the Lord's sake: whether it be to the kings, as supreme; Or unto governors, as unto them that are sent by him for the punishment of evildoers and for the praise of them that do well” (Vv. 13, 14).

Civil law is designed and enacted for the protection and the welfare of the subjects of the land; therefore, we are to respect and obey it in the same manner as any other citizen of the country. This respect and obedience is not only to be rendered to the supreme ruler of the land but also to all who serve under him in lesser capacities.

Civil law is designed for a good purpose, and it is up to good men to encourage its enforcement. When the law is obviously bad, it becomes the duty of good men to seek to get it amended or abolished. This is not to be accomplished through disrespect or failure to obey, but rather by using the influence of righteousness which we have with us.

“For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men” (Vs. 15).

Foolish men who had ministered to the apostles' statement that they should obey God rather than men had spread the rumor that Christians were opposed to all manner of civil law. This was not true. The only time that a Christian should refuse to render obedience to the civil law when it is obvious that the civil law is directly opposed to and contrary to the will of God. This is seldom the case. Most of the time we will discover that the civil law is designed after the moral law of God.

“As free, and not using your liberty for a cloak of maliciousness, but as the servants of God” (Vs. 16).

The freedom found in Christ is a precious and priceless possession. It is never to be used as a cloak to cover evil; rather it is to be used in a manner befitting a servant of God.

“Honour all men. Love the brotherhood. Fear God. Honour the king” (Vs. 17).

Sermons could be preached on this verse, or on any of the four statements or commands contained within it. If we will only render obedience to it as it is written, we will do well, and our obedience will prove to be for our welfare.

“Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward” (Vs. 18).

Servitude of the type herein described is almost unknown in the day in which we live. However, there are still many types of servitude in existence. What the apostle is here saying means that servants were not only to be obedient to those

masters who were kind and gentle, but that they should render obedience to all masters. This was designed for the welfare of the servant, because the life of a disobedient servant has always proven to be a very hard lot.

"For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully" (Vs. 19).

It is more commendable to suffer wrongfully for the cause of Christ than it is to be contentious with those who wrongfully persecute us.

"For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God" (Vs. 20).

Patience in the acceptance of chastisement for our faults, unless we allow that chastisement to lead us to repentance, is nothing to be proud of; but patience in that chastisement that is heaped upon as a result of our having performed good and acceptable works strengthens our faith and wins for us the commendation of God.

"For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps" (Vs. 21).

There will be some suffering, and some of it wrongfully, that will come into the life of every Christian. It came into the life of Jesus Christ, our example, and it is certain to come to each of us. We must pray for grace to bear it patiently when it is wrongfully heaped upon us and for repentance when we are deserving it.—Senior Quarterly (F.W.B.).

BE NOT AFRAID

Have you come to the Red Sea place in your life,
Where, in spite of all you can do,
There is no way out, there is no way back,
There is no other way but through?

When wait on the Lord, with a trust serene,
Till the night of your fear is gone;
He will send the winds, He will heap the floods,
When He says to your soul, "Go on!"

And His hand shall lead you through, clear through,
Ere the watery walls roll down;
No wave can touch you, no foe can smite,
No mightiest sea can drown.

When the tossing billows may rear their crests,
Their foam at your feet may break,
But over their bed you shall walk dry-shod
In the path that your Lord shall make.
—The Brethren Evangelist.

NOTES and QUOTES

(continued from page eleven)

unto the end, the same shall be saved" (Mark 13:13). I am persevering and by the grace of God I expect to persevere until the end.

The Original Free Will Baptists of North Carolina have always believed in perseverance of the saints. This is why I am an Original Free Will Baptist and by the grace of God I will never repudiate a single bit of the doctrines, customs and practices. As the psalmist said, "My heart is fixed, O God, my heart is fixed: I will sing and give praise" (Psalm 57:7).

As I write, I meditate and pray for the Holy Spirit to lead me and when He speaks, I care not for those who are trying to build themselves up by destroying others.

Don't let your subscription to *The Free Will Baptist* elapse. Keep up with the news and pray for the institutions owned and operated by the Original Free Will Baptists, and has operated in its very best ability for the cause of Christ for the past 50 years, plus many more. Look for *Notes and Quotes* until God, through the Holy Ghost, says stop.

NEWS NOTES

(continued from page seven)

- Announcements
- Congregational Singing and Worship
- Offering for Mount Olive College
- Special Music, Host Sunday School
- 11:30—Message, Rev. R. P. Harris
- 12:00—Lunch
- Afternoon Session
- 1:00—Devotional, Mr. Lynn Jones
- 1:10—Business Period
- Report of Treasurer
- Announcement of Next Convention
- 2:00—Adjournment

Revival Begins At Shiloh Church

Revival services will begin at the Shiloh Free Will Baptist Church, Washington, North Carolina, Monday, April 30, and will continue through Saturday, May 5. The evangelist for this revival will be the Rev. C. F. Bowen, Dunn, North Carolina. The services will begin each evening at 7:30, with the song leader, Mr. Charles Holton, directing the singing.

The pastor, the Rev. John W. Grimsley, and the church, invite the public to

attend and be in prayer for the success of the meeting.

Singspiration to Be at Oak Grove Church

The Lenoir County, North Carolina, singspiration will be held Sunday, April 29, from 6:00 to 9:00 p.m., at the Oak Grove Free Will Baptist Church near Jenny Lind. The Rev. R. M. Fader will be the moderator. Any group who would like to come and sing will be welcome. The public is cordially invited. Be sure your church is represented.

Kenly Church Announces Spring Revival

The Rev. S. A. Smith, president of the North Carolina State Convention of Free Will Baptists, will be the guest speaker in revival services at the Kenly, North Carolina, Free Will Baptist Church, April 29 - May 4. Services are beginning each evening at 7:30.

The pastor, the Rev. Jesse Bone, and the church extend an invitation to all Free Will Baptists in surrounding communities to attend these services and take a part in the revival.

New Haven Church Host to 5th Eastern S. S. Convention

The Fifth Eastern District Sunday School Convention will convene with New Haven Free Will Baptist Church, Ernul, North Carolina, Sunday, April 29. The theme will be "A Disciplined Faith" (Hebrews 10:36). The program is as follows:

Morning Session

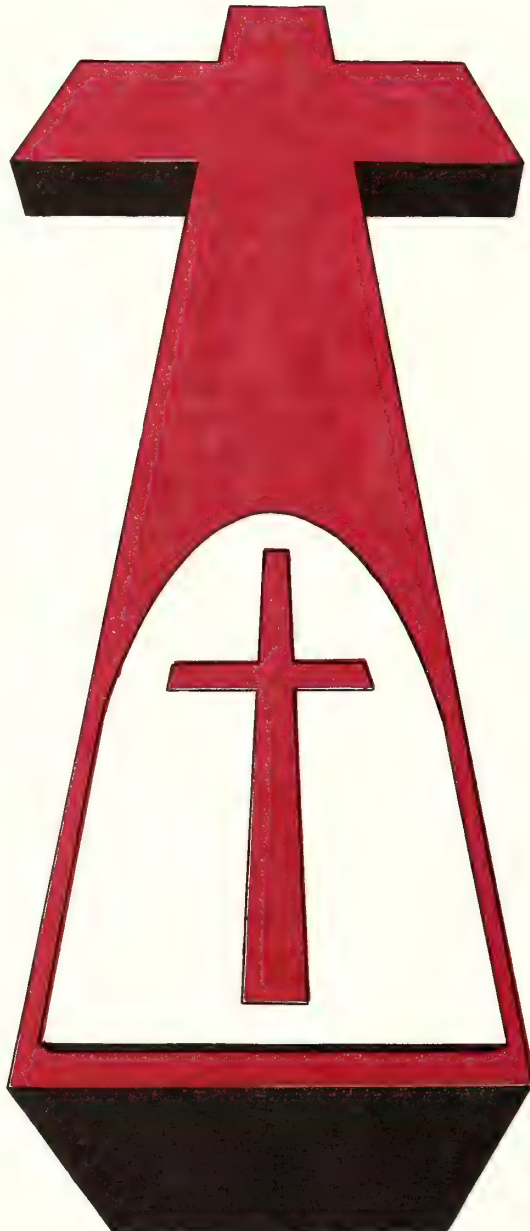
- 10:00—Prayer, Walter R. Sandlin
- Hymn, "Love Lifted Me"
- Welcome Address, Harvey Whitford
- Response and Devotions, H. E. Ireland
- 10:15—Business Period
- 10:45—Program, Host Sunday School
- 11:00—Sunday School Lesson, Mrs. W. E. Stille
- 11:20—Offering
- Offertory Prayer
- 11:30—Special Music, Host Church Choir
- 11:40—Worship Service, Rev. W. E. Stille

Afternoon Session

- 1:00—Devotions, Ross Phipps
- 1:15—Business Period
- 1:30—Special Guests, Miss Karen Hancock and Miss Brenda Jenkins, Winners of North Carolina State Declamation Contest
- 2:00—Special Music, Arapahoe and Prescott Brothers Quartets
- 3:00—Benediction

"HEROES OF FAITH" LITERATURE AND SUPPLIES

The Free Will Baptist Press offers the daily vacation Bible school materials listed below for Free Will Baptists everywhere. The teacher's manuals, work packets, and workbooks are all written by Free Will Baptists, for Free Will Baptists.



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DURHAM, N. C.



the
Free Will Baptist

Ayden, North Carolina, Wednesday, May 2, 1962

PHOTO BY EWING GALLOWAY

EDITORIAL

MOST FORTUNATE

Oftentimes, in the midst of trouble, unrest, and turmoil, we get the feeling that all is lost; that all our efforts are useless. This feeling must have been shared by the Prophet Elijah when, in fear of Queen Jezebel, he fled to Mount Horeb. Elijah had just won what was perhaps his greatest victory over evil forces on Mount Carmel. He had stood alone against the 450 prophets of Baal. God was with him, however, and he had nothing to fear, except fear itself. He was not bothered by it until the queen threatened his life. Then, in utter despondency, he fled in fear. As he fled, he must have thought that all was lost; that no one was seeking to follow God. At Mount Horeb, the scene changed. God spoke to him in a still, small voice and reminded Elijah that He still had seven thousand in Israel that had not bowed a knee to Baal. Surely as Elijah returned to Israel, he must have thought how foolish he had been. Instead of despondency, he must have felt that he was one of the most fortunate men alive.

Much has happened in the Free Will Baptist denomination during the last year, and even during the last six months. It has been a time of mixed feelings and emotions on the part of many. Decisions have been made that cannot be taken lightly. Feelings have been hurt, and fellowships broken. In spite of all that has transpired, we, along with others in support of us and this institution, have been most fortunate.

This is not to say that the way has been easy, or that it will be easy going from now on. We believe, however, that there is a bright day ahead for Free Will Baptists in North Carolina. All in all, Free Will Baptists of the North Carolina State Convention have been most fortunate. The Convention is emerging as a stronger and more solid organization. The move which began several years ago to take over the Convention failed; and we cannot help but think that those who planned it are paying the consequences.

For many years the Free Will Baptist Press has sought to serve Free Will Baptists everywhere, even those who asked our help, but were not willing to support our cause. This is still the ultimate desire of "The Free Will Baptist" and the literature program of the Press. How fortunate we are to have loyal supporters in every state, and seemingly, the present controversy has not altered that support but very little. We believe that Free Will Baptists will continue to stand by this institution that has faithfully served the denomination for approximately fifty years.

As editor of "The Free Will Baptist," we have also been most fortunate. The number who have objected to our stand have been very few. For more than three years we sought to bring about harmony where there was disharmony. In our writings, we sought to be neutral, but things began to happen whereby we found that a position of neutrality was the same as no position at all. We took our stand for what we believe to be right, and we shall retain this stand. It is our earnest prayer that something will transpire that will bring

about a reconciliation. Personally, we are willing to negotiate, and we pray that others will become willing.

We have received very few letters of a derogatory nature. Some have criticized, but in a kind manner. We have received only two anonymous letters. We pray that the writers of these two letters will realize that an anonymous letter, whereby the writer seeks to tell another off, and then fail to sign their name, is unfair and dishonest. We hold no ill-will or hard feelings toward anyone.

Like Elijah, may those who have erred allow God to speak to them, and may they return to the original position so that all may be united in one great cause.

CONSCIENCE ON THE ROAD

It is too late to feel sorry after the accident has happened. There would be no need for it at all were autoists to take a clean conscience with them when they drove away—and kept it clean. Selfishness, arrogance, pride, evil temper and irresponsible folly have more to do with highway accidents than anything else. Only a small percentage of trouble is due to mechanical faults. Another small number may account for physical sickness. Most of the road disasters are due to the moral failures and the irresponsible attitude of automobile drivers. There is too much sin "behind the wheel." . . . It is the duty of the state to regulate traffic, but it is the function of the church to deal with a diseased conscience. We must speak out when evil-minded killers race across our land. To fail to do so is to condone murder, with ourselves possibly being the next victims.—"The Wathman-Examiner."

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THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

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FOUR ANCHORS OF A

CHRISTIAN'S LIFE

AS all Bible scholars know, Paul was seized in the temple in Jerusalem by an angry mob who went about to kill him. He obtained help from God, however, and they failed to carry out their plans; but he was taken before rulers, governors, and kings and could have been set at liberty if he had not asked to appear before Caesar.

Finally, the time came for Paul to leave for Rome. He was put on a ship with other prisoners. During the journey, they faced contrary winds. Sailing was not easy. At one place, Paul advised them to stop and wait until winter was over, because sailing was dangerous at that time of the year. However, the centurion believed the master and owner of the ship instead of Paul. Is not this typical of many Americans today, and Free Will Baptists as well? So often the ones most capable of giving spiritual advice, and who are most interested in our spiritual welfare, we so often ignore.

The same goes for many of our ministers, who are so self-determined that they ignore the good advice of some good minister and go headlong on their way. This is not good for themselves, the church they pastor, or our denomination.

We are sailing life's sea of time. Eternity is our destination. We all know an anchor is an instrument for fastening ships. During Paul's voyage, when they feared that the ship might be driven upon rocks because of the storm, they dropped four anchors to hold the ship. Let us compare these four anchors to four things that are needed in the sailing of the ship of life.

Faith would be the first anchor. It is the foundation upon which everything else is to be built. The Bible teaches that the person who comes to God must believe that He is God, and that He is a rewarder of them that diligently seek Him. Paul tells us that it is only through faith that one can be saved; therefore, we must believe that He is God, and we must believe His Word, and trust His grace. We must accept His Son on the terms of the gospel. When we have done that, we place our-

by Bettie W. Tinkham
Ahoskie, North Carolina

"Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day" (Acts 27:29).

selves in position to build our whole Christian career. Just believing in the presence of God isn't sufficient. We must believe to the extent that we can accept Him, and launch out on His promises with a faith that can trust Him, come what may. Faith, then, is our first anchor.

Prayer is our next anchor. Faith and prayer cannot be separated. It has been said, and rightly so, that prayer is the key to God's storehouse of blessings. With prayer as the key to unlock God's storehouse, whereby he pours out His blessings, we then must have faith for it is the lock through which the key must turn. Sometimes a door lock can become so worn that the key will fail to unlock the door. But when the badly worn parts have been repaired, or replaced, the key will work as well as before; but with the lock out of condition, the key is no good, or the lock. Therefore, we as Christians must keep the lock strong, and in good working order. Then the key of prayer can do the best possible job for us. Without these two, we cannot survive the storms of life which are continually raging.

Courage is our next anchor, which is one that many Christians do not possess. If we expect to survive, we must use the lock and key (faith and prayer) and ask God to give us strength to stand the test, and courage to face whatever we have to face, regardless of criticism, ridicule, or cost.

There are times when we have to stand for that which is right as a church, a denomination, and most of all for God. Someone has to hold firm, and

thus run the risk of not being liked. Many want to remain neutral. Is any cost too great to pay for that which is right? The person, who in the face of opposition, has courage to face any foe, is to be admired. Respect is also due some of our ministers who have shown so much courage during our recent denominational trouble which never should have existed. The Bible teaches that God is not the author of confusion. Many of the North Carolina ministers have been done a great injustice. These men have given much to our denomination through the years. Thank God that they have the courage it takes to keep on giving and count it a joy to suffer for the name of Christ, and to fight for what is right.

Let us use the lock of faith, and the key of prayer, to iron out these differences that ought not to be. May we be able to settle them in the spirit of brotherly love, and thus forget the past with all its heartaches and failures. May we press forward toward the prize of high calling of God in Christ Jesus. Regardless of what may happen in the future, may we have the courage to face every problem, to oppose the wrong and uphold the right. We may not be popular with the world, neither with some of our modern-day Christians. Our popularity is in God's sight, not man's. We must keep on even in the face of opposition.

Now we come to our fourth anchor. It is perseverance. We must go on even when troubles come, and when sailing isn't easy. The Christian life isn't always easy, but it is a happy life. Whatever He allows to come our way, He is able to work it out to our good in the end. Satan will tempt us to quit, but no matter how dark the way, and how severe the storm, we can still hear the same God who stood by Paul, as He says, "Fear not, I'm with you." There is never a time to give up. If Jesus had given up when the going was hard, He never would have purchased our salvation at Calvary. That alone should encourage us to remain firm—to persevere.

(continued on page five)

A LAYMAN SPEAKS ON

Trends In Church Government

by J. P. Rice, Bryan, Texas

WE are sure that devout Free Will Baptists are alarmed and distressed in mind and spirit, to know that we, as an effective national organization of Free Will Baptists, are in imminent danger of self-destruction. We are equally sure that God is not pleased with things that have occurred, with claims and counterclaims of a people professing to be Christians of like faith, and all claiming to be the Original Free Will Baptists.

The issue of congregational vs. connectional, or shall we say so-called connectional church government, is not vital enough within itself to have caused such violent turmoil within our ranks. Why then has the question of church government, peculiar to one area, and perhaps other areas as well, been allowed to become a "Sword of Damocles" over the heads of states and districts throughout the Association, any of which may differ from the other in certain established usages and customs? The fact is that the real issue is obscured by a smoke screen of legal actions and restraining orders preventing the main issue from being made public.

A careful look at the original purpose of the National Association, as stated in its Treatise, reveals the fact that the sole reason for its existence is to "unify the work of the various states and areas, and to devise and execute measures for the extension of the Kingdom of God." Are we doing that when we attempt to police the actions of different states and areas in the administration of their affairs in accordance with their established usages and customs?

No! We are defeating the purpose and reason for our existence as a national body, and Satan laughs.

A look at the discipline adopted by the National Association reveals that it has the right to settle any question of discipline, doctrine or practice that may properly come before it from any of the

bodies composing the organization, or act upon any appeal that may be made by any of the various bodies; but such questions or appeals must come from the lower to the next higher body. Did we do that when we allowed certain matters to come before our last session of the Association in Norfolk, Virginia?

No! The question or issues adhering to it, which reached the floor of that memorable session, came not from the next lower body, but from a faction of a local church in the state of North Carolina. This church refused to co-operate with the district body and completely bypassed the state body. Therefore, we were completely out of order in entertaining this question or anything adhering to it. It is extremely important that we as Christians, in our dealing with each other, be orderly and consistent at all times.

Now let us look at the "Provision and Claim," as set forth on Page 39 of the National Treatise, and we find: "Nothing in the foregoing regarding the setting up of the state or district organization shall be construed or interpreted as authorizing the National Association to interfere with or hinder said organization in setting up their respective organizations or units in accordance with their established usages and customs, providing for their representatives and delegates in the way that is the most satisfactory to the said state or district body."

Did we then, have the right to interfere with the Western Conference of North Carolina, or with the annual or State Convention of that state, or hinder them in administering their affairs in accordance with their established usages and customs? Again the answer is no, notwithstanding the fact that the national executive board claimed in its amicus curiae brief, filed with the court in North Carolina the "Provision and Claim" was valid and applicable to one area only—that of representation. In fact, the mat-

ter of representation is clearly set forth in Article IV, Page 58 of the Treatise as part of the constitution itself, and could not be qualified by the "Provision and Claim."

Let us take a closer look at things leading up to the present situation, and see if we think that there is Scriptural justification for brother going to law against brother, keeping in mind the teachings of the Scriptures themselves which condemn such practice in no uncertain terms.

The pastor and a group of members of Edgemont Church, of Durham, North Carolina, claiming to be representative of the majority of that church, refused to meet with the Executive Committee of the Western Conference of North Carolina and answer to certain charges brought to that body by a substantial minority group of that church; said charges, we have reason to believe, included teaching of eternal security which we all know to be in violent opposition to our Free Will Baptist doctrine. Instead of being willing to meet with this body and answer the charges against them, as the Treatise and the Scripture teach, they proceeded to drag the Executive Committee of the Western Conference into the courts of North Carolina, and through civil action prevent the charges being made public. Later, at the National Association in Norfolk, several members of the national board were expelled from office because of their stand in support of the Western Conference. Also, a directive was issued to the North Carolina State Convention to repudiate its stand in support of the Western Conference of that state. Later the executive board of the state of North Carolina requested that the national board meet with them to mediate these matters and try to reach an amicable solution, but were met with silence on the part of the national body, who in turn attempted to file an extensive document with the court in North Carolina in support of this group who by their actions showed utter contempt of rules of order and the teachings of the Holy Scriptures.

The Treatise speaks of the district association, or conference, withdrawing fellowship from a church as a whole if found guilty of corrupt practice or heresy. This is well and good if the entire membership is guilty; but what of the church which has a substantial minority who remain faithful? Shall they be numbered among the transgressors? God forbid.

Jesus and His followers were a minority group! Yet, when the mob led by the high priest cried to the rulers to crucify Him, He was delivered up. Sodom would

have been spared for ten just persons! The faithful few in the church at Sardis were commended in the Book of Revelation!

So then, how can we condemn the Western Conference of North Carolina for recognizing a minority group who were found faithful, and were eager to reach a peaceful solution to the problem at Edgemont?

How can we, on the other hand, approve of and support a group who, in direct violation to the teachings of the Holy Scriptures, has dragged their Christian brethren through the mire of civil court procedure in an effort to have their way?

A little research shows that the founding fathers of the National Association, more than a quarter century ago, knew of the usages and customs of the various states and areas seeking to set up a national organization of Free Will Baptists. Through their wisdom and vision, they knew that there existed differences of usages and customs in widely separated areas. To achieve national unity in the purpose of the organization, provisions were made for flexibility of administration in the various states and areas. Thus, after setting up general rules of practice, the "Provision and Claim" mentioned earlier was adopted.

Now have we as a National Association deviated from our purpose and reason for existence? It seems that we have. Were we out of order in certain actions at Norfolk? It seems that we were. Are we interfering with states and areas in administering their own affairs? It seems that we are.

Shall we continue to follow this "Trend in Church Government," whereby the National Association turns its energies inward to change the nature of parts of the organizational machinery, leading only to utter confusion and fragmentation? Or shall we prevail on the national executive committee to redirect the energy and resources and power of the organization to its intended purpose of the "extension of the Kingdom of God"?

Shall we allow forces within our ranks to sacrifice the high purpose and ideals as evidenced by our founding fathers on the altar of church government?

Where is that spirit of philosophical maturity that gave birth to our association more than a quarter century ago? It is simply incredible that men of sufficient spiritual stature to hold office in high places are willing to sacrifice, or place in jeopardy, the progress made by the National Association during the last twenty-seven years. Yet, that is what is being done.

At this writing, the door is still open for reconciliation of our differences if we are willing to do so. It may be difficult, but by the grace of God, and a willingness on our part to follow His leadership, it can be done.

Our hearts desire and prayer to God is that we may be saved from utter fragmentation; that we may emerge from this crisis stronger, our faith restored, fellowship renewed, considerate of our neighbor, loving each other as brothers, united in the purpose of glorifying God, and the extension of His Kingdom.

We, therefore, pray the national executive committee to disengage itself from this controversy, and take steps to correct actions already taken, and to allow this matter to be settled in the state of North Carolina. How long the door will remain open, we do not know.

In conclusion, let us point out that this "Trend in Church Government," can result in the setting up of an hierarchy at the national level, continually projecting itself into local affairs in the various states and areas. It could be your church next year!

Four Anchors of a CHRISTIAN'S LIFE

(Continued from Page Three)

We must ask ourselves an all-important question, "Is my faith, prayer, and courage firmly anchored in God so that I can persevere, regardless of the cost?" If so, all the storms of life, with all the opposing forces of evil, cannot drive us on the rocks. Remember, it was only after they had taken us the anchors that the ship was destroyed.

We are on life's sea of time, sailing from earth to eternity's shore. We have our storms of disappointments. We have heartaches one after another. God allows them to come. Sometimes He allows them to mold and make us into what He wants us to be, and to strengthen us for whatever might be ahead.

Sometimes the sailing becomes smoother, as was the case in Acts 27. At one time, they thought they had obtained their purpose, but along came the severe storm. Is not the same thing true in life's perilous journey? If in the time of smooth sailing we cast our anchors in the sea of complacency, and glory in our own self-righteousness, we may expect a more severe storm to come, to arouse us out of ease in Zion and He so richly deserves.

We must be securely anchored in God

at all times. The storms will come, the waves will sometimes dash high on every side; but with our faith, prayer and courage securely anchored in Him, and with a determination to press on and upward even when we are tossed about with no small tempest, we shall survive each one, though fierce they may be. To do less than this is to fail.

Where are our anchors, dear friends? If they are in God, then all the opposing forces of evil can't break them away, even in these days of trouble and confusion we will survive. There will come storms upon us as individuals, churches and denominations, but thanks be unto God that one day the last wind will have blown. The sea will become perfectly calm. With God as our Captain, Jesus Christ as our Pilot, and the Holy Spirit as our compass, we will pull safely and calmly into the harbor of that celestial city, for all eternity to shout with all the redeemed of God. Then our sailing will be done, our victory won, and we will be home at last.

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *The Free Will Baptist*.

MRS. EVA STANCIL

Whereas our heavenly Father in His divine wisdom has seen fit to call from our midst unto Himself the spirit of our dear sister and friend, Eva Stancil, we the members of the Holly Springs Free Will Baptist Church, desire to express in these resolutions our sympathy to those who feel most keenly our common loss, and to pay tribute to the memory of our faithful sister, and God's servant.

Sister Stancil passed to her reward on April 11, 1962, having served as a faithful member of our church for a number of years. Surviving are three sons, T. Emmette Stancil, C. I. Stancil Jr., and G. Ralph Stancil; eight daughters, Mrs. Effie S. Renfrow, Mrs. Delanie S. Stancil, Mrs. J. G. Renfrow, Mrs. Eddie Carraway, Mrs. Vazelle Jessup, Mrs. G. C. Eason, Mrs. J. Cedric Hales, and Mrs. Robert E. Dennison; and thirty-three grandchildren.

We shall miss her, but we feel that her mission here has been courageously fulfilled.

Committee

Nellie Atkinson

Marvin Atkinson

News + Notes of Denominational Interest

College Chorus to Present Program

The Mount Olive College chorus will present a musical program Sunday, May 6, at 3:00 p.m. in the First Free Will Baptist Church of Goldsboro. On the same evening at 7:30, the group will be at the Reedy Branch Free Will Baptist Church near Winterville.

Under the direction of Mrs. Kathleen B. Warren, the thirty-five voice ensemble will render several vocal arrangements. Featured also will be solo, duet, and quartet numbers.

The public is cordially invited to attend these performances.

Piney Grove Church Reports Successful Revival

The Rev. Jerry E. Rowe, pastor of Piney Grove Free Will Baptist Church, near Greenville, North Carolina, reports that a very successful series of revival services was held during Holy Week, April 16-22. The evangelist for these services was the Rev. Ralph Lightsey, director of public relations at Mount Olive Junior College.

The revival was climaxed by a baptismal service held Sunday evening, April 22, with 38 persons receiving Christian baptism. Three others are to be baptized at a later date. Nine other persons were received into the church by letter.

The Sunday school superintendent, H. P. Tyson, reports that there was an all-time high in Sunday school attendance on Easter Sunday morning, with 273 persons attending.

Mr. Rowe states: "The Lord is wonderfully blessing His work at Piney Grove. During the last three years, the church has built a parsonage and begun a full-time program of work. A youth fellowship, brotherhood and G.T.A. have been organized and the young women have joined with the older women to strengthen the woman's auxiliary program. We join with the members of the church in expressing gratitude to God for His guidance and friends for their support during the past three years. We solicit your prayers that this revival shall never die,

but live actively in the hearts of all who attended."

Kinston Church Presented Easter Pageant

The First Free Will Baptist Church of Kinston, North Carolina, was the setting of an inspiring Easter pageant Sunday night, April 22. The title was, "Keepers of the Cross," by Elsie Duncan Yale.

The risen Christ has entrusted to His followers His Cross as a precious heritage. All who love Him are keepers of the Cross, and should strive to keep it worthily. Martha, played by Mrs. Joan Rice Broadway, represents the home; the mother, played by Miss Edna Faye Taylor, represents motherhood; Mary, played by Miss Sandra Rice, represent the loving followers; Dorcas, played by Miss Anne Rouse, represents philanthropy; Lydia, played by Miss Linda Rouse, represents evangelism; and, Miss Barbara Lancaster played the part of the spirit of consecration.

The sanctuary was attractively decorated in the Easter theme with a beautiful illuminated cross in the background. The church was darkened with the light from the Cross being the only light.

The special music was presented by the junior and chapel choirs. Solos were sung by Mrs. Joan Rice Broadway, Miss Sandra Rice, Miss Dianne Potter and Mrs. Nina Grace Register.

A consecration service followed.

Robert May Accepts Pastorate Of Hickory Chapel Church

The Rev. Robert May of Mount Olive, North Carolina, has accepted a call to the pastorate of Hickory Chapel Free Will Baptist Church, Ahoskie, North Carolina, and will move into the parsonage and assume his duties on the first Sunday in July.

Easter Pageant LaGrange Church

An impressive Easter Pageant was presented Sunday night by the children and young people of LaGrange Free Will Baptist Church, LaGrange, North Caro-

lina. After several recitations by some of the younger children, a group of young women sang, "Fairest Lord Jesus." Various characters entered and told incidents from the life of Jesus which showed His loving concern for all people. A number of beautiful hymns were sung throughout the pageant. The pageant closed with all the characters kneeling around an ivy-covered cross as the closing hymn was sung.

PROGRAM

North Carolina State Convention Free Will Baptist League



May 4, 5, 1962

St. Mary's Free Will Baptist Church
New Bern, North Carolina

Program

KEYNOTES "In Times Like These"

SCRIPTURES "... who knoweth whether thou art come to the kingdom for such a time as this?" (Esther 4:14).

SONGS "My Times Are in Thy Hands"

FRIDAY, MAY 4

Friday Night

- 7:30 "We Sing Together"
- 7:40 Devotions—Bert Proctor
"In Times Like These, Remember the Cross"
- 7:50 New Bern Welcomes You
- 7:55 St. Mary's Youth Choir
- 8:10 Appointment of Committees
Offering
- 8:15 Special Music
- 8:20 "In Times Like These" (a film)
Announcements
League Benediction

SATURDAY, MAY 5

Saturday Morning

- 8:30 Registration
- 9:15 "Singing His Praises"
- 9:30 Devotions—Dawson Grove Leaguers
"In Times Like These, Pray"
- 9:45 Workshops:
"In Times Like These—Missions," for Story Hour and Junior Leaguers, Led by Miss Betty Pittman

"In Times Like These—Medical Missions," for Intermediate Leaguers, Led by Mrs. Charles Sapp

"In Times Like These, Build Better Programs," Led by The Reverend C. F. Bowen

10:50 Choruses

10:40 Business Period

11:15 Special Music

11:20 Congregational Song

11:25 Introduction of Speaker

"In Times Like These"

The Reverend C. F. Bowen

12:00 Adjournment

Saturday Afternoon

2:00 "Sing Unto the Lord"

2:10 Intermediate Sword Drill

2:30 Congregational Song

2:35 Awarding of Certificates

Special Music—Linda and Billic Griffin

2:40 "A Light for Times Like These"

The Reverend Earl Glenn

3:00 Adjournment

Song: "Onward Christian Leaguers"

League Benediction

NOTE

Intermediates are asked to bring an old sheet (clean) and a pair of scissors for the workshop on Saturday morning so that they can make bandages for medical missions.

Each league is urged to bring a box of used clothing (not rags) to be sent to the Cuban refugees in Miami, Florida.

Original Free Will Baptists of North Carolina

RALPH LIGHTSEY, Promotional Secretary
North Carolina State Convention

ORIGINAL Free Will Baptists of North Carolina trace their origin to Perquimans County, North Carolina, where in 1727 the Rev. Paul Palmer organized the first known Free Will Baptist church. Of course, there are references to Free Will Baptists as far back as the 1960's; but we are not able to pinpoint any definite movement before that of Mr. Palmer.

These early Free Will Baptists selected the best articles of faith in the world; and as a result of their selection and our preservation, we have the most Biblical doctrine known to man. It is precious and dear to our hearts, and we Original

Free Will Baptists stand upon it without reservation.

From this early beginning, Original Free Will Baptists of North Carolina have grown to an organization of nearly 50,000 at the present time. From time to time, however, many thousands more have been lost to other denominations. Those who have hurt us the most at this point have been the Disciples of Christ, the Baptists, and the Holiness movements.

Although our losses in the past have been to organized denominational movements primarily, our greatest threat today comes from the independents. For a generation or more, Free Will Baptists in some areas have welcomed with open arms those who rebelled against their own denominations. Often without investigating their background or ascertaining their motives, we have bestowed upon them our highest honors. Furthermore, we have let them preach and teach doctrines contrary to our own without restraint. We have allowed them to sow seeds of discord in our ranks, creating confusion, unrest, and issues of no small import; and as a result, we have a divided house. The overwhelming majority in North Carolina, however, are Original Free Will Baptists who are standing true to our long-established and historic faith, practices, usages, and customs. These are they who make up and support the North Carolina State Convention of Original Free Will Baptists. On the other side of the house is the small group that chooses to be influenced by forces outside of the North Carolina State Convention. In no way does this group co-operate with Original Free Will Baptists of North Carolina in the building of a strong state program which is designed to get the gospel of Christ to all the world.

The North Carolina State Convention of Original Free Will Baptists stands unalterably for the preservation of the faith, practices, customs, and usages which have weathered the storms of more than 200 years. It seems to preserve for itself and all other true Free Will Baptists in the various states the things that have made us a distinct denomination for more than two centuries.

The North Carolina State Convention is not a new movement. It is the direct continuation of the first Free Will Baptist movement. Composed of the original conferences, the oldest of which is 213 years old, the North Carolina State Convention is the oldest Free Will Baptist movement in the world. Therefore, it is the ORIGINAL among Free Will Baptists.

True Free Will Baptists in other states hold to exactly the same principles as Original Free Will Baptists of North Carolina. There is no difference in their faith, practices, customs, and usages.

When I came to North Carolina three years ago, I found exactly the same faith, practices, customs, and usages as I had always known in my home state of Georgia. The same is true for the other states of the Southeast. I hasten to point out, however, that the influence of forces contrary to Original Free Will Baptists is beginning to be felt in these states. Even so, it is my opinion that when the genuine Free Will Baptists find out what is so subtly happening to them, they will rebel against this foreign influence and renew their stand for the things they have always held dear.

In keeping with Original Free Will Baptist principles, the North Carolina State Convention is setting up a complete denominational program. Included in the over-all planning is every phase of the work of Christ, from the local church program to the world-wide ministry of missions. Although the total program is already in effect, with the exception of foreign missions, every effort is being made to improve it when possible.

The state mission board is in the process of implementing a foreign missions program. It seeks to support in full every missionary from North Carolina now on the field who subscribes to the principles of the North Carolina State Convention. In addition, it is endeavoring to put new missionaries, both home and foreign, on the various fields of the world. I urge you, therefore, to send all your mission money to your state board for its use.

In recent months, I have traveled extensively in the interest of Mount Olive College and our work in general; and I am convinced there never has been a brighter day for Original Free Will Baptists of North Carolina than now. I point out with emphasis, however, that we must accept the challenge that is ours. We must stand together, undivided, in full co-operation with our state program.

If we stand together, the North Carolina State Convention can have the best denominational program Free Will Baptists have ever known. All it will take is the full support of every Original Free Will Baptist.

●
The heart remembers little things,
And wisdom holds them dear;
A tender smile, the hands' brief touch,
A lovely word to hear.
Oh, life's most brilliant tapestry
Would pall, before too long,
Without the simple, background threads
That keep life's beauty strong.

Woman's Auxiliary

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

Things to Remember

It's almost time for the Ladies' State Auxiliary Convention May 10. Have you made plans to attend this convention in Wilson? We hope you have planned to attend and to bring someone with you.

Let's remember to send our contributions for missions to Mrs. Raymond Sasser, 108 Hope Lodge St., Tarboro, North Carolina. Our project for this year is Alaskan Missions. We hope to raise at least as much for this project as was raised last year. Give that this work may truly go forward. The G.T.A. and Y.P.A. gifts will be given to the Whaley children.

Mrs. Fountain Taylor, Route 2, Richlands, North Carolina, is anxiously waiting to receive the ladies' contributions for Cragmont. Let's rally to this call so our youth, as well as adults, may enjoy vacation time in Christian fellowship with one another.

Last years' project for the Children's Home has been met. They now need money to purchase a large mixer and baking unit for the kitchen.

Then please remember a contribution of \$5.00 from each auxiliary to the convention. There have been a number of extra expenses this year in the state work. Let us remember the words of Jesus: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."

Thirty-Fifth Annual Woman's Auxiliary Convention

The Thirty-Fifth Annual Session of the North Carolina Free Will Baptist Woman's Auxiliary Convention will convene at the First Free Will Baptist Church, Wilson, North Carolina, May 10, 1962. The theme is, "Found Faithful." The Scripture is, "Moreover it is required in stewards, that a man be found faithful" (1 Corinthians 4:2). The

opening hymn is, "O Zion, Haste," and the thought for the day is: Faithfulness is the prime requisite to rewarding success in Christian service. The program is as follows:

Morning Session

- 9:30—Advanced Registration
- 10:00—Sing Forth His Praises, "O Zion, Haste," Rev. C. F. Bowen, Director; Mrs. Ruth Clark Taylor, Organist
- Devotional Thoughts, "Faithfulness Turns Darkness into Light for Those on Foreign Shores," Mrs. Walter Reynolds, Hull Road Church
- 10:15—A Welcome to You, Mrs. Earl Glenn, Wilson's First Church
- Response, Mrs. Merle Stephenson, Johnston Union Church
- 10:20—The President's Message, Mrs. J. C. Moye
- 10:30—Recognition of Personalities
- 10:40—Business
- 11:00—Declamations
- Y.P.A., Karen Hancock, St. Mary's Church, New Bern
- G.T.A., Brenda Jenkins, St. Mary's Church, New Bern
- 11:25—We Will Extol Thee, O God, "To the Work," Mr. Bowen, Mrs. Taylor
- Solo, Mrs. P. L. Barrow, Hull Road Church
- Convention Message, "The Future Belongs to the Faithful," Dr. Roy O'Donnell, Acting President, Mount Olive College
- 12:00—Lunch

Afternoon Session

- 1:00—Sing to His Glory, "The Light of the World Is Jesus," Mr. Bowen, Mrs. Taylor
- Devotional Thoughts, "Our Neighbors Need Us," Rev. Earl Glenn, Host Pastor
- 1:15—Y.P.A. and G.T.A. Essays
- 1:25—Miscellaneous Business
- 2:00—Report of Committees
- 2:30—Installation Service, Mrs. Carl Dudley, Wooten's Chapel
- 2:45—Memorial Service, "Lives that Faithfulness Hath Rewarded,"

Mrs. L. E. Ballard, Dawson's Grove Church, with Special Reference to Mrs. Alice E. Lupton

3:00—Closing Meditations, "Great Is His Faithfulness," Mrs. Clarence F. Bowen, State Program-Prayer Chairman

—Solo, "How Great Thou Art," Mrs. Earl Glenn

3:15—Final Words and Adjournment

Deep Run, N. C.—The Woman's Auxiliary of Gray Branch Free Will Baptist Church held its monthly meeting April 12, at the church. Mrs. Alfred Humphrey, vice-president, presided. The meeting opened with prayer by Mrs. Laura Boyette, after which the vice-president commented on the program for the evening. Mrs. J. E. Smith, program chairman, read the Scripture and made a very interesting and enjoyable talk on, "Why Saith the Lord." Others having parts on the program were Mrs. Laura Boyette and Mrs. W. B. Smith. The program was closed with the group singing, "Jesus Calls Us."

Secretary report was given by Mrs. Franklin Tyndall. Minutes of the last meeting were read and approved. Fifteen members were present. All officers of the auxiliary reported to the secretary. The treasurer's report was given by Mrs. Ben Hines. Mrs. J. E. Hines and Mrs. Ashley Heath received birthday gifts from their secret pals. Following the benediction by Mrs. Durwood Merritt, Miss Nannie Pearl Stroud served refreshments.

Woman auxiliary members and their husbands enjoyed a social dinner at King's Brothers Restaurant, April 20.

Portsmouth, Va.—The Woman's Auxiliary of First Free Will Baptist Church met on Monday night, April 23, 1962, at the church. The president, Mrs. Gillespie, called the meeting to order and it began by singing, "Have Thine Own Way Lord," followed with the opening prayer by Mrs. Osborne.

Due to the absence of the recording secretary, Mrs. Ward, the minutes of the March meeting were read by Mrs. Edwards, the corresponding secretary. The treasurer's report was also given by Mrs. Edwards and both reports were accepted.

The Y.P.A. leader, Mrs. Suggs, gave a report on their activities for the past month. She also gave the report for the Ruth Circle. Mrs. Meeks, enlistment chairman, gave her report and there were no reports for the G.T.A. and the Dorcas Circle.

Business brought before the meeting

cluded a motion passed for each member to buy their own material and make supplies for the medical missionaries. Also, more plans were made concerning the covered dish supper to be held the latter part of June. A motion was passed to save Mrs. Barnes and Mrs. Edwards in charge of the entertainment.

Mrs. Suggs spoke on the importance of prayer, reading from James 5:13-20, Chronicles 7:14 and Psalm 66:18, after which prayer requests were made and each one prayed as they felt led. Then the group was dismissed.

PRE-EASTER PROGRAMS AT PORTSMOUTH CHURCH

The First Free Will Baptist Church, Portsmouth, Virginia, held a pre-Easter week of prayer, sponsored by the woman's auxiliary.

The speaker for Monday night was Mr. W. D. Rayburn, using Scripture taken from John 20; Acts 2:25-28 and Matthew 16:19.

Tuesday night's speaker was Mrs. Arlene Barnes, using the topic, "Foreign Missionaries." Different parts in the program were taken by the G.T.A. and W.P.A.

The pastor, the Rev. Ralph Osborne, spoke Wednesday night, continuing with study course on the Old Testament.

On Thursday night, Mr. R. B. Turney, spoke and showed a film entitled, "Operation Abolition," showing how communism is creeping in on everyone.

Friday night's program was presented by the young people with Mrs. Effie Suggs in charge. This week of prayer was truly a blessing to all who attended.

Emul, N. C.—The Woman's Auxiliary of Macedonia Free Will Baptist Church met April 24, 1962, at the church with the president, Mrs. Arthur Whitford, presiding.

Mrs. Church Ipock read the Scripture from Chapter 14 of Revelation, followed by prayer. The program, "Faithful Christians Follow Christ," was then given. Those taking part were: Mrs. Carol Hansley, Mrs. John Smith, Mrs. Joe Godwin and Mrs. Reggie Smith.

Routine business was transacted after the program. Mrs. Hansley reported on the district auxiliary convention which was held in March, and a workshop that was held in New Bern. Plans for the vacation Bible school were discussed. A report was also given on the Y.P.A.

The meeting was dismissed by the group praying, the Lord's Prayer.



MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

North Carolina State Convention Mission Board Report

January, February, March, 1962

A. B. BRYAN, Treasurer
Box 308, Ayden, N. C.

Funds Invested on Interest	\$1,950.00
Balance in Checking Account, January 1, 1962	1,978.49

Receipts

Foreign Missions:	
Designations and	
General	\$1,787.89
National Home Mis-	
sions: Designa-	
tions and General	836.73
State Home Missions	475.88
Undesignation Mis-	
sions	519.37
Conference and	
Miscellaneous	
Designations	146.48

Total Receipts	\$3,766.35
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Total to Account for	\$7,695.04
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Disbursements

Foreign Missions	\$1,787.89
National Home	
Missions	836.73
State Home Missions	1,020.00
Conference Desig-	
nated	144.68
Promotion	11.09
Secretary-Treasurer	
Bond	12.50
Board Meetings and	
Expense	139.44
Secretary-Treasurer	
Salary	180.00
Secretary-Treasurer	
Expense	13.81

Total Disbursements	\$4,146.14
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Balance in Treasure, March 31, 1962	1,598.90
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Funds Invested on Interest	1,950.00
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Total Accounted For	\$7,695.04
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All mission funds coming into the State Convention's mission department will be

used in the mission program of the State Convention unless otherwise designated.

The mission department of the State Convention is now operating with a complete program underway. Both home and foreign mission money should be forwarded to the mission address in Ayden, North Carolina.

Negotiations are underway to underwrite missionaries now serving on the field and also to open new fields of service as funds are available. Your support is urgently needed to take advantage of the opportunity now awaiting Original Free Will Baptists.

The convention's budget is \$75,000 per year. For mission speakers, film service or for information concerning the support of missions write to Mission Board, Box 308, Ayden, North Carolina. Can we count on you?

Candidate Approved for Brazil

Mary Ellen Rice of North Carolina received approval for service in Brazil during the annual Free Will Baptist Foreign Mission Board meeting in Nashville, Tennessee, April 2-6. Eleven prospective missionaries were interviewed.

In other business, Jerry Ballard's title was changed from promotional secretary to director of publications and information, more clearly defining his duties.

A major portion of time was spent deliberating the 1963 foreign missions budget to be recommended to the National Association in July.

Boards Unite in Joint Miami Project

The Foreign and Home Mission Boards of the National Association of Free Will Baptists have pooled resources and manpower for a concentrated Cuban refugee program in Miami, Florida.

To be known as CERF (Cuban Emergency Relief Fund), the project will be under the direction of veteran Latin America missionaries, the Rev. and Mrs.

(Continued on Page Fifteen)

Questions & Answers on the Bible

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

QUESTION: I have always been taught that Job lost all that he had when disaster set in, just as the Bible seems to indicate, but a Bible student, whom I know, is teaching that he lost nothing including his sons and daughters, that this report we read in Job was a false report conveyed by a servant whom Satan caused to falsely give it in an effort to make Job sin.—J. H. O., North Carolina.

ANSWER: So far as I know the reports given by what appears to be more than one servant was a correct report that Job lost his children and property as the story indicates in a contest between God and Satan (Job 1:4—2:8), and that he suffered a loathsome disease as it appears from the Bible account and that he was made well when the time of testing was over and that he had property and children, friends and happiness while he lived 140 years longer to enjoy them, including his descendants. "After this lived Job an hundred and forty years, and saw his sons, and his sons' sons, even four generations. So Job died, being old and full of days" (Job 42:16, 17).

When I read the Bible account of Job's experience, I never think of its being fiction but always as being fact; however, part of it was written in Hebrew poetry and therefore we need to thus regard it following the general rules of interpreting Biblical Hebrew poetry. This in no way detracts from the factual characteristic of the book. The Bible states as fact "There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil" (Job 1:1). If we accept any part of the Bible as being true and any of its historic and geographic facts as being correct, I see no reason to regard this as being different from that we thus regard. We may not be sure as to the exact location of this ancient land, nor everything about this ancient character, Job, but we may be absolutely certain that he lived and that all took place concerning him that God says took place. Had he not been an unusual person, and had his experiences not been unusual, his name probably

would have never appeared in such a book of the Bible.

In commenting on the words, *upright and perfect*, in the verse quoted above, J. A. Huffman has the following to say on Page 29 in his book, *Job, a World Example*: "Whatever may have been meant by this expression, it is evident that the qualities ascribed to Job were the choicest and best attainable by men who lived in his day." He continues saying, "'Perfect' means complete, entire, not lacking."

As we follow this thought it is quite obvious that he possessed such sterling qualities that Satan would be worried over the possible effect his influence would have over those whom he knew and associated with. There are two definite occasions on which God challenges Satan concerning his battle with Job and twice that God proves his complete understanding of the character of those that trust in His name for sustenance and deliverance. Job had great possessions as seen in, "And there were born unto him seven sons and three daughters. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east" (Job 1:2, 3). If this had not been a historic fact God would have never made up a story like this. God just simply tells the truth about such a character, one with whom He is pleased and one whom He can trust. I would rather feel that He is so pleased with my living than to possess any amount of riches. He calls him, *my servant*, "And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?" (Job 1:8). *One that feareth God and escheweth* (shuns) *evil*. Just between you and me I fully believe that this fact is the secret of both Job's wisdom, riches, and fame.

Furthermore, I believe that when you

and I thus qualify (as Job qualified), we shall have all the earthly riches needed by which to do all the work we can do in the advancement of His Kingdom work and that which will assure us of the maximum happiness of an earthly creature. He says in his own precious word, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1:5). "But my God shall supply all your need according to his riches in glory by Christ Jesus" (Philippians 4:19). It is just simply ours brother, if we want it badly enough to qualify for it. If we do not so want it we should never take the liberty to grumble or be discouraged. God did it for Job. He did it for Abraham, Isaac, and Jacob, and He will do it for any of us when He sees that we mean business and give due acknowledgement to Him as is declared in His precious word, the Bible. "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (James 4:3, 4). "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7). The notes in the Scofield Bible on Page 569 says, "Job was a veritable personage (Ezekiel 14:20; James 5:11), and the events are historical."

Special Notice

By authority of the Western Conference of Original Free Will Baptists of North Carolina, convening in Wilson, North Carolina, January 10, 1962, the following ministers were excommunicated from said conference and their ministerial credentials revoked: Ralph E. Clegg, Conrad Williford, Lonnie Graves, Ronnie Poole, Q. G. Worrell, Paul Lee, Charles Bryant, Billy Morris, Bobby Jackson, Dan Merkh, and G. C. Lee.

The conference is requesting all churches in good standing with the Conferences and State Convention of North Carolina to please refrain from using these men in any ministerial capacity.

R. N. HINNANT, Clerk
Western Conference of
North Carolina

NOTES AND QUOTES



By J. C. Griffin

THE VACATION BIBLE SCHOOL CLINIC

It was our privilege to attend the vacation Bible school clinic at Mount Olive College, North Carolina, Saturday, April 14. The attendance was very good and even though the weather was rather chilly, everybody seemed happy. Both students and visitors mingled together and chatted about the work of the college. We were made to think of the words of the psalmist who said, "Blessed, how good and how pleasant it is for brethren to dwell together in unity" (Psalm 133:1). I guess that this blessing would apply to sisters too. There were many more sisters there than brethren. Both men and women were discussing the progress of the college and saying good things. From what I saw and heard I believe that those who love the institution are going all out for its welfare.

Many good words were being spoken about the \$35,000 gift of Dr. C. C. Henderson and we fully decided that his gift will inspire others to make gifts. Of course, very few people can match a gift of \$35,000. But we say that every fundamental Original Free Will Baptists should rally to the support of the institution.

I talked with a goodly number of students and found that the students were happy, even though they were crowded in living quarters, they are happy and ready to tell you that they were grateful for Mount Olive College.

The vacation Bible school literature was displayed beautifully and very attractive and as I scanned over some of the work, I think that it is the best that I have ever seen put out by any concern. I can recommend that which we saw to, not only Free Will Baptist vacation Bible schools but to the general public.

A good part of our time was spent in having fellowship with our brother ministers, who accompanied their family or

church members to the clinic. All the ministers that I saw acted like they loved each other. I never saw anyone with their lips stuck out; there were smiles on all the faces that I saw. I saw some of the finest and most lovely students that I ever saw on any school campus. These students were busy helping to entertain the visitors in every way possible, by giving information when needed.

MR. RAPER MISSED

The president, Dr. W. B. Raper, who is taking a special course at the University of Florida, was greatly missed, but Dr. O'Donnell was equal to the occasion and did a good job in the preparation and in making the clinic visitors to feel at home in the family of Original Free Will Baptists, who have been attending the vacation Bible school clinic at the institution for several years now. In fact the staff of teachers and officers take pleasure in conversing with visitors who seek information regarding the work being done at the college.

MINISTERIAL STURENTS

To those of us who love the ministry and pray for young ministers, there seems to be definite indications for some of the best ministers of the future to be found anywhere. I met several students along this line, not a large number like older institutions possess, but this writer sees an abundant harvest for Mount Olive College and fundamental, Christ-believing Christians of North Carolina in reaching the greatest heights in our denominational history, providing those of us who love the old paths of real Original Free Will Baptist doctrine which God has given to us through our fathers. The Original Free Will Baptists walked through hot and cold, storm and sunshine to preach the gospel without a salary or the promise of money, but God was with them and they established churches in North Carolina, that have been torn asunder by educated (so-called) preachers. It is an opinion of mine that many of those old ministers, if they could come back to our area for twenty-four hours would weep, but their tears would be laughed at by modern-day religionist. But this old man who has spent 53 years now, lacking a few days, in the ministry has seen things rise and fall in our denomination. We no longer walk and often get a *thank you for coming*, but we draw good salaries and many of us, I am sorry to say, are after the biggest salary possible, forgetting the words of the Apostle Paul concerning filthy lucre. We get all we can and *can all* we get, that is, some of us. Thank God not all are

like that. It would be fine if some of the great evangelists and others too, would get out and establish missions and sacrifice, and raise up new churches rather than to split churches to get well established work. If it had not been for the sacrificing of time and service to the cause, many of us younger ministers would not have a place to preach. I said when I was much younger, in speaking of my age: "Boys, we have got to work hard, if we accomplish as much with our advantages as our fathers have accomplished," and I still say that those ministers that are coming along now will have to work hard and sensible and prayerfully and keep under the will of God if they accomplish for God and man as our fathers accomplished. It cannot be done by splitting churches and lawsuits and beating up one another. These things do not build for God, they may build for selfish mankind; but for God, we must build on love if we build for God at all. "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we love God, but that he loved us, and sent his Son to be the propitiation for our sins" (1 John 4:7-10).

I heard Sister Lizzie McAdams say one time while preaching, "You may not like it, but you must love me before you get to heaven." So I can say you may not like me, and I am afraid that there are some that do not; but you will have to love me before you get to heaven.

MY MANY LETTERS

In my time of writing I have received many letters from friends who expressed their appreciation for our writings. I would love to publish every one of them and thank them publicly but I cannot due to the fact that some weeks about all my space would be filled and especially this is true since Satan started his warfare on the inside several months ago. Also I have received three or four that made me pray, "Lord keep me from evil, and let me love more."

I guess that I had a little of the experience of the Apostle Paul as follows: "Am I therefore become your enemy, because I tell you the truth?" (Galatians 4:16).



THE BIRTHDAY PRESENT

Billie Avis Hoy

At last it was Dicky's turn

Dicky peeked into Sister Ella's room. Ella was slipping a package into a dresser drawer. Dicky knew it was a birthday present for Grandpa.

Dicky looked into Mother's room. Mother was tying red ribbon on a box wrapped in white paper. Dicky knew it was a birthday present for Grandpa.

Dicky saw Daddy slip into the house the back way. Dicky saw a package in his coat pocket. Dicky knew it was a birthday gift for Grandpa.

"Everyone has something for Grandpa but me," Dicky thought. He couldn't keep his bottom lip from quivering. "Grandpa will think I don't love him."

Dicky went into the living room. Grandpa was looking at his books. They were lined neatly on the shelves each side of the fireplace.

Grandpa turned and smiled at Dicky.

"Are you going to read?" Dicky asked. It seemed to Dicky as though Grandpa spent most of his time in

the big chair in front of the fireplace reading.

Grandpa shook his head. "I have just been looking at my books. They are old and shabby. I should put them in a box and take them to my room. They don't look nice in the living room anymore."

Dicky looked at the books. They really did look shabby. Grandpa had had most of them for years and years, ever since Dicky's father was a little boy. Dicky couldn't even imagine how long ago that was.

"If you move them to your room, what will you read?" Dicky wanted to know.

Grandpa laughed and patted Dicky's head. "I can always get one out of my room when I want to read," he said.

Dicky wished he had money to buy Grandpa some nice new books. He wondered if Ella and Daddy and Mother had bought Grandpa books. Maybe they didn't know about Grandpa's books being old and shabby. Dicky thought he ought to ask them.

Ella laughed. "The kind of books Grandpa likes costs so much money I couldn't afford to buy even one," she said. "I bought him some hankies."

Mother said, "I am sure Grandpa would rather have his old books than new ones. They are the books he used when he preached in the little country church where your Daddy grew up. Those books are very dear to him because they hold so many precious memories." She smiled at Dicky. "I bought him some new socks for his birthday."

Daddy shook his head. "No, I didn't buy Grandpa a book. I haven't heard him mention wanting one. I bought him a tie holder."

Dicky went back to the living room. He stood looking at Grandpa's books for a long time. Then suddenly he had a wonderful idea. He would make book covers for Grandpa's books.

Dicky had some brown wrapping paper. He had been saving it for a long time. He had been sure he would want to make something out

of it. The brown paper would be just right for book covers.

He ran to the back yard and picked several leaves off the cherry tree. He slipped one of Grandpa's books off a shelf and carried it very carefully to his room.

Dicky cut a paper cover that would go around the book and have ends long enough to turn over the front. Next Dicky took some cotton about the size of a walnut and wrapped it in an old handkerchief. This was his dauber.

Dicky got his paint box and mixed some paint in a saucer. He mixed dark brown paint. He made the paint thick so it wouldn't run. Next he took one of the cherry tree leaves and placed it on a piece of old paper. He dipped the dauber in the paint and then on the leaf. When the leaf was covered with a smooth coat of brown paint Dicky placed it paint side down in a corner of the book cover. He pressed a piece of clean paper over it. When he lifted the clean paper and the leaf there was a beautiful dark brown painted leaf in the corner of the book cover. Dicky put a painted leaf in all four corners of the front of the book cover. Dicky made a cover just like his one for each of Grandpa's books.

The next day when everyone gathered around Grandpa with their packages, Dicky stood with his back to him. He kept wishing he had bought something for Grandpa. At last it was Dicky's turn.

"I couldn't buy you anything," Dicky explained. "But I made some covers for your books so they won't look shabby and you can leave them in the living room."

Grandpa drew Dicky close to him. "This is the very nicest present I have received. You must love me a lot to make such a beautiful gift."

Dicky was surprised. "Guess you don't have to have money when you give something," he said. "But lots of love." Everyone agreed with him.

TRUE PLEASURE

IN THE Garden of Eden man began to seek pleasure in something outside of God and is still at it today, but has never yet succeeded in finding it and never will. In God only is there true pleasure, true rest, true satisfaction. He only can supply the needs of the human heart. Come to Him now, while it is called, *today*.—Sel.

GOSPEL HERALD

THE FREE WILL BAPTIST

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

*Thy word is a lamp unto my feet, and a light
unto my path (PSALM 119:105).*

NEW LIFE

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Corinthians 5:17).

The following article by Dr. E. Schuyler English was published in *The Pilgrim* sometime ago. It contains some thoughts that I want to pass on to the readers of this column:

"God is not calling His people specifically to new ways or new habits, but to new life. Out of that new life, it is true, new ways and new habits will emerge. But it was to give us life that is new—eternal life which is perpendicular as well as horizontal—that the Son of God left His place in heaven and came to earth. It was that we might have new life that He died, was buried, and rose again. It was to impart new life that He ascended to the right hand of the Father and sent the Holy Spirit to reside within those whose trust is in Him as the Son of God and only Saviour.

"1. *The Life that God gives is entirely new.* That which was purchased for us by the Son of God at such immeasurable cost is something completely new. It is not the old life rekindled, reburnished, reformed, but a new life. He who possesses that new life through faith may bear the same outward appearance that he did before. He has the same form and features, the same background and intellect, the same blood and color, the same physical and mental capacities. But because he now has new life, because he is an entirely new creation in Christ Jesus, 'old things are passed away; behold, all things are become new.' The new life submits to a new will. It induces new ways and habits. These spring from the fruit of the Holy Spirit: '... love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law' (Galatians 5:22, 23). New life begets new character. New

character issues in new ways and habits.

"2. *The new life is Christ-centered.* The new life which the believer in Christ receives is divine, for in Him we have been made '... partakers of the divine nature, ...' (2 Peter 1:4). Consequently we are called unto holiness, 'Because it is written, Be ye holy; for I am holy' (1 Peter 1:16). This holiness which is incumbent upon us as new creations is not simply the superficial assumption of an outward morality, or the specious exercise of Christian benevolence, or the ascetic renunciation of certain doubtful habits, or even the sober performance of religious rites and devotions. It is not merely disengagement from evil. It is deeper than any of these things—a separation to God for life and service as distinctly Godward as was the setting apart of the tabernacle and the priesthood of old. Its interests and sympathies are Christ-centered. Its affinities are with things above, heavenly things. And it encompasses and stretches over all our living, regulating and pervading thoughts, emotions, words, deeds, plans, and relationships in such a way as to bring these things—all of them—within the will of the Lord. Holiness, then, is godliness; and godliness is to be Godlike.

"3. *The Christ-centered life is not negative but positive.* Christianity is life, and life is not negative. It is not the law written on cold stone, but within the heart. It is the life if Christ Himself living His life within the believer and, in turn, flowing out from the believer. The life of Christ cannot be other than a life of righteousness and true holiness, a relationship Godward and manward that is beyond reproach and, more, wholly pleasing to our heavenly Father.

"Such a life can be lived by the child of God, but only in the power of the Holy Spirit. Whereas we Christians may fail, the Spirit never fails. May God help us to press on in obedience to Him, living out Christ's life in grace and truth, in positive righteousness and genuine holiness."

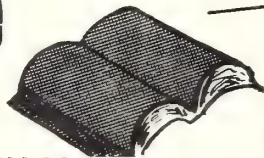
Thought for the week: "That which does not begin with God will end in failure."

NEAR TO THEE

FANNIE E. DAVIDSON

What would I do without Thee near?
For Thou dost drive away all fear,
And give me faith from day to day,
To trust though I see not the way.
When I am tempted, tried and tired,
Thy love has me anew inspired,
And though I fail, Thou still dost bless,
When I to Thee my lapse confess.
Be nearer still, I need Thee so,
Thy grace sufficient, I would know.

PAGE THIRTEEN



Suffering for Christ's Sake

(Lesson for May 13)

LESSON: 1 Peter 4:12-19; 5:6-11

GOLDEN TEXT: 1 Peter 4:16

I. INTRODUCTION

True faith is always costly. It costs a daily commitment to Christ which leads to personal sacrifice of many things which the human element desires. It may even cost one his life, and quite often it has cost the Christian imprisonment. Even today true faith may cost in terms of outward persecution. Whatever the cost, however, the Christian may know of God's care for him, and be assured of ultimate triumph.

The Christians to whom Peter writes his letter were suffering persecution. As mentioned in last Sunday's lesson, at that time most of the persecution was inflicted by the Jews. Within a short time, however, the Christians were to learn of a most severe persecution at the hands of the Romans. We read about in Rome when the Christians were cast in the Arena before the lions and the swords of the gladiators. The first persecution was from the Jewish leaders during the time of Christ and in the days of the apostles. In many instances, the Bible teaches us to not be surprised when persecution comes. With this realization, we can become better prepared for it should it come.—*The Bible Student* (F.W.B.).

II. HINTS THAT HELP

The teacher should carefully study the background Scripture.

1. The object of discipline in the world (1 Peter 4:1-6).
2. Discipline in the church (1 Peter 4:7-5:7).
3. Discipline in the heavenlies (1 Peter 5:8-11).
4. The conclusion of the epistle (1 Peter 5:12-14).—*The Teen-Age Teacher* (F.W.B.).

III. ADDITIONAL TRUTHS

1. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are

partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy" (Vv. 12, 13).

We see in this epistle a frequent repetition of counsel and comfort to Christians who were undergoing persecution. It would seem that the greatest danger young Christians of that age had to face was the danger of being driven from the faith through persecution.

Peter tells them in these verses that they should not consider it as something strange that they are being called upon to suffer for the cause of Christ; rather, he informs them that they should count it as an occasion of great joy that they have been found worthy to suffer for the cause of their Lord. If they suffer for Christ, it must follow that in the fullness of time they will be given the glorious opportunity of rejoicing with Him also.

"If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified" (Vs. 14).

Only those who were faithful to the cause of Christ were persecuted for His name's sake. The very fact that these were so persecuted was a form of evidence that their works were acceptable to God. It was commendable on the part of these people that they made their conversation and their deeds to glorify the name of Jesus, while those who persecuted them spoke evil of him.

"But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters" (Vs. 15).

Suffering for the cause of Christ is one thing, but to suffer as a sinner is something entirely different. When one suffers as a sinner, he is only reaping the harvest from the evil seed that he has sown; but when one suffers for the cause of Christ, he is sowing good seed which one day will lead to a joyous harvest.

"Yet if man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf" (Vs. 16).

In the preceding verse, the apostle had warned against incurring suffering as a result of sin. In this verse he states that

suffering as a Christian, or as a result of one's Christianity, is an occasion for glorifying God who had accounted him worthy to suffer for the cause of Christ.

"For the time has come that judgment must begin at the house of God: and if it first begin at us, what shall the end of them that obey not the gospel of God?" (Vs. 17).

There are many members of the church who are not Christians. When the judgment of God is pronounced, these though they are associated with the church, will be in the same class as other sinners. Christians will be judged in accordance to the works which they have done. It is obvious that some have done more and better works than others. If Christians must face the judgment of God, what about those who make no pretense of obeying the gospel?

"And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (Vs. 18).

This is a good question. To remain true to the faith is not as easy as some would lead us to believe. Salvation requires constant diligence on the part of him who is saved. It is something that no man can take for granted. If being true until death is such a difficult task, and this is required in order to inherit the Kingdom of heaven, what shall be the fate of the ungodly and the sinner? There is only one answer to this question—according to the testimony of the Scripture, if they die in their sins they are eternally lost.

"Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator" (Vs. 19).

This is our only hope. We must commit our souls to God. Only in this way can we hope to emerge victoriously. God is faithful and He has promised to be with us, even unto the end of the age. This being true, we must continue to put our faith in him. Nothing else will suffice.—*Senior Quarterly* (F.W.B.).

2. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time" (Vs. 6). The first five verses of chapter five deals with the elders or pastors and their faithfulness. The apostle now turns from the elders to the younger men. Younger men are apt to think more highly of their capabilities than they should. Sometimes they think they know more along certain lines than those who have been with the Lord for many years. Older people are not always wise, and do not always know, but their judgment is more apt to be better than that of a younger man.

The expression, *h u m b l e yourselves,*

ould be translated, *be humble*. A Chris-
an should be humbled under the mighty
and of God. The Scriptures testify ev-
ywhere that the Lord hates pride, and
e will take a Christian in His hands
and do things to take it out of him. These
hristians to whom Peter was writing
ere undergoing great persecution which
as permitted by the Lord. God per-
mits trials to humble us.

"Casting all your care upon him; for
e careth for you" (Vs. 7). The word,
care, appears in this verse twice, but the
first has altogether a different meaning
than the second. The two words are dif-
ferent in the Greek. The first has the
meaning of anxiety while the second is
to be interested in or concerned about.
should be translated, "Casting all your
anxiety upon him, for he is concerned
about you."

This casting of our care upon the Lord
is something the Christian must learn,
and the sooner we learn it the better off
we will be. There are so many things in
this world to make us anxious and afraid,
but if we would only cast our burdens
upon Him, we have no reason to be
afraid.

3. "Be sober, be vigilant; because your
adversary the devil, as a roaring lion,
seeketh about, seeking whom he may de-
vour" (Vs. 8). This verse points out
three facts: (1) There is a devil. He is
not something that has been created in
the minds of Christians, he is a reality.
(2) The devil is the adversary or enemy
of the Christian. Let us never forget this.
(3) The Christian must be diligent to
resist and flee from the devil.

"Whom resist stedfastly in the faith,
knowing that the same afflictions are ac-
complished in your brethren that are in
the world" (Vs. 9). There are only two
things in the Bible we are told to resist.
One is sin (Hebrews 12:4); and the other
is Satan (here James 4:7). The only
way that we can resist the devil is to be
steadfast in the faith. Sometimes we
hear someone say, "I gave the devil a
black eye." You cannot do this because
he is a spirit. The only way we can re-
sist him is to be steadfast and faithful.
"But the God of all grace, who hath
called us unto his eternal glory by Jesus
Christ, after that ye have suffered a while,
make you perfect, stablish, strengthen,
and settle you" (Vs. 10). Note the title giv-
ing to the Lord here, *The God of all
grace*. There are so many ways that God's
grace is manifest. First, it is manifest in
our salvation, and this verse mentions
some other ways that it is mentioned.—
The Advanced Quarterly (F.W.B.).

MISSIONS

(Continued from Page Nine)

Thomas Willey Sr. The Rev. Benito
Rodriguez and the Rev. Mario Perez are
assisting the Willeys in addition to the
home mission staff already in Miami.

The emergency program is demanded

A Living Sermon

I've never heard a sermon preached

That means so much to me

As one that's lived across the years

By preachers that I see,

Who've stood the test on battlefields

Like soldiers good and true,

And braved the onslaughts of the foe,

Resolved to make it through.

Such men have paid their honest debts,

Have preached and lived the truth,

And sought to bless their neighborhoods

Of women, men and youth;

Have shown themselves a burning light

To banish sin and gloom,

And pointed to the Son of God

And life beyond the tomb.

They've walked and talked with heaven's

King,

Obeded His holy Word,

And told the good news all around—

The sweetest ever heard;

They've helped the sinner to repent

And find the Lord of life,

And boosted pilgrims on their road

Where ends all sin and strife.

They've prayed the prayers that reached
the throne

That God was pleased to hear,

And thus because they loved Him so

To them He drew quite near,

And went with them along the way,

Though rough sometimes the road,

And kept them patient, kind and sweet

Where Satan's thorns were sowed.

They've blessed the needy, helped the
sick,

And moved in human form,

Like guarding angels sent of God

To lead men through the storm;

And though the sermons that they preach-
ed

Were good and great or poor,

Yet living true to God and man

Is all that will endure.

—Rev. Walter E. Isenhour

by the urgent situation in this city
brought on by the hundreds of Cuban
refugees arriving here weekly.

Since no budget allocations are made
for this project, the foreign and home
boards are appealing for emergency funds
above regular missionary support to pro-
vide for needed space and equipment to
maintain the agency. A building is be-
ing acquired for distribution of clothing
and food and for spiritual counseling.

In addition to necessary operational
funds, there is an urgent need for good,
usable clothing (not rags) and for food.
Canned or dried food-stuffs may be sent
to CERF. However, money with which
to purchase food wholesale is preferred.

All clothing and food should be sent
directly to CERF, in care of Melitino
Martinez, 441 S. W. Sixth Street, Miami,
Florida. Monetary contributions should
be sent to the Foreign Mission Board,
3801 Richland Avenue, Nashville 5, Ten-
nessee.

IN OUR MAIL TODAY—
—OUT OF P. O. BOX 507

AVAILABLE FOR PASTORAGE

"This is to announce that I am avail-
able for pastoral work or for revival ser-
vices or any kind of service that any
church may desire, or supply for pastors
when they have to be away. I am in
good standing with the State Convention
of the Original Free Will Baptists of
North Carolina and the Western Con-
ference. I am willing to go to preach
anywhere the Lord leads, whether it be
full time or part time.

"If anyone wants a reference to talk
with or write to, you may contact the
following: Rev. J. C. Griffin, Bridgeton,
North Carolina; Rev. M. L. Johnson,
Newport, North Carolina; or the Rev.
S. A. Smith, Beulaville, North Carolina.
You may contact me at the following ad-
dress"—Rev. Robert N. Rollins, Route
5, Box 113A, New Bern, North Carolina.

CHANGE OF ADDRESS

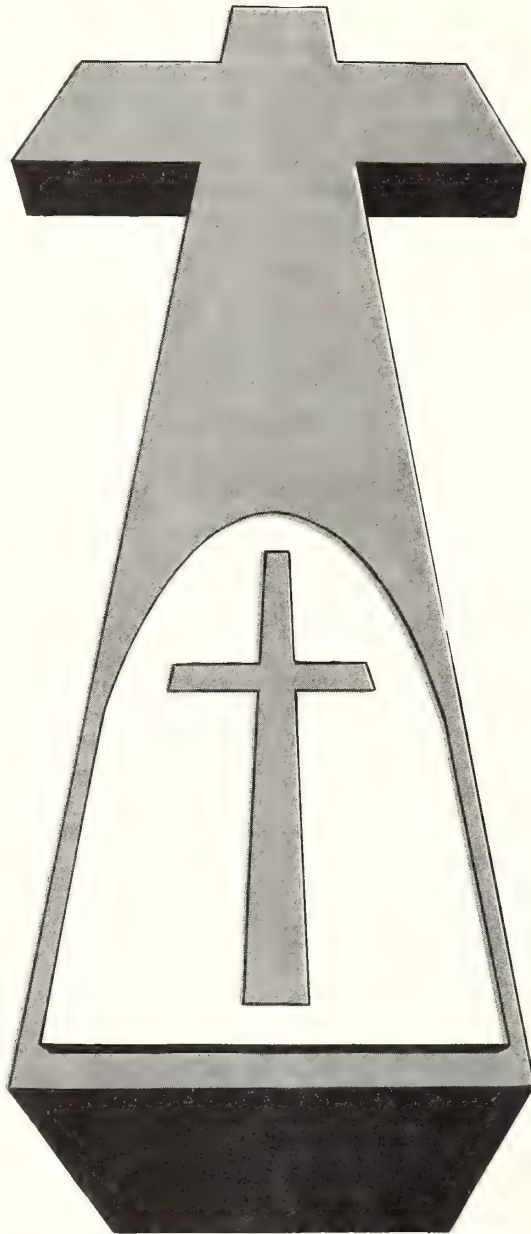
"Will you please publish in *The Free
Will Baptist* my change of address. My
old address was P. O. Box 435, Live Oak,
Florida. I am now living at Route 7, Box
264, Jacksonville 5, Florida."—Rev. Q.
Hansley.

APPRECIATES EDITORIALS

"I really appreciate your editorials.
They are all good and informative. Last
week, April 4 issue, you said just what I
have been wanting someone to say on the
printed page, . . . Keep up your good
work and may the Lord bless you."—
Miss Miranda Ditty, Bascom, Florida.

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The Free Will Baptist Press offers the daily vacation Bible school materials listed below for Free Will Baptists everywhere. The teacher's manuals, work packets, and workbooks are all written by Free Will Baptists, for Free Will Baptists.



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the Free Will Baptist

Ayden, North Carolina, Wednesday, May 9, 1962

LUOMA PHOTOS



WHO LEFT THE DOOR OPEN?

"At this writing, the door is still open for reconciliation of our differences if we are willing to do so. It may be difficult, but by the grace of God, and a willingness on our part to follow His leadership, it can be done."

The quotation above is taken from a feature article which appeared in last week's issue of "The Free Will Baptist." We have never met the writer, J. P. Rice, but we personally appreciate his splendid article, and we pray that God will inspire more of our laymen to write such articles.

It is true that the door is still open for reconciliation between the North Carolina State Convention of Original Free Will Baptists and the National Association of Free Will Baptists. But we would like to raise the question, "Who has left it open?" The answer is found in the resolution which was adopted by the special session of the North Carolina State Convention when it met in Wilson, North Carolina, on March 29. We quote in part:

"Whereas, we do not wish to maintain membership in the National Association except upon the terms and conditions we accepted when we first became affiliated with that organization,

"Therefore be it resolved, that the North Carolina State Convention of Original Free Will Baptists terminate its affiliation with the National Association of Free Will Baptists as of March 29, 1962, and that this action continue in effect until such time as the National Association in regular session, or through its General Board, expresses a desire to return to the spirit and stated principles upon which it was founded by taking the following action:

"1. Reaffirm the stated right of member bodies to follow established customs and usages;

"2. Retract its request that the North Carolina State Convention repudiate its historic form of church government;

"3. Reinstate all North Carolina ministers who were removed from national offices because they subscribed to an affidavit using the word, connectional;

"4. Declare its disapproval of conferences formed by ministers not in good standing with established conferences, but who without benefit of proper credentials hold themselves out as 'Original Free Will Baptists'; and

"5. Declare its intention of seating delegates representing churches in good standing with member conferences of the North Carolina State Convention, without requiring them to repudiate the North Carolina discipline."

Some would say that these requests are unreasonable; that the North Carolina State Convention has no right to do such a thing. But why not? We say there is nothing wrong with the resolution and requests, for all the State Convention is asking is that they be treated as they once were. We contend, as we have since July of 1961, that the National Association acted in error;

that it has done so since that time; that it (at least those who control it) has had no other intention than that of crushing the largest state body of Free Will Baptists in the United States. So far, this effort has failed, for there are over 40,000 Free Will Baptist who are holding firm. We also contend that Free Will Baptists are no different in North Carolina today than they were before the trouble came to a climax; that there are many other conferences and associations of Free Will Baptists, outside the state of North Carolina that function in the same manner as those belonging to the North Carolina State Convention.

Officials of the National Association have made no effort to reconcile these differences. Many conscientious Free Will Baptist leaders in North Carolina have longed for an opportunity to sit down and seek an answer and solution to the dilemma. These men, ministers and laymen, have been willing to reach an understanding, but they have been met by silence. What would the National Association have done if the situation in North Carolina had taken place in some other state? Would they have taken such an attitude? Would they have sided with a minister who refused to meet with his conference to seek a solution to existing problems? Would they have sided with a minister who has sued his conference for \$400,000? We believe the answer to these questions is an emphatic NO.

The feeling toward North Carolina, which has been so unfair and unjust, is nothing new. It has been building up for several years, and when the National Association saw an opportunity to strike a hard blow, they did so without any pang of conscience. And the state which had done more than any other two states put together to make the National Association what it is was crucified on a cross of prejudice and scorn, and the spies within the land received the honor and glory for a job of disruption.

The door is open, but the National Association did not leave it open. O that God would so move that all of us would seek reconciliation!

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THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

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The Free Will Baptist Press

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C. H. OVERMAN	Editor of Literature
LEON DUNN	Treasurer

Somebody Ruined My Book

by Loy Everette Ballard

UNCLE Robert took out his big, silvered railroad watch and looked at the time. He began slowly moving toward the door of the little white church beside the road, and everybody knew that it was time for the service to begin. Conversations suddenly stopped and a half dozen little groups here and there over the big churchyard broke up and merged with the procession that followed Uncle Robert up the wide steps and through the double doors into the house of the Lord.

"Uncle John and Aunt Lou—everybody was uncle and aunt in those days if they had reached forty—walked along together. The boy and girl who had stood off to one side, talking the talk of the cooing doves, also walked together; but the girl had a half-scared look, for such was not a usual thing to do.

"Once inside, the men took seats in the pews to the left—not because they were necessarily goats, but because they were males by sex—while the women and girls filed into the pews to the right.

"Uncle John Henry, the veteran pastor, was in his place behind the five foot wide pulpit, and Dad stood to his right with hymnbook open, ready to begin the singing . . ."

Thus begins a book I started writing years ago under the title, "Free Will Baptists of My Day."

It pictures the rise of a denomination out of an obscure and rather troubled antiquity, heading toward the stars. It had not been designed to be a formal history, but a record of one man's observations of a modern miracle. As the story begins, this denomination has less than ten preaching-every-Sunday churches; and not more than that number of ministers who live of the gospel without other occupations. It does not have a single missionary in a foreign land; no orphanage offers refuge to fatherless children; by way of publications, it offers one small paper, rather poorly printed on an almost worn old press, and three items of Sunday school helps; and it boasts of one small, struggling school trying to give the equivalent of a high school education to its ministers, along with some Bible instruction and a study of its one and only book of theology.

Slowly for years, and then with increasing speed, Free Will Baptists march across the memory of the writer and out into the pages of his manuscript. In

New Bern, North Carolina, a church goes full time, paying a pastor twelve dollars and fifty cents per week; and in Nashville, Tennessee, another follows, paying slightly more. A man gives a piece of ground for an orphanage, and a building is erected and children who had no place to go, enter its doors. Two brave missionaries venture forth with a faith that was due a shock, for they soon had to return because there was no vision among people in the homeland. But their failure sounded off the first alarm that began to awaken Free Will Baptists, and others went forth: first one brave woman to India who stayed somehow! Then others, one-by-one and two-by-two—five, ten, fifteen, twenty-five, more!

Free Will Baptists began to be discovered in many states where none were thought to be. Union came at last, first through organizations not quite strong enough to be effective, and then in 1935 in the National Association of Free Will Baptists. A Bible college came into being, to be followed later by a liberal arts college and other schools. Publications doubled and then began to multiply by higher figures. Fine church houses took the place of the beloved little white churches beside the roads, and in new places on city streets. Parsonages were erected, and preachers began preparing for a *this one thing I do* kind of ministry.

On and on the story unfolded until the year of our Lord, 1958. And the picture had become a wonderful one! The canvas had stretched out world-wide and por-

trayed an ever-growing, united Free Will Baptist denomination taking its place among the religious bodies of the earth. I looked forward to writing the final chapters as the most enjoyable task of my last years upon the earth.

Then somebody ruined my beautiful book! I am now contemplating doing one or the other of two things. I may throw the whole thing into the fire, or I may close the book with the year 1958, and hope that future generations will think that the good Lord took me home in that year!

If I write another chapter, I will have to put names in black that I would gladly have written in gold in 1958. I will have to tell how denominational leaders of 1960 and 1961 seemingly lost the tolerant and understanding spirit of those whose vision and brotherly consideration for one another brought into being our fruitful union, and walked not in the steps of their fathers. I will have to tell how men came to think that the regulation of minor internal usages among Free Will Baptists was of more importance than the major task of an external ministry to a lost and dying world. I will have to tell how many rallied to the defense of men with far greater vigor than they had rallied around the Cross of a dying Saviour. I will have to write of hate and bitterness in place of brotherly love. I will have to tell of lawsuits to settle matters that ought to have been settled in godly conferences among brethren. I will have to tell of mudslinging and name calling where gospel preaching should have been. I will have to relate the awful results of the most gigantic misunderstanding ever fostered upon a people by misleading propaganda unworthy of Christians.

When the book is finished, I will have to lay it aside with bitterness of heart, hoping that it will never be published at all! And I will go to my grave asking the questions: "Has this bitter fight among brethren been necessary? Have there really been principles involved great enough to justify the hate, the despair, the broken hearts among God's children? Has there been enough gained, or will there ever be enough gained, to pay for the thousands of precious souls who have gone to Christless graves while we have argued over the words, *connectional* and *congregational*, instead of praying over sin and rejoicing in hope?"

O why did somebody ruin my book?

My Mother

When pain and sickness made me cry
Who gazed upon my heavy eye,
And wept for fear that I would die?
My mother.

Who ran to help me when I fell,
And would some pretty story tell,
Or kiss the place to make it well?
My mother.

Who taught my infant lips to pray,
And love God's Holy Book and day,
And walk in wisdom's pleasant way?
My mother.

And can I ever cease to be,
Affectionate and kind to thee,
Who was so very kind to me?
My mother.

—Selected.

THY MOTHER EUNICE

by PASTOR R. S. BEAL, D. D.

I THANK God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also" (2 Timothy 1:3-5).

The word "unfeigned" as found in this passage occurs four times in the Authorized Version of the New Testament, though the Greek word from which it is translated occurs six times and is translated once, "without dissimulation" and once, "without hypocrisy." "Unfeigned" means to be without affection, free from pretense and sham, and wholly apart from pharisaism. Weymouth translates "unfeigned faith" as "sincere faith," a faith that is genuine and open.

This adjective "unfeigned" is like a window through which one may peer into the heartlife of a true Christian mother, and it also enables us to get a glimpse of the homelife which she maintained. Judging by the brief description which the apostle gives, young Timothy, who proved to be one of Paul's greatest collaborators and closest friends, came out of a godly home. Three generations are mentioned, grandmother, mother and son, and all possessed the same candor in their Christian profession. In the heart of the pagan city of Lystra there was a real Christian home where the light of the gospel shone brightly and where God was honored. Any boy can thank God when he has a Christian mother and especially one like Eunice.

A godly home is well-pleasing to the Lord and is in full keeping with His will. He was pleased with Abraham for this reason, "For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him" (Genesis 18:19). But he also issues a strong warning in connection with those homes which despise Him and His Word, "Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name: . . ." (Jeremiah 10:25).

The unfeigned faith of which Paul wrote in connection with Timothy's mother Eunice implies that she was a *mother who knew the Lord*.

We need to clearly understand that every mother needs the Lord. This statement includes the most honored of all women, even Mary, the mother of Jesus. While motherhood is greatly honored of God, yet mothers by nature are no different from fathers, sons and daughters. Every true child loves and respects his mother, refers to her with endearing terms, looks upon her with adoring eyes, and feels that her every act is angelic. However, such human admiration does not lift her out of the class of sinners. Great love for our mothers in no wise alters the divine classification that ". . . all have sinned, and come short of the glory of God" (Romans 3:23), and "All we like sheep have gone astray; we have turned every one to his own way; . . ." (Isaiah 53:6).

We thank God and rejoice in that every mother may be saved and saved in the way which God has prescribed for all sinners. Eunice exercised unfeigned faith in the truth of Christ's finished work and took God at His word which brought her into a saving relation with the Father above. God does not have one plan of salvation for mothers and another for fathers. His plan is the same for all.

Mothers are not saved in a spiritual sense because they bear children. The Word says, "And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety" (1 Timothy 2:14, 15). Pain and sorrow became the lot of women in bearing children as a result of the fall, but God is revealing in this passage that her life shall be saved in a physical sense even though the curse is upon the woman. She will be succored and brought safely through provided she lives a chaste life which is the condition imposed.

The unfeigned faith of this good woman indicates that she was a *mother who pleased God*.

Parenthood pleases the Lord because it is in compliance with His design in creation. Adam and Eve were not brought into existence to be ornaments in the Garden of Eden, nor were they created merely to look after it. They were creat-

ed and commanded to replenish the earth; that is, to repopulate it. Parenthood is pleasing to God when the children are properly reared. The Bible is full of instruction for the training of youth. God has not left such an important task as bringing children into the world and their proper bringing up to the imagination of the parents. Because the Bible has been ignored or neglected, untold millions of little ones have suffered agonies which God never intended they should.

The supreme way to please God is to exercise faith in Him and His Word on the part of both father and mother. "But without faith it is impossible to please him: . . ." (Hebrews 11:6). "For by (faith) the elders obtained a good report" (Hebrews 11:2). And again, "Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed" (John 20:29).

The genuineness of Eunice's faith was reproduced in the heart of her child. Not that parents can impart faith, but they can faithfully teach the Word to the children and give them a foundation for faith. We must appreciate the fact that faith is meaningless in itself. If it is not properly founded it can lead to nothing but disaster. Paul wrote, ". . . I believed, and therefore have I spoken; . . ." (2 Corinthians 4:13). He believed what God had revealed, and in God's Word his faith rested.

One dark night cars were traveling rapidly toward Tucson on what is known as the Benson Highway. Just a few miles outside of the city a bridge had been washed out by a flash flood. The water level was equal to that of the highway, giving the impression that everything was all right. And having faith in a washed out highway, the cars rushed along, only to disappear one after the other in the swirling waters of an arroyo. All had faith but it was in something that led them down suddenly into a watery grave. "So then faith cometh by hearing, and hearing by the word of God" (Romans 10:17).

On the basis of what Paul wrote about Eunice we believe she was a *mother who walked by faith*.

It is our conviction there is no better nor safer way of walking through the darkness of this world than by faith when the faith is fixed upon the promises of God.

Have we not read many times how we are to ". . . walk by faith, not by sight" (2 Corinthians 5:7)? Most of us wait to walk by sight as we seem so timid about wholly trusting God. Somehow we have a feeling that our eyes are be-

er than the eyes of God. I often think of that passage where God says, "For now we see through a glass, darkly; . . ." (1 Corinthians 13:12), and it is a good thing that the Lord has so ordained it, otherwise there would be little opportunity to exercise faith. There is no other alternative for us than to fall back upon God. If we could see what was going to happen to our Christian experience since we would feel no need of actually trusting God? There is never a moment in our Christian life when faith is not paramount, for ". . . The just shall live by faith" (Romans 1:17).

We all realize how essential faith is to the everyday affairs of life. One cannot do business in a grocery store without faith. Every can of food which is purchased is on a faith basis. We do not insist on the clerk opening the can to prove its contents before it is bought. We believe the label and make the purchase accordingly. The same applies in every walk of life.

History tells us how Samuel F. B. Morse believed without seeing, and finally gave us the telegraph and made possible the telephone. If faith is so necessary in the physical world, how much more in the spiritual? The eleventh chapter of Hebrews is the answer wherein God reveals how mighty things were accomplished simply because men and women put their trust in Him, and He wrought in their behalf. Faith is not born of fancy—faith needs to be fed with facts and not feelings; and when we have the facts of divine revelation before us, we then have something upon which faith can rest securely and act accordingly. We merely come to a blessed place in life when we can walk by faith in unbroken fellowship with God, our heavenly Father.

Possessed of a sincere faith, Eunice was *a mother who stood fast*.

Knowing the type of faith which this good woman exercised we are persuaded to feel there was no compromise in her heart. She faithfully taught her son what was right in relation to God and she diligently warned him against the wiles of the devil, the deception of the flesh and the empty allurements of the world. I do not believe that Eunice was the kind of mother who entertained the idea that since certain pleasures were in the world, they were therefore to be indulged and enjoyed by growing children. Her faith was sufficiently strong in God as to cause her to point out a straight course for her offspring.

I have known mothers who desired their children to be Christians but at the same time wanted them to participate in

worldly things which resulted only in carnality, and ultimately caused most of them to turn from the church to live for self and not for Christ. No mother ever made a mistake in teaching her child to walk the pathway of separation, and to live wholly to the glory of God. Our children may not always respond to such teaching, but in the end they will never be able to point an accusing finger at Mother and say, "Why did you not teach me and warn me of the evil ways of the world?"

Just before the great apostle to the Gentiles closed his first letter to the Corinthian saints he wrote, ". . . stand fast in the faith, . . ." (1 Corinthians 16:13). It is a great sight to see a saintly mother stand fast and thus allow nothing to turn her aside from doing what she believes God wants her to do. We all need to be on our guard against that deadly enemy of a rich Christian experience: namely, unbelief. A native African preacher has been quoted as saying, "It takes a very little crack in the pot to let all the water leak out." Just a very little unbelief in the believer's life will let the joy in things spiritual be marred and often lost. It will weaken a saint to the extent that he will compromise with the world, the flesh and the devil.

I do not know how much of this world's goods this saintly mother of Timothy's possessed, but I do know that she was "rich in faith," and this is what brings to us the true riches of life. No child of God possessing "unfeigned faith" can be poor and none can be destitute. Our happiness does not consist in the abundance of material things, or in outward circumstances or conditions. The one who truly makes the Lord his trust is rich in the security which a genuine faith brings as a reward.

There can be no doubt that Eunice was *a mother who lived victoriously*.

Nothing is so sad as to see defeated Christians, those over whom Satan has won a victory with the result that their lives are fruitless and useless in the service of God. Can you imagine this devoted mother whom Paul commended so warmly using tobacco while she was bearing her child or training him after birth? Can you imagine any woman exercising "unfeigned faith" and following after the customs of this world? If she did it would be unmistakable evidence that her faith had failed, and that she had determined to live for self rather than for God. Every Christian is exhorted to take ". . . the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked" (Ephesians 6:16). ". . . and this is the victory that overcometh the world,

even our faith" (1 John 5:4). "But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation" (1 Thessalonians 5:8). One reason why so many of God's children go down in defeat before the onslaughts of Satan is because of their lack of trust in the only means God has provided for overcoming him. Jesus Himself showed us its value on the Mount of Temptation when He said to Satan, "It is written." He hid behind the shield of faith and thus quenched the fiery darts of the evil one.

We are sure Eunice was *a mother whose life blessed others*.

No one can live a consistent Christian life and not be a blessing to someone else. Christianity is of such a character that it cannot be confined within the narrow limitations of one personality. Each believer is a channel through which the Holy Spirit flows for the good of others. Eunice's faith was felt in her home, and I am sure among her friends who could no doubt bear witness that she was a mother who truly lived all that she professed. With such faith in her heart she not only spoke for God but spoke to Him; thus her life was a prayerful one.

It is interesting to note what the unfeigned faith of others did for Paul. Burdened about the spiritual conditions of the Thessalonian saints, he wrote, "For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain. But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you: therefore, brethren, we were comforted over you in all our affliction and distress by your faith: for now we live, if ye stand fast in the Lord" (1 Thessalonians 3:5-8). He wrote in similar strain as he penned his second epistle to them, "We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth" (2 Thessalonians 1:3).

Finally, we are of the conviction that Eunice was *a mother with a missionary zeal*.

Unfeigned faith is a faith which accepts the commands of God as well as the promises, and knowing the missionary program of the gospel, unquestionably this mother was concerned to give forth the Word anywhere and everywhere. It is not hard to imagine that this godly

(Continued on Page Fifteen)

News + Notes of Denominational Interest



East Rockingham Church Moves into New Building

The Free Will Baptist doctrine was first preached in East Rockingham, North Carolina, by the Rev. A. J. Pearson, who at that time was pastor of Mt. Moriah Free Will Baptist Church near Hamlet, North Carolina. He would preach on Sunday afternoons in the homes of East Rockingham. Later in 1932, the Rev. A. L. Duncan of Tabor City, North Carolina, held a revival and organized the East Rockingham Free Will Baptist Church. In 1936, the Rev. O. M. Hilburn reorganized the church and moved into a new building. The same year, the Rev. Walter Carter organized a Free Will Baptist church in another section of the town. In 1937, the Revs. Carter and Hilburn, with officials of both churches, met and emerged. Mr. Hilburn was pastor and Mr. Carter was assistant. Both official boards were consolidated. Later, Mr. Hilburn resigned and Mr. Carter was called as pastor,

preaching his first sermon on the third Sunday in October, 1937. The church has continued to make progress. In 1938, a new sanctuary was built with four classrooms. In 1943, a parsonage was built. In 1945, five classrooms were added to the church.

On Sunday, April 22, 1962, the congregation moved into the new building pictured above. The new building consists of an air-conditioned sanctuary that will seat 400, 14 classrooms, two rest rooms, a kitchen and dining facilities, and heating plant, with plenty of parking space. The Rev. Michael Pelt, dean of Mount Olive College, preached the first sermon in the new building with over 400 present. The church observed open house in the afternoon at 2:00 p.m. until 5:00 p.m.

It was on April 23, 1961, that the ground-breaking service was held and one year later the building was completed. The Rev. Mr. Carter is now serving in his twenty-fifth year as pastor of this church.

N. C. Superannuation Report for April

The following is the report of the Rev. Walter Reynolds, chairman-treasurer of the Board of Superannuation of North Carolina State Convention of Free Will Baptists for April, 1962.

Receipts

Balance on Hand April 1, 1962	\$5,053.00
Regular Receipts for April	197.50
Earmarked for Adopted Ministers and Widows	12.00
Earmarked for Ministerial Retirement System	30.00

Total to Account For \$5,292.60

Disbursements

Minister's Monthly Checks	\$207.00
Operating Expenses	40.01

Total Disbursements 247.01

Balance on Hand May 1, 1962 \$5,045.60

Receipts by Conference:

Albemarle	\$ 5.00
Cape Fear	\$80.00
Central	\$41.17
Eastern	\$34.49
Western	\$78.90

Revival in Progress at Old East Fair View Church

The Rev. W. L. Gilton, pastor of Rich Acres Free Will Baptist Church, Johnson City, Tennessee, began a series of revival services at the Old East Fair View Free Will Baptist Church located on the Siam Road east of Elizabethton, Tennessee, Monday evening, May 7. Services are beginning each evening at 7:30. Special music is being featured each evening.

The pastor, the Rev. Silas Goodman, and the church invited the public to attend the remaining services of this revival.

Rev. Patrick to Conduct Calvary Revival

The Rev. C. L. Patrick, pastor of Free Union Free Will Baptist Church, Route 1, Walstonburg, North Carolina, will be

Coming Events

- May 13—Mother's Day
- May 30—Memorial Day
- June 17—Father's Day
- June 18-22—North Carolina State-Wide Ministers' Conference, Cragmont Assembly, Black Mountain, North Carolina
- July 4—Independence Day

the evangelist for revival services at Calvary Free Will Baptist Church, Wilson, North Carolina, the week of May 13. Services will begin each evening at 7:45. The Rev. Douglas Johnson, supply pastor, and the church invites the public to attend these services.

Ministers' Conference

Cragmont Assembly, June 18-22

The annual State-Wide Ministers' Conference for 1962 will be held at Cragmont Assembly, Black Mountain, North Carolina, from June 18 through June 22. The annual State-Wide Ministers' Conference is sponsored by the North Carolina Ministerial Association of Original Free Will Baptists, but it is also open to Original Free Will Baptists of other states.

All Original Free Will Baptist ministers in good standing with their conference and the North Carolina State Convention of Original Free Will Baptists are urged to make their plans now to attend this conference. Churches are urged to co-operate with their pastor in arranging services so that their pastor can be away from his pastorate during this week. It is also suggested that churches help their pastor to pay his expenses to attend this conference. Attendance at this conference will help any Original Free Will Baptist minister to be a better pastor.

Please notice that the Ministers' Conference is being held later this year. In the past it has been held the first week in June and many ministers could not attend due to high school commencements and vacation Bible schools. It is expected that more ministers will be able to attend this year due to the later date.

Although this is listed as a Ministers' Conference; many laymen, especially deacons, have attended in the past. A special invitation is being extended this year for laymen who hold office in their local church, union meeting, conference, State Convention, or any layman who is active in the denomination and is interested in the welfare of the denomination, to attend this conference. However, it should be pointed out that the accommodations at Cragmont make it impractical to house both men and women during this conference.

A program is being planned, under the general theme of, "Original Free Will Baptists—Steadfast in the Faith," to offer inspiration, information, and recreation for those in attendance. The entire program should be helpful for all Original Free Will Baptists, ministers and laymen, in view of current conditions existing in our denomination.

The cost for attending this conference is very reasonable. It will cost only \$15 for the five days, or \$3 per day for room and meals at Cragmont. The only other cost, except travel, is \$2 registration fee to be paid to the Ministerial Association.

It is requested, in view of the expected increase in attendance, that those who plan to attend notify either M. L. Johnson, Newport, North Carolina, or David Charles Hansley, Route 3, Wilson, North Carolina, that they plan to attend and the number that will be in their party.

Further information may be obtained by writing to either the president or secretary of the Ministerial Association.

Cragmont Assembly To Open May 16

Cragmont Assembly at Black Mountain, North Carolina, will be formally opened for the 1962 season on May 16, under the joint management of Rev. and Mrs. L. E. Ballard, who will also act as host and hostess for the conference season.

Accommodations in the main building and in the motel will be available to our people for overnight or longer stops after the above date and until the conferences open in June. We urge Free Will Baptists who have reasons to travel in the area to use these facilities, which they will find more moderate in price than most other places maintained for guests.

A drive is now on for needed funds to get everything in readiness for the conferences which are scheduled through the months from June to September. Several churches have arranged to observe *Cragmont Day* on one of the Sundays in May and take an offering for this fund. All churches are urged to do this in order to help at this time. A number of persons have made individual donations. One good brother made a personal donation of \$50.00 this past week. Perhaps there are others who will follow his example in sending donations in any amount they can give. Donations for this emergency fund should be sent to either Mrs. L. E. Ballard, Box 338, Scotland Neck, North Carolina, (until May 15, and after that care of Cragmont Assembly) or to Mrs. J. C. Moye, Snow Hill, North Carolina. They will acknowledge all donations and turn in with report to the Cragmont treasurer.

The women are reminded that they accepted as a Cragmont Project the purchase of a hot water heater for the motel. They are urged to get their gifts for this purpose in as soon as possible to Mrs. Dola Dudley, 113 East Street, Fuquay Springs, North Carolina.

The new management and the board solicits the prayers of all who love Cragmont for a great season at the Assembly.

Mission Organized at Raleigh, N. C.

On May 1, 1962, thirty-six people met at the home of Mr. and Mrs. Ralph Beamon, Raleigh, North Carolina, for the purpose of organizing a Free Will Baptist mission. The devotions were brought by the Rev. R. H. Jackson, chairman of the state mission board. Others who took part in the organizational service were, the Rev. Ed. Taylor, moderator of the Union Meeting of the Cape Fear Conference, who spoke concerning the need of a church in the Raleigh area, and also the relationship of a conference to the church; the Rev. C. M. Coates, chairman of the Cape Fear Conference Mission Board, who read from the North Carolina Statement of Faith and Discipline concerning the organization of a mission.

The Bible was presented as the rule of faith and practice. The Church Covenant was read and then accepted by each one present. An offering was received in the amount of \$50.00. It was decided that 10 per cent of the offering would be used for denominational and benevolent causes.

The following officers were elected: Trustees—Moses Farmer, Lawrence Garis, and Louis Puckett; Mrs. Ralph Beamon, clerk; Mrs. J. D. Strickland, treasurer; finance committee—Albert Woodard, Eddie Taylor, and the treasurer. It was decided that the trustees would act as a steering committee to work with the conference and the state mission board.

Meetings will be held each Thursday evening during the Month of May in the member's homes. It is hoped that regular services can begin by June 1. The clerk was instructed to write to the various churches for church letters of those who expressed a desire to join the mission.

The right hand of fellowship was extended by Revs. Taylor, Jackson, Coates, and R. W. Allman, a member of the state mission board. The mission requests the prayers of all Christians.

Dr. Olive to Address Alumni Association

The Alumni Association of Mount Olive College, Mount Olive, North Carolina, will meet at the college Saturday, May 12. A business meeting is scheduled in the auditorium at 5:00 p. m.

The annual Alumni Banquet will be held in the Mount Olive Elementary (Continued on Page Fifteen)

Woman's Auxiliary

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

Antioch District Woman's Auxiliary Convention Convenes

The District Woman's Auxiliary Convention of the Antioch Association of Free Will Baptists in Arkansas met in quarterly session at Dublin, Arkansas, Saturday, April 21, with each auxiliary in the district represented. The theme for the day was "Give Ye Them to Eat."

The morning session opened with singing directed by Miss Clytie Coffman of Hector. Mrs. Thelma English of Atkins, gave the morning devotion, followed with prayer by the Rev. Eugene Hubbard of Marlinton. Mrs. Wages of Dublin, welcomed the guests. Topic talks on the subject, "Vision, Compassion and Method," were given by Mrs. Jack Biffle of Hector, Mrs. Margaret Reed of Russellville, and Mrs. William Hubbard of Marlinton. The Rev. B. J. Chronister of Moreland, was guest speaker.

Special music was rendered during the day by the Rev. and Mrs. Henry Hill, the Rev. and Mrs. D. L. Wright of Atkins, the Rev. Eugene Hubbard of Marlinton, and Mrs. Jack Biffle and Miss Clytie Coffman of Hector. Fellowship was enjoyed at the noon hour.

In the afternoon session congregational singing was enjoyed with different leaders. Miss Clytie Coffman gave the afternoon devotion, followed with prayer by Mrs. Henry Hill. Mrs. Audra Chronister of Lamar, responded to the welcome.

The Rev. Eugene Hubbard was named during the business period to speak at the convention in July, with the Rev. R. H. McCuin of Russellville, as alternate.

Pianists for the day was Mrs. E. O. Chronister, Mrs. Henry Hill, and Mrs. R. H. McCuin. Mrs. Jim McCuin of Hector, presided throughout the day. Good reports were heard from each auxiliary. The Rev. Henry Hill prayed the prayer of dismissal.

Ayden, N. C.—The Woman's Auxil-

iary of the Elm Grove Free Will Baptist Church met on Thursday night, April 19, at the home of Mrs. Delmar Bateman. The president, Mrs. Eva Worthington, presided. The meeting was called to order as the ladies sang together the hymn, "Let Others See Jesus in You." Mrs. Elma Beddard gave a very inspiring program dealing with *Faith* and challenged everyone to be faithful to God and to His work. Her Scripture was taken from Romans.

Mrs. Annic E. Chappell then led the group in prayer. Mrs. Kara Wingate, secretary, then called the roll with 16 members present and one visitor, Mrs. Helen Smith. She then read the minutes of the last meeting and the treasurer's report. The various chairmen gave their reports. Mrs. Elma Beddard and Mrs. Alice Garris reported from the auxiliary convention. During the business session, Mrs. Carolyn Craft and Mrs. Kara Wingate were appointed delegates to the state auxiliary convention which meets in Wilson. A motion was made and passed to purchase from the press several of the new auxiliary program books. There being no other business, Mrs. Rosa Murphy dismissed the meeting with prayer.

Mrs. Bateman then served refreshments. Each person received a miniature Easter basket as a favor.

The next meeting will be May 24 at the home of Mrs. Alice Garris.

Ayden, N. C.—The Y.P.A. of the Elm Grove Free Will Baptist Church near Ayden, met April 12, at the home of Annic Laura and Patricia Bryant. The vice-president, Barbara Becton, presided. Patricia Bryant read the Scripture and Carolyn Becton led in prayer. Roll was called with 16 members present and four visitors. The secretary, Pat Hart, read the minutes and gave the treasurer's report. During the business session, dishcloths were distributed among the group for selling. It was decided to have a rummage sale and a cake sale combined on Saturday, April 21.

Several names were discussed for the Y.P.A. and it was decided to wait and

think about a name until the next meeting.

It was also reported that Raymond Harrison Jr., had begun painting on the project of the Y.P.A. The project is a scene in the baptistry.

Clean-up week at the church will be conducted in the next few weeks. Several of the young people volunteered to help with the cleaning.

Mrs. Carolyn Craft then gave a short talk about the coming Easter season and its true meaning. After the program a special season of prayer was offered especially for one of the Y.P.A. members Barbara Becton, who has acknowledged her call to be a missionary.

The meeting was then adjourned and refreshments were enjoyed by all.

The Y.P.A. members would like to express appreciation to Mr. Delmar Bateman, who gave his time and expense to the Y.P.A., by putting up the masonite in the baptistry.

(Continued on Page Fifteen)

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

Thy word is a lamp unto my feet, and a light unto my path (PSALM 119:105).

TROUBLE MAKERS

"I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church" (3 John 9, 10).

Some one has written: "Diotrephes aspires to be a leader in the assembly, but his motives were entirely selfish and he was a trouble maker. Every church and assembly has one or more of these self-appointed 'leaders' who want to run the church, the pastor, and even the pastor's wife. They want to boss everybody, and if they are opposed in their efforts, they will split the church and start a little

(continued on page thirteen)

MOTHER'S APRON STRING

by ELLIS W. SHULER

■ THE DAY of the cleanly, perhaps homely, big checkered gingham apron, with its ample pocket and long strings is gone, with that of the spinning wheel and loom. Yet a vision of the old apron carries with it a child clinging to its mother's skirt, and somehow it has come to symbolize in itself—and beautifully, too—a mother's care, a mother's love, and tied in its meshes a mother's religion. Mother's apron string means the home influence; it means the home conscience.

With the opening of the college doors in the fall time thousands of young men and women leave home, cut themselves free from Mother's apron string, and for the first time stand clearly upon their own responsibility, stand for righteousness and right living or fall

to the allurements of the world. The young fledgling must try its own wings. Have you ever seen the anxiety of the mother bird when her young makes the first attempt at flight? Such is but a miniature of the anxiety of the father and mother of the boy and girl off at college.

The freshman enters a new world. No longer the apron string binds him in the circle of a mother's conscience. He is his own free man. At home he bowed with the family around the family altar; with father and mother he attended the Sunday School and the church services. He was a loyal member of his church. He lived clean, because he felt in honor bound to do so, for the sake of his name and for his mother.

But at the college no mother's eye is upon him. The ties of the home conscience are broken down. The battle lies clean between his moral manhood, independent and alone, and the enticement of the world about him, and he stands or falls as he has moral backbone or weak sensuality.

Every year brings an army of freshmen to the test, and each year carries thousands of weaklings to the earth. To you, young men and young women, who have come for the first time from the home influence, to you who face the world from the new outlook, I appeal. Many and invidious are the attacks upon your manhood and womanhood.

No one deliberately goes into sin. That is not your danger point. The danger lies in the fact that you desire a knowledge of sin, which you cannot possess without its damning touch. You desire a knowledge and taste of sin without its defilement—a thing as impossible as a bath of tar without becoming black. You who think only to visit the dens of vice to look upon the seamy side of life will come away with a memory of its debauchery which will drag you into the toils of its hellishness. The listener of the man with sensuous imagination and foul mouth becomes inevitably like him. The young woman who listens to the subtle innuendo or the shameful story is likewise undermining her own moral nature.

To the new college student no message is so vital as that you place yourself at once with the forces which count for righteousness. The boy or girl who is a church member and who does not ally himself or herself to the church and to church folk in the first few weeks of college life never so allies himself or herself. Surround yourself with every aid to right living, for even then you will have an assault of temptation on every hand. Choose your friends with the utmost care. You cannot be studious and run with a crowd which does not study. You cannot hold to your moral ideals and run with a dissolute crowd. You cannot be a Christian and associate intimately with young men and women who are ungodly.

And, finally, and most important, do not cut entirely loose from mother's influence and mother's apron strings. Let its ties of sacrifice and love, of prayers and hope and trust in God bind you close to your ideal and moral manhood and to the Christ life. Let us pray.—*Christian Advocate.*



Trying to Bake a Cake

Questions & Answers on the Bible

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

QUESTION: Do you believe that the wicked are to be punished in a place of eternal torment? If so what proof have you?—*Isaac Jones, Texas.*

ANSWER: Yes, I believe that all who go from this life into that which is to follow without a saving knowledge of the Lord Jesus Christ shall spend eternity in a place the Bible calls hell and that burns with fire and brimstone. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). "... the rich man also died, ... And in hell he lifted up his eyes, being in torments, ... And he cried and said, ... have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame ... Abraham said, ... in thy lifetime receivedst thy good things: ... beside ... between us and you there is a great gulf ... they which would pass ... cannot; ..." (Luke 16:22-26). "But the fearful, and unbelieving, and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Revelation 21:8).

All that we have a positive knowledge of that pertains to the future is that which in His mercy God has told us in His precious Word. Whatever one may tell you other than this is mere speculation and has no value whatsoever. Were I in your place, I should pay no attention to such nonsense. Satan would not be pleased better than to be able to seduce each member of the human race and coerce them into believing that death here in this life means secession of existence or annihilation. Some false cults teach that kind of nonsense. It may be that the rich man of Luke 16 had been thus indoctrinated. God alone knows all about the future and He who knows this and so loved the world as to give His Son to die in our place and stand before the future abode for all unbelievers as being one of torment eternally in a place of burning. "Then shall he say also un-

to them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: ... And these shall go away into everlasting punishment: but the righteous into life eternal" (Matthew 25:41, 46).

Dr. R. A. Torrey says: "On such a subject as this, an ounce of Revelation is worth tons of man's empty speculation. God has clearly revealed in the Bible the fact of eternal punishment for those who persist in sin and in the rejection of Jesus Christ, and this is conclusive proof of the reality." God has so well expressed Himself on this and many other vital subjects in the Bible that He Himself says of those who reject Him and His word. "The fool hath said in his heart, There is no God. Corrupt are they, and have done abominable iniquity: there is none that doeth good" (Psalm 53:1). "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth" (Matthew 13:41, 42). "And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched" (Mark 9:43, 44). These Scriptures seem clear in indicating what shall happen to the God hating, Christ rejecting sinners that never accept Christ and His blood for the cleansing of their sins.

The devil himself together with the two great evil persons that control the political and religious affairs of this world just before the great judgment will be committed to a terrible place of fire. "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceiveth them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone" (Revelation 19:20). "And the devil that deceived them was cast into the lake of

fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever" (Revelation 20:10).

For ever and ever is used twelve times in the Book of Revelation in conjunction with the lake of fire prepared for the devil and his angels in which the persistent wicked men spend eternity, whereas for ever and ever in conjunction with the existence or reign in glory of Christ and God appears only eight times. This would seem to say to me that God wants us to understand that the place of punishment for the persistent wicked dead is in the same manner eternal as that of the glorious existence of God and those who have gained heaven by His grace. If, then, the glories of the righteous are eternal so is the suffering of the wicked and if the suffering of the wicked is temporary, so also is the happiness of the blessed, but that cannot be in the light of Scripture so as the person goes out of this life he will spend eternity in a conscious existence, the righteous with Christ in heaven and the unrighteous with the devil in a place of torment where flames torture and cause unspeakable misery.

QUESTION: Please explain, "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall" (2 Peter 1:10).—*Jo Anne Smith, Alabama.*

ANSWER: This means making our calling and election sure, not so far as God is concerned but with reference to our own experiences of it. Since God has called and chosen us to be saved in Christ, He is sure of this. But it is left to us to be sure by bringing forth in our Christian lives the grace and fruits in the previous verses of that same chapter. We may do this as we yield ourselves to the working of the Holy Spirit from day to day as He works in and through us.

**IN OUR MAIL TODAY—
—OUT OF P. O. BOX 507**

ENJOYS YEARBOOKS

"We certainly are enjoying our yearbook of programs, 'Devotions.' It has already been a blessing to us and we thank God for the ones who loved Him enough to give of their time and talents to this cause."—*Mrs. Heath, Wilmington, North Carolina.*

CHURCH FURNITURE AVAILABLE

"The Original Free Will Baptist Church of Rock Springs, North Carolina, has some pews they would like to donate (continued on page eleven)

NOTES

AND

QUOTES



By J. C. Griffin

MOTHER'S DAY

Someone has said that the three sweetest words in existence is heaven, Mother, and home. I am happy to say these are all blessed names to me, but the name of Jesus is sweeter than all the other words in the English language. Next to Jesus is the name, Mother, and the older I get the more that precious name, Mother, grows sweeter and more precious and while I stop to write by quoting and otherwise, my eyes fill with tears and my heart rejoices as I repeat the name, Mother.

I realize that at my age I cannot hope to live many more years. I am now about four years older than my mother was when she left us for her home in heaven, and that makes her name more precious because I have the glorious hope of seeing her again some of these days in the near future.

I have a beautiful message from Dr. William Ward Ayer and I quote:

"Mother's Day gives us a special opportunity to fulfill the Scriptural injunction, 'Honor Thy Mother.' How far we have come from the days of honoring thy father and thy mother. Today's most deadly attack upon our civilization is made upon the home. It is sad that much of the motherhood of the day is not instilling in the minds and hearts of childhood the Christian ideals of the past. Any time America loses its godly motherhood, Christian America is gone. My son, hear the instruction of thy father, and forsake not the law of thy mother: or they shall be an ornament of grace unto thy head, and chains about thy neck' (Proverbs 1:8, 9).

"Why is motherhood so important for good or for ill? It is because of the divine sanctity of the home. Home is earth's first, foremost, and most fundamental institution. It was established by God in the Garden of Eden. Motherhood is the heart of the home. Literally millions of people have sung these sentimental words:

'When I was but a little child, how well I recollect
How I would grieve my mother with my folly and neglect;
And now that she has gone to heaven,
I miss her tender care,
O Saviour, tell my mother I'll be there.
Tell Mother I'll be there in answer to her prayer;
This message, blessed Saviour, to her bear.

Tell Mother I'll be there, heaven's joy with her to share.
Yes, tell my darling mother I'll be there.'

"This song has caused strong men to weep their way to Jesus, remembering as they did the childhood influence of their mothers upon their lives. The power of their mother's life bore fruit as these people saw their need of the Lord Jesus Christ as their Saviour.

"Memories of Mother may truly bring us back home to the simple things. Perhaps it will bring us back to God. On Mother's Day, a good confession might be:

'O Mother, when I think of thee,
'Tis but a step to Calvary.

Thy precious hand upon my brow
Is leading me to Jesus now.'

"Many will remember Mother's songs. They will feel a mother's influence in the song she sang in their childhood, remembering perhaps her voice in the church choir. Maybe the songs and hymns in the country parlor, sung by Mother, Father and children, will come back to memory.

"Others will remember their mother's prayers. It is surprising how many of the great of earth have attributed their greatness to the influence of their mothers. Abraham Lincoln said: 'I remember my mother's prayers, and they have followed me; they have clung to me all my life: All that I am and hope to be I owe to my angel mother.'

"Some will remember their mother's admonition and chastisement. Modern mothers may talk a great deal about prohibitions, repressions, and all the rest; but the old-time mother who spanked on occasion and whipped more severely when it was needed did not raise a bunch of lawless, lazy, juvenile delinquents without respect for God or man. Most of them raised a group of respectful children who were brought up in the fear and admonition of the Lord.

"What would you give to be able to obliterate the years, turn back the universe and live one blessed hour yesterday? How cheap our present day would appear if we could only do that! Many of the things to which we have become accustomed would nauseate us, if we go back to other days—godliness, purity, and simplicity.

"On this Mother's Day with all the

tender memories crowing into consciousness permeating your whole being with their fragrance, will you not say yes to Jesus? The word of surrender may go winging its way through this universe to the throne of God. 'O Saviour, tell my mother I'll be there.'—William Ward Ayer.

"The heritage of a godly mother is the most precious things in the world. The influence that a mother exerts over her children in the tender years of their lives is not soon forgotten. In adult years, we praise the Lord for godly mothers by whom we were raised in the nurture and admonition of the Lord."—American Tract Society.

A MOTHER'S HAND

"It is said that a certain young man was seriously ill and seemed to be out of his mind; therefore, the doctor's orders were not to let anyone speak to him. The boy's eyes were gone. The mother went to see her boy and the nurse would not let her into his room until she said, 'If you will just let me look at my boy, I will not speak.' They agreed and when this mother reached the bedside she placed her hand on the boy's forehead and although he could not see her, he said, 'Mother.' He knew the touch of his mother's hand."

Mothers of America, will you not read and pray and teach your children to honor and serve the Lord? According to statistics, there are many teen-age pretty intelligent girls becoming mothers out of wedlock and who do you think is to blame? More than any other person on earth are our mothers. My plea to unsaved mothers is to please give your heart to the Lord and follow God's Word in bringing into this world children for the glory of God and if God allows you to become a mother, dedicate that child to the Lord and teach by precept and example the way of the Lord to your child. God will bless you and you will be happy. Just let your little girls have company of the Satanic hell-bound libertines and your heart will bleed and break and you very likely will be disgraced for life and may reach eternity in darkness. Many have gone the broad way and suffered the way of death.

IN OUR MAIL TODAY—

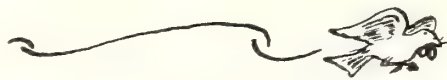
(continued from page ten)

to a mission or any new original Free Will Baptist church in good standing with the State Convention.

"Please let us know right away if anyone is interested in securing them, since we are getting new pews and have no place to put the old ones except out in the weather."—Mrs. Mack Edwards, Middlesex, North Carolina.



STORIES for our BOYS and GIRLS



A Mother's Day Gift

by Harold Buller

DAVID wrinkled his nose with delight. There was nothing like the pleasant smell of a brand new day waiting for him to come out and play. He kicked back the covers and bounced out of bed. This was Saturday so David had slept longer than usual.

David had just turned twelve. He did a cart wheel across the room to the window and pulled it open with a strong healthy tug.

Wow! What a day! He took time for just one deep breath of sunshine, air, and spring all mixed up together. As he did so, he looked over the back yard that he was supposed to rake today.

"So long, Dad!" David's voice got its air from a pair of good healthy lungs.

"Good-by, David," Dad waved back as he left the yard for work. Just then Dad stopped short and turned back. He had a way of shooting a one sentence sermon at David at the most unexpected times.

"Remember to do something good for someone today, David, and don't forget the back yard." With that he was gone.

Downstairs David heard the rattle and clatter of breakfast being prepared. Mother was humming a little tune as she worked. That reminded David that tomorrow was Mother's Day. "I'd better not forget to buy that gift for Mom today."

Eight o'clock. He would have plenty of time to rake the yard, buy the gift, and spend some time with Ted—if Mom would let him go.

Five minutes later he was dressed and ready to go. At the top of the stairs he swung one leg over the banister.

Zoom! Rip! Bang!!! A second later, when he got his breath again, David picked himself up off the floor downstairs. As he did so, he noticed that his pant leg was hanging open in a big tear.

In a moment he felt Mother standing behind him. With her hands on his shoulders, she turned him around slowly. David often thought he'd soon be

as tall as Mother. But now he felt rather small as he looked up into her kind blue eyes. Now they seemed a little hurt. But she said nothing.

One of his hands went down to feel the tear in his trousers. "I'm—I'm sorry, Mom. I—I guess I slid down again. I won't any more. At least I'll try not to."

"You remember that you promised me that last week—when you knocked over that vase by the stairs on your way down."

"Yes." He remembered now.

"I'm sorry, Mom." He really meant it this time. Only he didn't quite know how to make it sound enough that way.

But mother seemed to understand. "All right," she said. "There is another pair of trousers in your bottom dresser drawer. Let's get to our breakfast."

The morning in the back yard passed quickly. Dinner came and went. Soon Mom called from the kitchen window, "When you have finished the yard, you may run over to Ted's for awhile!"

At 2:30 David bounded through the house to his room to get the dollar bill he'd been saving to buy a Mother's Day gift. Maybe a box of chocolates. His own mouth watered at the thought of it. Mother always shared her candy.

"Hello, Ted," David panted as he swung off his bicycle, all out of breath. "Is your racer ready for a good spin down the hill?"

"Righto. I'm just trying to get more grease into this wheel, and then we can go!"

It was a great afternoon. The whoosh of the wind around your ears always made up for the long climb back up the hill. David didn't remember how many times they had gone up and down. Then, as he put his hand into his pocket, he felt a crinkly piece of paper.

That dollar bill!

"Hey, Ted, what time is it?"

Ted was just getting the racer in line for another trip.

"Five-fifteen," he answered as he craned his neck to see an old clock up in a nearby church steeple. "Why?"

"Oh, I almost forgot. I have to get uptown to buy Mom a present for to-

morrow. And that store closes in fifteen minutes. I'm afraid this is it for today."

It took ten minutes for Ted and David to push each other on the racer back to the house.

In a flash David mounted his bike and fairly flew off the yard. He arrived at the candy store just as the owner wanted to lock up.

David picked a box of candy that said "To a most wonderful Mother." Soon he was on his way again, lickety-split. He loved his Mother. And it felt good to have bought her a present. He could hardly wait till morning when he would put it beside her plate at the breakfast table. Mom was always so 100% happy when someone did something nice for her.

Suddenly, out of the corner of his eye, he saw a brown ball of fur come running and rolling down a bank, over the sidewalk, and into the street. David veered his bicycle sharply to the left—and just missed, whatever it was. He stopped. There behind him was a whimpering little puppy.

David was late for supper. Maybe he'd better hurry on. Just then he remembered his Dad's sentence sermon that morning. "Remember to do something good for someone today."

That did it. He parked his bicycle, picked up the puppy, and started up the bank with his candy under one arm and the puppy in the other. After all, if he left the dog on the road, someone's puppy might be run over.

About that time he recognized the place. A Negro woman had moved here just last week. He had heard about it because some of her neighbors weren't very happy to have a member of the Negro race so close to them.

David stopped. Then he remembered how his own parents felt. Dad had said, "Remember, children, God loves Mrs. Jones just as much as He loves us. We will love her too."

Mrs. Jones had seen David coming. She met him at the door. She was about Mom's age. "Oh, I wondered where that little rascal had gone. I bought him just today to keep me company." Then after a pause in which her eyes started

illing with tears, she added softly, "Especially tomorrow." She reached up and brushed a tear from her face.

David just stood there a moment and looked at Mrs. Jones. He didn't quite know what to do. When a fellow started crying, David knew he was either hurt or just a sissy. That he could understand. But when a woman cried, he felt uncomfortable.

Finally, Mrs. Jones said, "Thank you for bringing my puppy back. What's your name? Won't you come in a moment?" David walked in quietly and sat down in the chair she offered him. As he did so, he remembered what Mrs. Jones had said about the puppy.

"Why—why did you want the puppy tomorrow?" he asked.

Mrs. Jones stroked the puppy's fur while another tear ran down her cheek. She looked like such a kind, tenderhearted woman—as if her heart was all full of love.

"It's like this," she said simply. "I had a boy once. He would be just your age if he were alive today. But he isn't. A car ran over him almost a year ago. Tomorrow is Mother's Day. I wanted someone to keep me company."

David's throat had a big lump in it. He was afraid he might start crying, too. "Oh, I'm sorry." Quickly he got up and moved toward the door. "I'll have to go. It's almost supper time. Good-by."

"Good-by, David. And thank you again."

Once the door was closed behind him, David felt better. But he still couldn't leave. He felt he must do something for Mrs. Jones. But what? Quickly he pulled a stub of a pencil from his pocket and wrote across the package of chocolates, "Dear Mrs. Jones, I'd like you to have this. From David." He laid it on the porch and ran to his bicycle.

There he stopped. Now what had he done? In the morning he had ripped his pants when he disobeyed by sliding down the banister. Now he was late for supper because he had played too long. And he didn't have a thing to give Mother for Mother's Day.

As he heard Mrs. Jones open the door again he dashed off as fast as he could go. But he slowed down as soon as he was out of sight.

Slowly David walked up the steps into his own house, his head hanging low. As he opened the door, he saw everyone at the table—except Mother.

Her place was empty. Where was she? Just then he heard her place the receiver back on the phone.

For a moment David and Mom stood there looking at each other. Mom had tears in her eyes.

"David," she said as she came forward and threw her arms around him. "David, this is the most wonderful Mother's Day gift you could ever have given me. Mrs. Jones just called—and told me about the Mother's Day candy you left on her porch."—*Junior Messenger*.

The Lighted Pathway

(continued from page eight)

'sect' of their own. If they would only live by themselves it would not matter so much, but they always insist on getting others upset, and thus seek to break up the assembly. The Early Church had many of these cantankerous customers . . .

"There is no perfect assembly or local body of believers, and if you alone are perfect (?) you should start a little church of your own, with yourself as the only member. If you cannot fellowship in your assembly without making trouble, why don't you go where people are all as perfect as you are? Don't hang around and get others who are being blessed, all upset and dissatisfied!"

After having read the above two paragraphs I have made a careful study of some of the trouble makers in the New Testament. It has been an interesting study, and very revealing. How like the present conditions in our denomination do the following passages reveal conditions in the Early Church! I wish I had time and space to give all them with a few comments on each one.

To begin our study we will begin with the master trouble maker of them all! The Scriptures regarding him and his treachery are too numerous and too well known to need quoting here. But Christianity has never experienced a greater trouble maker than Judas. Judas was not the only one who betrayed his Lord, and many for far less, while others are real greedy for the filthy lucre and sell the Lord, their church and denomination, and themselves for a big price. But I would dare to say that blood money obtained today by selling Christianity into a state of disrepute will bring just as much grief to those who are guilty as it did to the original Judas.

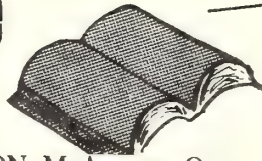
Another trouble maker that I want us to consider is found in 2 Timothy 4:14, 15, "Alexander the coppersmith did me much evil: the Lord reward him according to his works: Of whom be thou ware also; for he hath greatly withstood our

words." Here is a stern warning to our true churches to beware of those who are the trouble makers. A preacher, a deacon or a laymember who makes trouble in his church or in the denomination will do the same for you if you give him a chance. I am very glad that our churches are beginning to use great care in choosing their pastors. One church which had experienced trouble with their pastor, and had gotten rid of him, had an interesting notice in the *Baptist* in which they let it be known that they were looking for a pastor who is in good standing with his conference. My understanding is that this church has secured a pastor who is a true Free Will Baptist who, I feel sure, will lead them to greater things for the glory of God. I am asked, in personal conversation and by letter, very often about some one that it is safe to secure to lead their different churches. To these inquiries I can give no better advice than that given by the Apostle Paul ". . . unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: . . ." (1 Thessalonians 1:1), "And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; And to esteem them very highly in love for their work's sake. And be at peace among yourselves" (1 Thessalonians 5: 12, 13).

The way the Bible teaches it and the way I see it, there is a great deal more to selecting a pastor for a successful ministry than just extending a call because some preacher is a friend, or is known by a friend, or because he looks all right, or because you know somebody who has heard him preach, or because he knows good English, or maybe he makes a lot of noise when he preaches or is very quite and reserved—the important thing is, does he know God? The thirteenth verse of the fourth chapter of the Acts of the Apostles tells of a relationship between preachers and people that is important in these times: "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus." And unlike Diotrophes, in the text, they were giving Him the pre-eminence.

Thought for the Week: "Little people always want to do big things, but God is looking for big people who are willing to do the little things."

(Continued Next Week)



VICTORY AHEAD!

(Lesson for May 20)

LESSON: 2 Peter 3:3-13; Jude 24, 25

GOLDEN TEXT: 2 Timothy 1:12

I. INTRODUCTION

The New Testament, especially 2 Timothy, 2 Peter and Jude, has much to say about conditions in the last days—the days marking the end of the day of grace in Christ Jesus. They are marked by a falling away from the faith, or apostasy, and immorality in the world.

In conjunction with the last days, there is the teaching pertaining to the day of the Lord—the day of divine judgment when God shall avenge Himself. There are many mysteries surrounding the events relative to the day of the Lord. It is not ours to understand the mysteries to the fullest, but it is ours to learn something of them. As we do so, we can see the hand of God.

"There is much similarity between 2 Peter and Jude. The writer of one seems to have had the letter of the other before him. The authorship of neither one can be settled with certainty, but that does not affect their value as a part of the inspired Scriptures. Perhaps the two letters were written about A. D. 66 or 67, or maybe A. D. 80-90. Both letters are directed chiefly against false teaching, particularly against the heresy of gnosticism. A major doctrine set forth in the two letters has to do with the certainty of a coming day of judgment. The writers were contending for the faith of the gospel and urging their readers to resist error, to put supreme value upon Christian virtue, to prepare for the certain coming of the Lord, and to anchor their faith in the God of mercy and righteousness and judgment."—*Points for Emphasis*.

Concerning the day of the Lord, or judgment which is to come, let us understand that to the true Christian there should be no fear. The things which are yet to come to pass will reveal the glory and power of God to all.—*The Bible Student (F.W.B.)*.

II. HINTS THAT HELP

The following background Scripture should be studied.

1. The certainty of Christ's coming (2 Peter 3:1-7).
2. The time and circumstances of Christ's coming (2 Peter 3:8-13).
3. The exhortations in relation to Christ's coming (2 Peter 3:8-13).
4. Jude's salutation (Jude 1, 2).
5. The occasion for writing (Jude 3, 4).
6. The way of apostasy (Jude 5-19).
7. The way of safety (Jude 20, 21).
8. The way of helpfulness (Jude 22, 23).
9. Doxology (Jude 24, 25).

—*The Teen-Age Teacher (F.W.B.)*.

III. ADDITIONAL TRUTHS

1. "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (Vv. 3, 4).

Every age has produced its share of scoffers, men who have made light of the promises of God. This is especially true concerning the second coming of Christ. There are many people in the world today who ridicule this precious promise, saying in effect that because this promise has not as yet been realized, it lies beyond the realm of realization. It is true that we do not know many things that are associated with the second coming of Jesus, but this we do know from the testimony of the Scripture—He is coming again. It might be that He will not come during our lifetime, but it is also true that He might come at any moment. Our attitude must be one of readiness.

"For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water perished: But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (Vv. 5-7).

To those who ignorantly claim that things must remain as they have always been, the apostle calls attention to the fact that great changes have already oc-

curred. The people of Noah's generation did not believe his testimony concerning the deluge because such had never happened before; but regardless of their unbelief, the flood came. All life, save that in the safety of the ark perished. This was accomplished by the word of God in the same manner as the creation was brought to pass. Likewise, the earth as it now exists is reserved for the judgment of the ungodly.

These scoffers and seducers live in the hope that Jesus will not come again; therefore, they do all within their power to convince themselves as well as others that He will not come. Believers, on the other hand, base their hope upon faithful testimony and the Word of God.

There is an old saying to the effect that none are so blind as those who refuse to see. This also holds true for these who do not believe in the second coming of Jesus. They do not want to believe; therefore, they dismiss all evidence that points to it as a fact.

"But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day (Vs. 8).

A thousand years, to the One who has existed from all eternity, is no more than yesterday that is past. To us it may seem to have been a long time since our Lord promised to return, and we may be tempted to say with these scoffers, "My Lord delays His coming," but we must constantly bear in mind that God does not reckon times as we do. Of this one thing we may be sure—when the bride has made herself ready, the Bridegroom will come to claim His own.—*Senior Quarterly (F.W.B.)*.

"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (Vs. 9). This verse has a message for the saved and the unsaved alike. The first part of the verse holds out great encouragement for the Christian. After all, what does the Christian have except the promises of God? Yet, they are everything. To have one like the Apostle Peter, who has tried them under all circumstances and conditions of life, to testify that God is not slack concerning His promise should cause us to hold on to the promises with a firmer grip.

The last part of this verse has a great message for the unsaved. God wants the unsaved to be saved. This verse ought to forever do away with any idea of a limited atonement. Christ died for all men; God wants all men to be saved.

All men may be saved if they will come believing on the Lord Jesus Christ. God wants the unsaved to be saved because he loves them. This ought to melt the hardest, hardest heart if they would only stop to consider it.

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (Vs. 10). The time of the Lord's coming is not known. It will come upon men unexpectedly, as a thief in the night. The only sensible thing to do is to be ready for the Lord's coming whenever it

J. B. Phillips translates the last part of this verse in this manner: "In that day the heavens will disappear in a terrific roaring blast; the very elements will disintegrate in heat and the earth and all that is in it shall be burned up to nothing." This is not the end of all things, however, because God will create a new heaven and a new earth (Revelation 21:1).

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness" (Vs. 11). Seeing the fact that the things of this earth are temporary and transient, we should govern our conduct accordingly. In fact, the rest of this third chapter of 2 Peter is taken up with this question of the kind of people we ought to be in the face of these facts.

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (Vs. 13). Even though the things of this world are transient and passing, the child of God has no worry because according to God's promise, we look forward to a new world wherein dwelleth righteousness. John, in his vision, saw this happen: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea" (Revelation 21:1).—*The Advanced Quarterly* (F.W.B.).

3. Our only hope is in Jesus Christ our Saviour. Apart from Him, we are lost, no matter who we are, where we live, or how high on the ladder of success we have been able to climb. Outside of His redeeming grace, there is no hope for any of us; we are helplessly and hopelessly lost. But in Him, there is life, life abundant, full, and free.

False teachers and scoffers will come and try to throw us off track, but the grace of the Lord is all-sufficient. It

will keep the trusting soul from falling or being overcome. All the forces of evil cannot wrest the constant believer from the hand of his Saviour and Lord.

The apostle knew the kind of struggle the Christian would have in this life, and he also knew the ability of Christ to help in time of need; therefore, he said, "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen" (Vv. 24, 25).—*The Intermediate Quarterly* (F. W. B.).

NEWS NOTES

(continued from page seven)

School cafeteria at 7:00. The speaker for the occasion will be Dr. Eugene Olive of Winston-Salem, North Carolina.

An outstanding student, Dr. Olive graduated from Wake Forest College at the age of nineteen as president of his class. Upon graduation from Southern Baptist Seminary, he entered the pastoral ministry at Dunn, North Carolina. After serving Baptist churches for thirty years, he returned to Wake Forest College where he has been director of public relations and alumni affairs for the past seventeen years.

Every alumnus will want to be present this year. The occasion promises to be the greatest in the history of the Alumni Association.

Revival In Progress At Crab Point Church

Revival services are now in progress at the Crab Point Free Will Baptist Church, Route 1, Morehead City, North Carolina, and will continue through Saturday night, May 12. The evangelist for the services is the Rev. James Lupton of Ernul, North Carolina.

The church and the pastor, the Rev. Virgil H. Day, cordially invite the public to attend these services and to be much in prayer that Christians will be revived and the lost won to Christ. There will be special singing each evening.

Thy Mother Eunice

(Continued from page five)

Woman dedicated her child to God before he was born. She prayed for his salvation and for a divine call into the service of God. No mother with an abiding faith in the purposes and plan of God would withhold her child and not be

willing that he should live in the center of God's will.

When the call did come to Timothy upon invitation of Paul, Timothy was ready, and with Paul, he journeyed up and down the highways of the ancient world preaching the gospel, confirming the saints and setting in order the churches of the living God. Paul exhorted the Philippians in earnest word to "... let your conversation (manner of life) be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel" (Philippians 1:27).

Would it not be well for all of us to examine ourselves, "... whether ye be in the faith; prove your own selves, ..." (2 Corinthians 13:5)? We must make sure that we are "in the faith," else we cannot train our youth for God. We need to think of the times in which we live and the conditions which prevail on every side. "This know also, that in the last days perilous times shall come" (2 Timothy 3:1), and surely such times are upon us and our children. With the awful apostasy creeping over Christendom it is more difficult than ever before to live the kind of life God desires, therefore how essential it is that we shall possess an "unfeigned faith" ourselves to the end that we might give the oncoming generation a firm foundation upon which to build. If we fail, in all likelihood they will fail, and their failure will be charged to our account before God.—*Gospel Herald*.

Woman's Auxiliary

(continued from page eight)

Wilmington, N. C.—The Woman's Auxiliary of the Wilmington Free Will Baptist Mission met Thursday night, April 26, at the home of Mrs. Travis Brown.

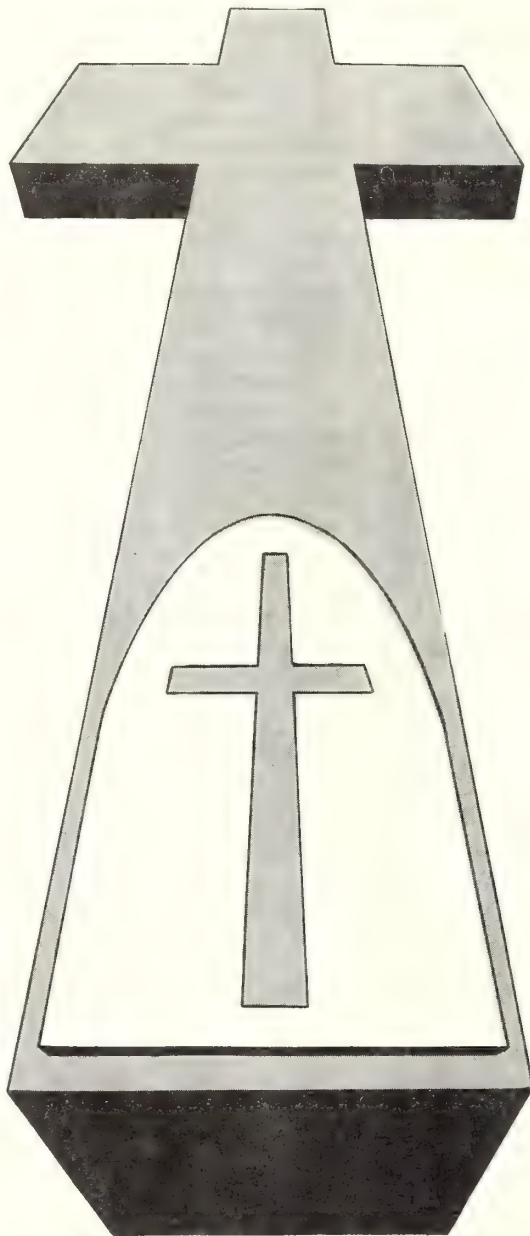
The president, Mrs. James Howard, opened the service with the song, "Must Jesus Bear the Cross Alone." The group was led in prayer by the Rev. James Howard. After the Scripture, given by the pastor, the Rev. James Howard, the lesson was discussed by the following: Mrs. F. T. Heath, Mrs. Ken Wilkins, Mrs. Travis Brown, Mrs. James Howard, and Mrs. Ada Pierce.

During the social period, the group was served refreshments by the hostess. Everyone enjoyed the Christian fellowship together.

The group request the prayers of everyone that the work at the mission may continue to grow in the glory of God.

"HEROES OF FAITH" LITERATURE AND SUPPLIES

The Free Will Baptist Press offers the daily vacation Bible school materials listed below for Free Will Baptists everywhere. The teacher's manuals, work packets, and workbooks are all written by Free Will Baptists, for Free Will Baptists.



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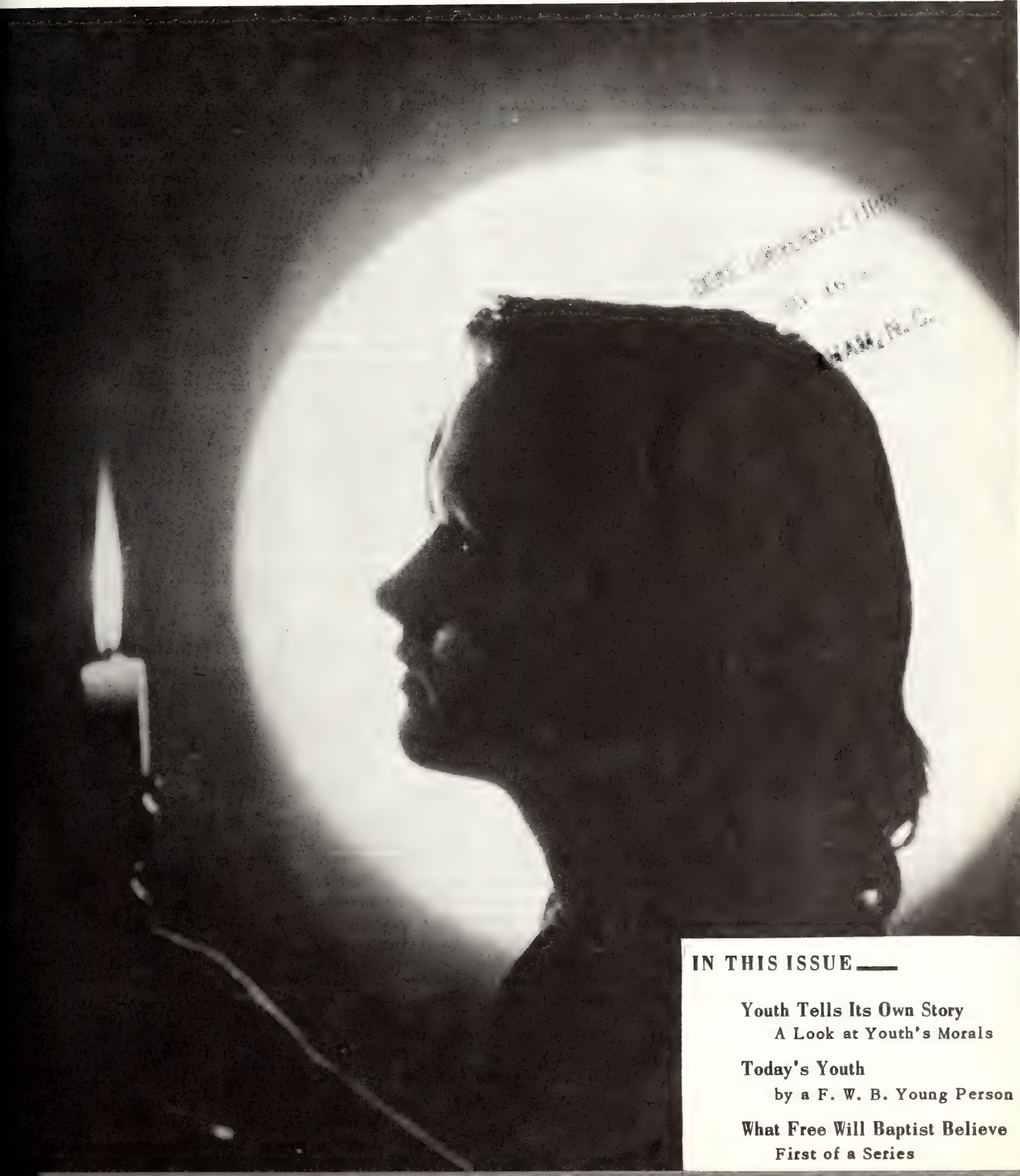
For additional information concerning available crafts and supplies, write the Free Will Baptist Press for a "Heroes of Faith," daily vacation Bible school order blank, or order your introductory kit today. Just write, Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina.

DS

the Free Will Baptist

Ayden, North Carolina, Wednesday, May 16, 1962

LUOMA PHOTOS



IN THIS ISSUE —

Youth Tells Its Own Story
A Look at Youth's Morals

Today's Youth
by a F. W. B. Young Person

What Free Will Baptist Believe
First of a Series

EDITORIAL

NO PREACHERS TO SEND

Upon reading the title to this editorial, some of our readers may jump to an immediate conclusion: namely, that some Free Will Baptists are proposing the sending of ministers to our churches. For some strange reason, there are certain areas where this rumor has been spread. It just doesn't seem reasonable, however, that some of supposedly intelligent denominational leaders could believe this; but it seems, according to reports, that they do. The purpose of this editorial is to correct this untruth, and to seek to set the records straight concerning the intentions and desires of the leading conferences and associations in North Carolina, for it must be noted that this rumor has been directed at Free Will Baptists in North Carolina.

Here's what has taken place in eastern North Carolina during the past several months: The division which was brought about by the action of the National Association against the North Carolina State Convention has been so acute that churches have divided, some groups pledging their allegiance to the National, and some pledging their allegiance to the State. Out of the approximately 250 churches belonging to the six leading conferences and associations, and these conferences and associations remaining firm with the State Convention, only about twenty-five churches have forsaken their State for the National. In view of this, no one can truthfully say that original Free Will Baptists in North Carolina are split fifty-fifty. In fact, those who claim they believe so strongly in the majority rule, should be willing to recognize the majority in North Carolina, and let this state handle and conduct its own business as it has done for nearly two hundred years.

The division of churches, wherein the pastor pulls a group out to begin another church, has brought about a shortage of preachers. Even if the conferences and associations intended to, and had the power to send preachers out, there is a shortage, and they would be unable to do so. But perhaps this is not such a bad situation at all. In fact, it is perhaps the dawning of a new and different day. At least Christian people can assemble together without division and disunity, and there is a spirit of fellowship which has been previously lacking. Then too, we have faith to believe that the Lord will supply this need.

Meanwhile, let it be clearly understood that this minister and editor is strongly opposed to the sending of preachers to any church; however, it must be remembered that most any minister, if he is fair and honest, will express his opinion regarding a church's selection of a minister who is being considered by a church. One thing is most certain: If there were a few Timothys to send, we would be much better off. It is quite significant that the Apostle Paul took upon himself the authority and right to send Timothy to the church at Philippi. (See Philippians 2:19.)

We regret that such untruths have been propagated. On the other hand, we are not surprised, for it

seems that some are so set on ruining a state organization that they care little, if any, about principles and ethics. Let us remember that the truth will prevail. For this reason, if for no other, we intend to stand by our position. We believe that Free Will Baptists elsewhere will seek the truth and stand by it.

DRUDGERY WITH A PURPOSE

(Guest Editorial)

All morning long the men dug one hole after another, each one five feet deep. After each one was dug, the boss would look at it, and give the order, "Fill 'er up." At noon they decided they'd had enough. "We quit," they told the boss. "No one is going to make fools of us—just digging holes and filling them up again." Then the boss explained. The blueprints for the water mains in that part of town had been lost, and they were trying to find them. The men went back to work. Even drudgery which has a purpose behind it is accepted gladly.

Practically every worthwhile job has long stretches of drudgery. The teacher has his high moments in the classroom, but back of those lie long years of patient study, hours of lesson preparation, reading papers, and evaluating examinations. Back of the preacher's hour in the pulpit lie many personal contacts, careful sermon preparation, and much travail of spirit.

If the end of all we do is purposeful, if it has some place in the divine plan, then, by serving the work itself, we serve God most effectively. Drudgery then takes on a divine glow.—"The Free Methodist."

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THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

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God's Jewels

by REV. WALTER E. ISENHOUR
Taylorville, North Carolina

GOD is the Creator of heaven and earth, and of the entire universe. Man has never created anything. All that we can do is to work with some of the things God has created, and maybe change them about so they can be used for our good and His glory.

However, it happens sometimes that man changes the things about that God has created and makes a curse of them. For instance, changing the fruit and grain He created for our health and strength and turning it into wine and liquor which becomes a curse. Man changes the iron, steel, wood, and various other materials that God created for our welfare, into munitions of war that become very destructive. Millions and perhaps billions of people have been killed through war, and in various ways, by that which our living and wonderful Lord created for our benefit and welfare for time and eternity. The devil puts it into the hearts and minds of men to take God's good substance and change it into a curse. This truth is undeniable.

Now there are precious and valuable gems in the earth which God has created—diamonds, rubies, pearls, gold, etc. We may wonder sometimes just how God could have them used, but surely not to deck and load the body with them, causing men to wonder at their owners and almost worship them. God would not have us make a god of gems and jewels of the earth; for He is to be our God, and is to be worshiped honestly, sincerely and prayerfully above all things.

The jewels of earth that mean far more to God than that which is material is the lives and souls of mankind. Even if God could take the diamonds, pearls, gold, silver and precious stones, and all kinds of jewels and gems found on earth, and deck and beautify a city with them, which might be the most beautiful, charming, glittering, glorious in all the universe, I believe He would choose the souls of His saints on earth, along with the heavenly hosts, to climax and glorify the city more perfectly.

I believe a real Christian—a saint—is a jewel in God's sight. He places no value upon anything the earth contains, with all its beauty, wealth and unspeakable splendor and glory, that is equal to man's soul. Jesus asked the solemn ques-

tion, "... what shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36). Christ gave His life upon the cruel Cross of Calvary that He might make a plan of salvation for lost souls. Nothing earthly, regardless of its unspeakable value, could save the lives and souls of mankind. It took the life of God's only begotten Son to do this; therefore, we should realize the value of souls.

We read in Malachi this wonderful Scripture: "Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name. And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him" (Malachi 3:16, 17).

Maybe God will take that dear old, feeble, decrepit, time-worn, age-bent, wrinkled mother of yours or mine some day as one of His jewels to live with Him forever. Perhaps that old father who is bent with the years of toil and hardships, duties and responsibilities, who has worn his life out for his family and his neighbors, will be one of God's jewels. Perhaps God will take that dear wife who has mothered your children, loved them, labored and toiled for them, taught them and prayed many prayers for them, and say some day: "She is one of my jewels." Husband, I hope you may have the same glorious experience. How marvelous it will be to be chosen as God's jewels! Hallelujah!

Maybe that dear minister of the gospel who has pastored your church, won your soul to Christ, visited your sick and dying, preached to you God's holy Word, united your children in holy matrimony, prayed with the sinner, held your revivals, comforted you in times of disappointment, misfortune and distress, with the bare necessities of life as his earthly pay, one day will be chosen as one of God's jewels. Many of His faithful ministers have moved from place to place, labored and toiled across the years, and have accumulated little or nothing of this world's goods, but look beyond this world and rejoice for the reward that awaits them.

My great desire is to be one of God's chosen jewels and rejoice with those whom I have helped heavenward.

God wants soul jewels above everything else on earth. He wants you as one of His jewels. He wants your children as His jewels. Are you interested enough in them to lead them to the foot of the Cross and present them to the blessed Lord Jesus Christ so He can own them when He makes up His jewels? Then, O Father, Mother, Christian, win them to Christ! Speak to your neighbor about his soul's salvation. Talk to God's children and help them along life's rugged pathway. Sometimes they sorely need encouragement, prayer, advice, and a kind and loving heart to help them over the steep places, or through the deep valley of test, trial and strong temptation. Speak to them and God will bless you, and perhaps choose you as one of His jewels.

TODAY'S YOUTH

Winnifred Averett
Winterville, North Carolina

YOU hear many comments made about the youth of today. Teen-agers are so often referred to as juvenile delinquents, or the *beat generation*. Many of the remarks said about the youth of today are both uncomplimentary and unfair.

But just whose fault is it that the youth of today are digressing morally as well as spiritually? I don't think all the blame can be placed upon the youth. It's not the teen-agers that produce lust-filled movies that are shown on the television and movie screens. Surely the teen-agers can't be blamed for the publishing of the filthy magazines that are displayed on newsstands. Neither can the teen-agers bear the guilt of making and selling alcoholic beverages. There are many things that help tear down the principles of today's youth.

"How can these things be stopped?" you may ask, and "Surely, you don't expect movie-making to cease, book publishing to cease, and the selling of alcoholic beverages." Maybe these things will never cease, but with the proper guidance and training, the youth can be stopped from using them.

Have you as a parent ever tried to find
(Continued on Page Fifteen)

Youth Tells Its Own Story

MANY crimes young people commit on the spur of the moment are understandable, even to the panic-propelled murder to cover up a lesser crime. But a premeditated betrayal of a friend's trust, with money the sole motive, is incomprehensible.

Stephen, aged twenty, is portrayed in the *Chicago Tribune*, February 23, as a young man any boy would envy. The best swimmer his high school ever developed, swimming star and model student at the University of Michigan, a junior in the school of business administration, well on his way to completing his college course, and with a "profitable coin business" of his own, operated from his home.

The student's interest in coins won him the friendship of a faculty member of the university medical school. Several times he was invited to the teacher's home to see and discuss the valuable coin collection owned by the teacher's wife.

On a night Stephen knew his friends were not at home, he went to their house, climbed in a window, and stole the coin collection and also a stamp collection not highly valued. Later he burned the stamps and transferred the coins from a temporary hiding place to two safe deposit boxes in a bank, expecting to sell the collection over a period of time without being caught. After selling \$3,000 worth, he ran an advertisement in a coin magazine that led to his arrest and confession.

Stephen's is a spectacular story of theft, ingratitude, and immaturity. A boy much younger and with much less schooling should have known the theft of a \$20,000 collection would be reported to the professional coin collectors. Had his need for money been urgent, surely his background would have rated a loan. But he lived at home, he had money enough to belong to a fraternity, and he had his business. Why, then, did this boy like many others take his slum morals to college? What are his ambitions? And why?

We can hardly expect a specific answer to this individual case, but the attitudes of thousands of other young persons as revealed in a recent Gallop Poll warrant a hearing. *The Saturday Evening Post*, December 30, 1961, "spotlights what American youth thinks about war, religion, jobs, sex, parents, education, and themselves."

by EMMA K. HULBERT

Emma K. Hulbert is the contributing editor of "The Union Signal," a journal of social welfare.

The authors, George Gallop and Evan Hill, interviewed 3,000 boys and girls between the ages of 14 and 22, the gifted and the dull, the ambitious and the lazy, the bright-eyed scholar and the bewildered delinquent . . . an accurate cross-section from all regions of the nation, from all levels of family income, education, and occupation.

Though youth is "quite religious," fifty-four per cent expressed dissatisfaction with the church as an institution. The most frequent complaints are that the church fails to stress its true meaning frequently enough, that it is not reaching the people, that sermons are too vague and muddy, and there is too much ritual and mysticism.

A seventeen-year-old high school girl expressed the feeling of many who consider the church too materialistic. "It's getting to be a vending machine," she says. "You put in a nickel and you get a reward." Then she struck the very weakest spot in the modern church: "It doesn't lead the people; it merely reflects their values."

The church, as well as the home, is forgetting that each new generation must be taught the old, old truths of decent living—by words as well as by example. The survey points out that youth believes in religion despite their criticisms but they do not seem to connect religion with honesty.

For instance, they regard payola as simple compensation for services rendered. Half the boys and 20 per cent of the girls interviewed admitted they themselves would accept such bribes. Eastern and Western youth would accept television bribes more readily than Mid-western or Southern youth.

Cheating in high school and college is widespread and, in the main, American students are not really convinced that classroom cheating is dishonest. This attitude may stem from overemphasis on the college degree.

"You may be the best-educated person in the world, but without a college degree you can't get a garbage-man's job, is one boy's belief shared by many. A necessary step to their financial goal it must be obtained by hook or crook. And so dishonesty, supposedly indigenous to the slums, goes to college, graduates and moves on into business, the professions, the church, and government, to set an example for the new crop of students."

This lack of integrity is probably just one part of the over-all pattern of life denounced by a perceptive, articulate young man from New Orleans. "It may not be as hopeless as you think," he told the two authors. "What my generation lacks is necessity. You didn't lack it. You had a war. You had a depression. I really think if we were faced with that necessity, we'd respond. We have neither the naivete nor the urgency of our parents. They felt that they mattered that they could do something about conditions. We feel that nothing we do will make any difference."

The same boy touched one of the most frightening aspects of the present situation when he said, "There are no individuals any more. No more Lindbergh flying the ocean alone . . . Even the astronauts are not people; they're a team."

Allan Wicker, a junior at the University of Kansas, says, "We've got to teach our children to think . . . We have to make them excited about ideas. And we've got to convince them there's nothing shameful in being different . . . They should know that every great person is different; that you can't do extraordinary things and be like everybody else."

But how many want to be extraordinary? Our typical youth, the article points out, will settle for low success rather than risk high failure. He lacks the spirit of adventure and is unlikely to become involved in crusades of any kind. He likes himself the way he is and is content with things as they are.

"Goals? We've got no goals," a California high-schooler says. "Our parents have achieved them all for us." Admitting they are pampered and soft, the students blame their parents for giving them "too much too soon." The director of admissions at a large university is reported as saying, "Parents have done just about everything they could to destroy character in their children."

(continued on page five)

WHAT FREE WILL BAPTISTS BELIEVE

By RALPH LIGHTSEY

Director of Public Relations, Mount Olive College

This Is the First in a Series of Articles Based on the ARTICLES OF FAITH

THE HOLY SCRIPTURES

"These are the Old and New Testaments; they were written by holy men, inspired of the Holy Spirit, and are God's revealed word to man. They are a sufficient and infallible rule and guide to Salvation and all Christian worship and service."—Chapter I.

The Bible is the inspired, inerrant, eternal Word of God. It does not contain the Word of God; it IS the Word.

"All Scripture is given by inspiration of God, . . ." (2 Timothy 3:16). The Bible itself claims to be inspired. No commotion is made of the fact; just a simple declaration is given. Inspiration is usually defined as a supernatural influence exerted on the sacred writers by the Spirit of God, by virtue of which their writings are given divine trustworthiness. God used the instrumentality of men who spoke from Him to produce Scripture.

What is meant by *inspiration of God* is not that Scripture is breathed into by God or is the product of the Divine in-breathing into its human authors, but that it is breathed out by God, God *breathed*, the product of the creative breath of God. Actually, what is declared by this fundamental statement is simply that the Scriptures are a divine product, without any indication of how God has acted in producing them.

The Biblical writers do not conceive of the Scriptures as a human product breathed into by the divine Spirit, and thus heightened in its qualities or endowed with new qualities, but as a divine product produced through the instrumentality of men. They do not conceive of these men, by whose instrumentality Scripture is produced, as working upon their own initiative, though energized by God to greater effort and higher achievement, but as moved by the divine initiative and borne by the irresistible power of the Spirit of God along ways of His choosing to ends of His appointment.

When we think of God giving, by His Spirit, a body of authoritative Scriptures to His people, we must remember that He is the God of providence and of grace, as well as of revelation and inspiration, and that He holds all the lines of preparation as fully under His direction as he does the specific operation which we call technically, in the narrow sense, by the name of

inspiration. The production of the Scriptures, in fact, is a long process, in the course of which numerous and very varied divine activities are involved—providential, gracious, miraculous—all of which must be taken into account in any attempt to explain the relation of God to the production of Scripture. Thus, when they are all taken into account we can no longer wonder that the resultant Scriptures are constantly spoken of as the pure Word of God.

Consider, for example, how a portion of Scripture is brought into being. There is first of all the preparation of the message to be written: God leads the sequence of occurrences through the development He has designed for them that they may convey their lessons to His people, a teleological character being inherent in the very course of events. Then He prepares a man, by birth, training, experience, gifts of grace, and if need be, of revelation, capable of appreciating this development and eager to search it out, thrilling in all his being with its lessons and bent upon making them clear and effective to others. When then, by His providence, God sets this man to work on the writing of this message, will there not be spontaneously written by him the message which was divinely intended?

Through and by the Scriptures, God reveals Himself to man. Even so, no man can fully understand or comprehend his Maker. Were he able to do so, he would be equal to Him. The creature, however, can come to know God well enough to find His will for his life; and as he seeks to serve Him the best he knows how, according to the Scriptures, the more knowledge of God he will acquire.

The Holy Scriptures are without error. From the first verse to the last, there is no error nor contradiction. Of course, one can pull a verse or passage out of context and make it say whatever he wishes; but such a procedure is unfair and without justification. When viewed in its setting or background, the Bible is God speaking to man concerning the relationship between the Creator and the creature.

The Bible is man's only sufficient and infallible guide to salvation. Often he is tempted to go astray, but if he comes back to the Word, he will find reliable

instruction. It never tells a person the wrong thing. Therefore, man can trust it and rely on it as his final authority.

Let it be understood fully that the Bible is man's guide, rather than his own way of seeing things. Because of their background, two people may see a thing in exactly opposite ways. Looking at it from this standpoint alone, the same thing may be right for one and wrong for the other; but not so with the Bible. It holds a single standard, rather than a dual one.

Right is right and wrong is wrong because God is God. Man's opinion does not make right or wrong. Whether a thing is right or wrong is determined by God Himself. That is why it is so important that man rely upon the Bible, God's inerrant Word, as his final authority.

The Bible is a lasting book. It is the eternal Word of God. "Heaven and earth shall pass away, but my words shall not pass away" (Matthew 24:35). Not one just nor tittle shall pass; all will be fulfilled.

In the beginning, God spoke heaven and earth into being, as well as all the things they contain; and by His Word, men will be judged at the end of the age.

The Bible is God's Word. It is a safe and infallible guide by which man can live and die. If he is obedient to its teaching, he can look ". . . for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13). He can then go to live with Him forever. But if he is disobedient, he will be judged by the Word and cast into everlasting punishment.

Youth Tells Its Own Story

(continued from page four)

Of course there are still parents who dare to be different; there are still fine, strong, adventurous youth with deep concern for others. But in Stephen's world stretching from coast to coast one fourth of the collegians reported honestly as "not so important" for success. These young people are the parents of a very-near tomorrow. They will meet bravely many of the emergencies of life when necessity demands. But how can they protect themselves and their young in the moral warfare day by day when they have forged for themselves no weapons of discipline?

News + Notes of Denominational Interest

N. C. Children's Home Report for April, 1962

The Free Will Baptist Children's Home, Middlesex, North Carolina, reports the following receipts for April, 1962. Receipts have been mailed to each individual, auxiliary, or organization contributing, but totals are shown here only from each conference for the period covered. The books and files are open at the home for inspection or checking for any particular receipt:

General Fund

Albemarle Conference	\$ 82.56
Blue Ridge Association	19.84
Cape Fear Conference	170.55
Central Conference	1,069.55
Eastern Conference	582.70
French Broad Association	69.05
Pee Dee Association	21.48
Western Conference	346.79
Farmer Concert Class	142.03
Miscellaneous	1,415.82
Central Conference Building Fund	7.00
McLeod Educational Loan Fund	65.00

Clothing Fund

Albemarle Conference	50.00
Central Conference	150.00
Eastern Conference	235.00
Western Conference	90.00
Miscellaneous	10.00

Total April Receipts \$4,527.37

Experience Successful Revival at Williamston

The First Free Will Baptist Church of Williamston, North Carolina, has just experienced a successful revival in which a former pastor, the Rev. Roland C. Cherry, brought the messages. They were all very soul-stirring and each night there were six new members and several rededications. The whole church was revived to have their former pastor back for a visit.

The pastor, the Rev. P. C. Wiggs, helped out in the meetings also. Mr. Cherry helped to organize the church in 1952, in which he pastored for six years. He helped to build the church and later they added five Sunday school rooms, two

bath rooms, a nice heating system, a new piano, with about \$400 in the treasury. The church is still doing well. The church is very happy and request all of you to pray that it will continue to be a happy church.

OBITUARIES

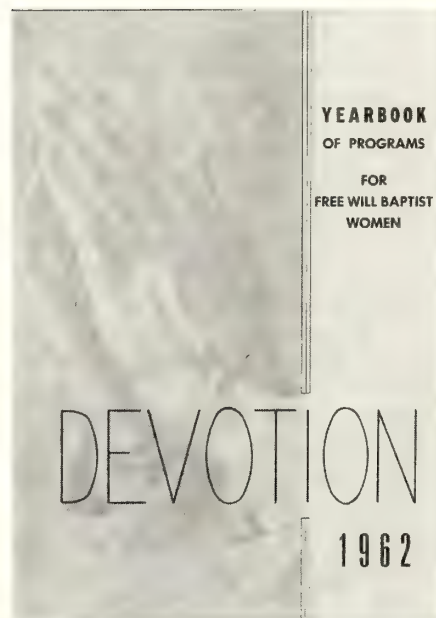
Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *The Free Will Baptist*.

MRS. LIDA S. CASEY

The Lord called Mrs. Lida Sutton Casey from our midst on Saturday, April 28, 1962, at the age of 63. She had been a very faithful member of Casey's Chapel Free Will Baptist Church, Goldsboro North Carolina, since 1912. As long as her health permitted, Sister Casey was always ready to do any work in the

YEARBOOK OF PROGRAMS STILL AVAILABLE



"DEVOTION," the Yearbook of programs for Free Will Baptist women is still available for your auxiliary.

This is the second printing, and you are urged to order now.

"DEVOTION" is published annually by the North Carolina State Woman's Auxiliary Convention.

It contains programs for the months of April through December, with programs for the pre-Easter, Thanksgiving, and pre-Christmas weeks of prayer; also, programs for your circle.

"DEVOTION" for 1962 sells for only 50c. It contains 72 pages, and its size is 7 x 10 inches. Edited by Mrs. C. F. Bowen.

FREE WILL BAPTIST PRESS

P. O. Box 158

Ayden, North Carolina

church. We feel that our loss due to this vacancy is her gain.

Surviving are her husband, Harvey H. Casey; seven sons: Robert, Raymond, J. C., Bennie, Alex, H. H. Jr., and John P. Casey; three daughters: Mrs. T. L. Johnson, Mrs. Mary C. Kalincheck, and Mrs. V. B. Chancy; sixteen grandchildren; five great-grandchildren; and Mrs. Sallie Marks, sister.

Her funeral was conducted by the Reverend M. L. Johnson, the Reverend M. E. Godwin, and the Reverend Cedric D. Pierce Jr.

It is with pride that the Casey's Chapel Free Will Baptist Church pays this tribute to Sister Casey who has long been a bulwark for our faith.

Cedric D. Pierce Jr.

Mr. Noah Rice

In memory of my beloved husband, Mr. Noah Rice, who passed away one year ago the eighth of May, 1961. He was a member of the Arapahoe Free Will Baptist Church. He served as a deacon, and also as a trustee of the church. I miss him very much, but I know I should not complain for we had 57 years and three months together. He was a kind and loving husband and father. He did not have much in worldly goods to leave his nine children but he left them something more precious than silver or gold. He left them a good name. I miss him very much but God knew best and said, "Come unto Me and rest."

Mrs. Noah Rice

He Died for Me

by Mrs. H. L. Bowen

I climbed the lonely, but dear old hill,
I saw the empty cross that stands there so still.
I stood in the twilight and looked around
at me,
I felt the hand of God. Oh, the sadness
I could see!

To think I helped to put Christ there
seemed at the moment more than I could
bear;
When I heard Him say, "Forgive them for
they know not what they do."
I opened my eyes and I could hear Him,
"Thsi means you."

As I left the hill on my way I went;
I'm so thankful that Christ was sent.
As I walk the paths of burden, worry and
love,
I know now that my God is caring and
looking from above.

Coming Events

May 30—Memorial Day

June 17—Father's Day

June 18-22—North Carolina State-Wide
Ministers' Conference, Cragmont
Assembly, Black Mountain, North
Carolina

July 4—Independence Day

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

*Thy word is a lamp unto my feet, and a light
unto my path (PSALM 119:105).*

TROUBLE MAKERS

"I wrote unto the church: but Diotrophes, who loveth to have the preeminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church" (3 John 9, 10).

(Continued from Last Week)

Last week I began pointing out some of the trouble makers named in the New Testament who gave the Early Church trouble no end. As those trouble makers were named together with the troubles they stirred up, the method of dealing with them was also, in most cases, related. As with Alexander the coppersmith who did Paul much evil was left entirely in the hands of God to be dealt with. Paul only said, "The Lord reward him according to his works: Of whom be thou ware also."

If we will read 2 Timothy 4:10 we will find a representative of a great host who are troubling us in these times, "For Demas hath forsaken me, having loved this present world, . . ." The love of this present world is the cause of so much laxness on the part of so many who ought to be standing firm for the right. The Bible teaches, "Love not the world, the love of the Father is not in him" (1 John 2:15).

In dealing with New Testament trouble makers Paul continues, "And their

word will eat as doth a canker: of whom is Hymenaeus and Philetus; Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some" (2 Timothy 2:17, 18), and then continues with the assurance, "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity" (2 Timothy 2:19). Those who rebel against God and their leaders in the church and the denomination will overthrow the faith of some; they will cause the unsaved to lose respect for Christianity and go on in sin and be lost; but to the faithful, praise God, the foundation of God standeth sure, and nothing can destroy it—only some people's faith in it and respect for it.

Paul in speaking to the Philippian Church wrote, "Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved. I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord" (Philippians 4: 1, 2). Some authorities think that Paul changed his praise for those who were true followers of Christ in verse one to a pleading to the two named in verse two because of their quarreling and arguing! O, if we could all be of the same mind in the Lord!

Now, to close, if you will get your Bible and turn to the fifth chapter of the Acts and read Verses 33-40, I believe you will get some important lessons of what trouble makers may expect in this world and in the world to come, but more serious is the fact that those who are drawn away after them must suffer too.

A pastor placed the following in his church bulletin:

"I, as pastor of the church, wish the following members would resign and go somewhere else: John Backslider, Anna Lukewarm, Margaret Indecision, Jim Knocker, Edith Never-Pay, Frank Non-Missionary, Harry Can't-Be-Done, Liza Sunday Headache, Tim I. Know-It-All, Rachel Joy-Killer, Carl Changeable, Molly I. Can't, George Sleep-Late, Fritz Someday, Cliff Selfishness, Florence Sensuality, Maude Hatred, Homer Temper, Stella Impatience, and Claude I. M. Busy. If your name is in this list, please don't be angry at my calling your name; either change your ways, or your church. There may be a church that would want you, but I doubt it."

THOUGHT FOR THE WEEK: "They witness best whose walk squares with their talk!"

Woman's Auxiliary

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

Farmville, N. C.—The Woman's Auxiliary of Marlboro Free Will Baptist Church met in the educational building on Tuesday night, April 24. The meeting was called to order by the president, Mrs. Grover Lee Smith. The group sang, "I Gave My Life for Thee." The Scripture was read by Mrs. Fred Murphy, after which a sentence prayer was begun by Mrs. Virginia Skinner and ended by Mrs. Johnnie Murphy.

Mrs. Jim Hobgood was in charge of the program. Those taking parts were, Mrs. Ichabod Allen, Mrs. Ray Wainwright and Mrs. Cook Blair. The minutes were read and approved and treasurer's report given. The roll was called with 20 members present. Various reports were given. Mrs. J. C. Brock Sr. reported on the auxiliary convention. Motion was made and carried that the group take \$30.00 from the treasurer and send to the Children's Home at Middlesex, North Carolina, to help pay for a baker and mixer.

Mrs. Ichabod Allen reported on the Free Will Baptist State Convention. Motion made and carried that \$5.00 and a delegate be sent to the North Carolina Woman's Auxiliary Convention to be held in Wilson, North Carolina, May 10. Mrs. J. C. Brock Sr. was appointed to go to this meeting. Mrs. Johnnie Murphy reported that the teachers for the Bible school had been selected.

Mrs. Smith announced that the next auxiliary would begin at 8:00 p.m. Thank you notes were read by Mrs. Smith from the Bob Allen family. Glenn Worthington sent one thanking the auxiliary for his spending money and said he would remember the group in his prayers.

Cleaning committee for May is Mrs. Jasper Morgan, Mrs. Jimmie Nanney, Mrs. Drew Allen and Mrs. Dick Allen. Mrs. Clyde Brooks dismissed with prayer.

Hostesses, Mrs. Bill Skinner and Mrs. Fred Murphy, served cupcakes, nuts, pickles and soft drinks.

Dudley, N. C.—The Woman's Auxiliary of May's Chapel Free Will Baptist Church met at the home of Mrs. Alma Bowen, April 24, 1962, for its regular

monthly meeting. The vice-president, Mrs. Ruby West, presided over the meeting. Mrs. Edith Gardner read the Scripture, followed with prayer by Mrs. Glennie Overman.

The program was very interesting. Those taking part on the program were: Mrs. Lucille Grady, Mrs. Nellie Outlaw, Mrs. Alma Bowen, Mrs. Glennie Overman and Mrs. Ruby Best.

During the business period, the secretary and treasurer's reports were given and approved. Reports from each chairman were given. There was also more discussion on the Bible school, selection of more teachers, etc.

The meeting was closed by the group praying the auxiliary benediction.

Refreshments were served by the hostess, Mrs. Bowen, and enjoyed by everyone.

Kenly, N. C.—The Y.P.A. of Holly Springs Free Will Baptist Church met at the home of Mrs. R. H. Weaver, April 18, with 14 members present. The pastor, the Rev. W. H. Poythress, and Mrs. Poythress of Wilson, North Carolina, were visitors.

The program was, "Wireless to Heaven," which was presented by the mem-

bers. The Rev. Poythress opened the meeting with a prayer for the mission work. The Y.P.A. donated \$11.00 to missions. The project for the group is an operation on Vernon Whaley's eyes, of Alaska. The group sang choruses and then were invited to the dining room. The table was decorated with a large green and yellow cake with eight candles burning, which represented eight years of faithful work of the Y.P.A.

New Bern, N. C.—The Woman's Auxiliary of St. Mary's Free Will Baptist Church met at 7:30 p.m. Thursday, May 3, 1962, with Mrs. A. C. Tilghman, president, presiding.

Mrs. Walter Golding presented an inspiring program on, "Sowing."

Routine business was then carried on. Mrs. S. M. Harrison gave a brief history of the woman's auxiliary and reminded the members that St. Mary's church was the birthplace of the woman's auxiliary. The members voted unanimously to go on record as being in complete support of the North Carolina state program and to pledge themselves to do more than ever before to carry on the cause of Christ.

Mrs. C. M. Harrison gave a brief talk on the needs of the Cuban refugees in Miami, and the auxiliary voted to prepare a box of clothing for these refugees. Mrs. W. E. Baldree presented plans for the vacation Bible school to be held in June and gave a list of the books which had been donated to the church library. The Smithey-Robinson Circle with Mrs. W. J. Gaskins, chairman, won the attendance plaque.

The meeting was closed with prayer by Mrs. Tilghman.

TREASURER'S REPORT

N. C. Woman's Auxiliary Convention

Fourth Quarter Ending April 30, 1962

Balance in Bank End of Last Quarter		\$1,038.10
State Auxiliary Missions	Receipts	173.63
Per Capita Dues		388.96
General Fund		243.30
Designated Denominational Enterprises		2,434.64
Total to Account For		\$4,278.63
Convention Expenses	Disbursements	\$ 73.36
State Auxiliary Missions		398.58
Denominational Enterprises		1,667.26
Total Disbursements		2,139.20
Balance in Bank, April 30, 1962		\$2,139.43
State Auxiliary Missions	Summary Bank Balance Accounts	\$ 525.49
Per Capita Dues		388.96

General Fund	204.02	
Airbanks, Alaska, Project	472.24	
Anchorage, Alaska, Youth Project	421.12	
Alice Lupton Fund	5.00	
Co-Laborer	122.60	
Total		\$2,139.43
decombe Bank and Trust Co.	\$1,639.43	
Arbore Saving and Loan (4%)	500.00	
Total		\$2,139.43

Denominational Enterprises Report				
Free Will Baptist Children's Home:				
	Brought Forward	Received	Disbursed	Balance
Oven and Mixer	\$	\$ 20.00	\$	\$
Clothing		90.00		
China		5.00		
General Fund		87.99		
1¢ Per Child Camp		14.75		
Life Membership		50.00	267.74	
Superannuation:				
General Fund		95.86		
Adopted Widows and Ministers		37.00	132.86	
Cragmont Assembly Inc.		132.76	132.76	
Co-Laborer Band		122.60		122.60
Anna Phillips Loan Fund		56.50	56.50	
Miscellaneous:				
Cragmont Woman's Conference		20.00		
4th Union Meeting (Central Conference)		2.00		
Central District Auxiliary Conference		11.00		
Johnston Co. Red Cross		5.00		
Johnston Co. Heart Fund		5.00		
March of Dimes		5.00		
Alice Lupton Fund		5.00	48.00	5.00
Airbanks, Alaska, State Project	236.65	235.59		472.24
Anchorage, Alaska, Youth Project	16.93	404.19		421.12
Home Missions, Special:				
D. L. Whaley		59.76		
Luther Sanders		10.50		
Wilmington		2.00		
Kirby Jo Godwin		11.00	83.26	
Foreign Missions, Special:				
Rev. and Mrs. Tommy Willey		420.00		
Dan Merkh		75.00		
Anita Sparks		7.50		
Harold and Jo Sparks		5.00		
Bobby Aycock		29.01		
LaVerne Miley		14.01	550.52	
Foreign Missions, General		204.89	204.89	
Free Will Baptist Bible College		49.37	49.37	
Mount Olive College:				
Albemarle Conference (\$1,000 Club)		7.00		
Silverware		5.00		
Dishes		5.00		
General Fund		124.36	141.36	
Totals	\$253.58	\$2,434.64	\$1,667.26	\$1,020.96

MRS. RAYMOND T. SASSER, Treasurer

Oil Trough, Ark.—The Polk Bayou District Auxiliary met with the Ballew's Chapel Free Will Baptist Church on April 28, with eight auxiliaries represented. There were 50 members, four ministers, and 14 visitors, making a total of 68 present.

The devotional was given by Bessie Thomas, Newport Auxiliary. The welcome was extended by Mrs. Clarence Campbell, host auxiliary. Topics were given from "Training Your Child for Christ," which was co-ordinated with the

theme, "Cultivating our Resources." Pictures of children from the different churches in the association were placed on poster paper to represent the resources.

These topics and readings were given by Geraldine Johnson, Allen's Chapel Auxiliary; Mable Huchaba, Blackland Auxiliary; Ray Joslin, Batesville Auxiliary; Eva Miller, Island Auxiliary; Lucy Williams, Mt. Harmony; Mrs. Jimmy Richardson, Newport; Avanel Saffell, Mt. Harmony; Ivy Adkisson, New Home, and May Waddell, Ballew's Chapel Auxiliary.

The Rev. Oris Doggett brought the morning message on training youth.

Cathy Rolland, Island Y.P.A., gave the afternoon devotional. Batesville Auxiliary became a part of the Polk Bayou Woman's Auxiliary. The following officers were elected for the coming year: President, Velda Tucker, Newport Route, Batesville, Arkansas; vice-president, Kay Joslin, Batesville; recording secretary and treasurer, Inez Huckaba; corresponding secretary, Robbie Snalgrave, Oil Trough, Arkansas; field secretary, Geraldine Johnson, Batesville Route, Salado, Arkansas; Y.P.A. sponsor, Ollie Doggett, Saffell, Arkansas; study course chairman, May Waddell, Grubbs, Arkansas; stewardship prayer chairman, Amy Wilmouth; personal service, Lucy Williams, Strawberry, Arkansas.

Geraldine Johnson took Mrs. Bob King's place as field secretary and is now assuming these duties. Ballew's Chapel won "In His Steps," by having 79 per cent of their total membership present at the meeting. There was a very good panel discussion on child training and a poem by Robbie Snalgrave. Corresponding secretaries of the local auxiliaries should send their news to Mrs. Velda Tucker by July 1 for the period April through June. The next meeting will be July 28, with the Mt. Harmony Auxiliary. The next Y.P.A. district meeting will be May 26, at Mt. Harmony.

Mount Olive, N. C.—The Woman's Auxiliary of the Mount Olive Free Will Baptist Church met Monday evening, May 7, in the home of Mrs. Leslie Anderson.

The meeting was called to order by the president, Mrs. Ralph Lightsey. The group sang "Have Faith in God." Mrs. Lightsey read John 20:26-31, and Mrs. Anderson led the group in prayer.

The business session was conducted with new and old business being discussed.

The minutes were read and approved. The roll was called, and the treasurer gave her report.

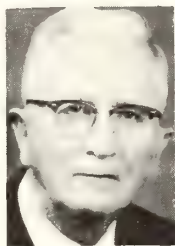
At the conclusion of the business session, the meeting was turned over to Mrs. Michael Pelt, program chairman. Special music was provided by Mrs. Pelt and Mrs. Joseph Williams who sang "Breathe on Me." The program was conducted in the form of a panel discussion. It was led by Mrs. Pelt. Those taking part were Mrs. Williams, Mrs. Roy O'Donnell, and Mrs. Bob Moye. The program was very interesting and enjoyed by all.

The program was assigned for the next
(continued on page thirteen)

NOTES

|| A N D ||

QUOTES



By J. C. Griffin

ANONYMOUS LETTERS

Many people are writing anonymous letters these days, but when one of these come to me I pay no attention to it, for there is nothing good attached. A man or woman that wants to call you names that are unbecoming to rational intelligent Christians, and is afraid to sign his or her name, I think just enough of it to place it in my trash can, and say, "Lord, have mercy on feeble-minded people." If you should want to curse me out and call me names, you need not be afraid that I would sue you, for God's Word forbids lawsuits between Christians. The sender of such letters could be a Christian who had been caught in the snares of Satan and lost reason until they sleep among the tombs. By praying for such, it might be possible to redeem that which is lost by faith and good works and that which is lost he found and become a useful citizen. If you should want to smear my name, like a gentleman, just sign your name and I will guarantee that I will not bypass 1 Corinthians 6:1-5. I will not even ask God to give the green light over the protest of the Scriptures as given by the Apostle Paul. I do not believe that God would think of giving me nor any other man the privilege to set the Scripture aside to satisfy my selfish whims. So please sign your name if you want to curse me and I will pray for you.

ORGANIZATION OF A CHURCH

"When several believers wish to be organized into a church, they request a council of a Quarterly Meeting or Association, which examines into the Christian character, doctrine, and fellowship of the applicants, and their ability to sustain a church. If the examination is satisfactory, the organization proceeds as follows:

"1. The Bible is presented as the only rule and practice.

"2. A church covenant is adopted.

"3. A prayer of consecration is offered.

"4. The hand of fellowship is given by the chairman of the council.

"When a church already organized, or a church from another denomination, wishes to unite with the Free Will Baptist denomination, a council is called the same as for the organization of a church."

—*National Treatise of Free Will Baptist, Section I, Page 41.*

You can call this section congregational if you want to but it does not make it so. It is a connectional work. If it is not a work of connection, why don't those believers go ahead and organize and say nothing to the quarterly meeting or association? I am afraid that is what some folks want; that is, to be so independent as to defy the work of the conferences, quarterly meeting and associations. It is said that a little boy several years ago named John Ham, wanted a bulldog, so John asked his father to get him one. One day when the father had been away from home he found a puppy and took him home and said, "John, I've got your bulldog." When John saw the puppy, he said, "This is no bulldog, but I will make him one." So John took the puppy to a chopping block at the old fashion wood yard and took his little hatchet and cut off the puppy's tail and ears. Then John said, "The dog was a hound." So making out that the organization of a church, as set forth in the National or the North Carolina Treatise of Faith and Practices is wholly congregational is like John's bulldog.

RELATION TO THE CHURCH

"1. Every pastor is expected to be a member of a church under his care, and no person is recognized as a member or minister of the denomination who is not a member of some church in regular standing in the denomination.

"2. When a church desires that one of its members should be licensed or ordained to preach the Gospel, it requests the Quarterly Meeting or Association of which it is a member to examine, by council, such member. The examination for license should refer to the piety and doctrines, the convictions and purposes respecting the work of the ministry, and the reputation for character and ability of the candidate, and his present and prospective educational and professional qualifications. The examination for ordination should include all that is required for license, and also satisfactory examination respecting the life and labors of the candidate, and his attainments, at least in the departments of English education, Doctrinal and Pastoral theology, and Homiletics."—*National Association Treatise, Page 48, 1953 Printing.*

Ladies and gentlemen, the above quotations look to me to be connectional.

Why doesn't the church license and ordain its own members and say nothing to the quarterly meeting or association? That is exactly what some modern highly educated people seem to want. It is an independent liberty wanted. I asked one of these fellows about his attitude regarding the fellowship of the conference and why he took his church out of the conference by his incorporation. He said, "I wanted more liberty." This more liberty seems to be the spirit of human beings today. All dictators want more liberty. Speeders and wreckless drivers want more liberty. Bank robbers want more liberty and now preachers want more liberty. Some want liberty to slander those whom they disagree with and yet by with false accusations.

THE POWER OF THE LOCAL CHURCH

The power of the local church or congregation reaches no further than to its own internal affairs. I am a member of the Original Free Will Baptist church, but if I were to get mad with one of my members or a deacon or any other officer in the church and knock him down, the church could and should demand that I make things right with my brother. They could and should turn me out of the church if I refused to go the Bible way in settlement of the matter according to God's Word; but the church could not touch my ministerial privileges; that is the work of the conference. But if the conference did its duty they would deal with me, and I want the world to know that if I had done anything contrary to the usages and customs and doctrines of the church, that I would not take it to the civil courts in order to get vengeance for vengeance belongs to God.

I shall have something to say about what is called *majority rule* in another issue of *Notes and Quotes*. But in conclusion, I want to state that I do not belong to any *splinter group*. I belong to the Original Free Will Baptist known as the Palmer and Parker and the Jeremiah Heath leaders in the early formation of the Free Will Baptists in North Carolina. This is the group that Satan has tried to destroy and which is hated by many religionists. I belonged to it when we were admitted into the National Association. We have never changed from that which we believed and practiced and to those who claim that we are a *new group*, I want to say fearlessly and boldly, "You don't know what you are talking about or either you do not care."

I say again that I am a minister in good standing in the Fifth Eastern Union Meeting of the Eastern Conference and
(continued on page eleven)

Questions & Answers on the Bible

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

QUESTION: Since we are not under the law, but now are living under grace, could we tithe our income?—*Maybelle Hallenger, Illinois.*

ANSWER: It is true that we are not now living under the Mosaic Law, however, it appears to me that the tithe of our income should be the very minimum a Christian would want to give in support of his Lord's Kingdom work. The tithe system was instituted long before the Mosaic Law came into existence, however, even much before Moses was born and may have been in effect in the very earliest of God's redemptive dealings in behalf of sinful man. It seems to be the Scriptural basis for all giving. When Abraham was returning from the battle with the kings of Mesopotamia, where he had gained the victory over the four kings who captured the five kings of the area, which included Sodom and Gomorrah, where Lot also had been captured, he met Melchizedek of Salem, the king priest who then resided over what has since been called Jerusalem and paid him tithes. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all" (Genesis 14:19, 20).

Then when Jacob was leaving home enroute to his mother's brother's house, where he married his wives and secured a good deal of wealth together with a large family, he promised God while spending the night at Bethel to pay tithes of all if only He would prosper him and bring him again safely to his home. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, So that I come again to my father's house in peace; then shall the LORD be my God: And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee" (Genesis 28:20-22). The two incidents as several scholars have called attention to the fact, were over 400 years before Israel had the written law.

On the other hand, there is nowhere in the New Testament that we may find a specific command to us of this age to pay the tithe, however, there are some strong suggestions that we be systematic in our giving to support God's work and perhaps tithing is mentioned by Jesus Himself. "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone" (Matthew 23:23). Here he does not berate tithing to them, but for leaving off the weightier matters. Giving "upon the first day of the week," which is Sunday, "as God hath prospered," us is definitely taught by Paul. "Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come" (1 Corinthians 16:2). Of course this follows the giving of our own selves, for without that we should never tithe thinking of the act as a means of salvation. "And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God" (2 Corinthians 8:5).

This giving must be cheerfully or else it does not count. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (2 Corinthians 9:7). This should be done in a sense of gratitude to God for what He has done for us. He gave His only begotten Son. Jesus gave His life as a ransom. It might help one to read all of 2 Corinthians 8 and 9 in an effort to see the spirit in which giving in behalf of the Lord's work is to be done. Several of our best evangelical scholars have pointed out that for one to make tithing binding in our age is nothing short of returning to legalism, on the other hand, I have heard scores of Christians testify to the fact that when they began to let the tithe be the beginning point in their giving they at once entered into a life of joy and peace of mind, and that since they have had much more from which to give. I have many times heard Christians say

that you cannot outgive God when sincerely serving Him. May not the Old Testament promise have a definite application to us now? "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Malachi 3:10). I am well aware of the fact that God's people under law were servants and that under grace they are sons and yet should the son not, if there is a difference, do and give more in an expression of his never dying gratitude for all that is his?

"What know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Corinthians 6:19, 20). Then there does, after all, seem to be in operation here, in this regard, the old law of sowing and reaping. "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (2 Corinthians 9:6, 7). I doubt not that one may so enter in the spirit of giving as set forth in the Scriptures that he would in his giving fulfill Galatians 6:7, 8 and I think that little or no value will be placed on the material when he gives his whole self, soul, heart, and mind to promoting spiritual things. Instead of being sorry he gave to promote a spiritual cause he will wish he might find a way to do more toward this end.

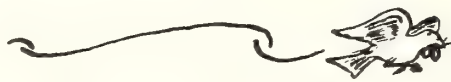
NOTES and QUOTES

(continued from page ten)

the State Convention of Free Will Baptists of North Carolina, and am not ashamed of my connection with these bodies. My fellow man knows; that is, those who know me, that I pay my just and honest debts, and I have never had to leave North Carolina to get work to do. The Lord Jesus said: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you" (Matthew 5:11, 12).



STORIES for our BOYS and GIRLS



A WORD TO RALPH

by DR. BOB PIERCE

I 'VE had the privilege of telling folks about the Lord Jesus in nearly every country in the world. In Korea . . . in Japan . . . in Ghana . . . in Columbia. But I want to tell you about the very first time I gave my testimony.

Of course before I ever told anyone about the Lord I had to be saved myself. I was 11 years old and lived on the south side of Los Angeles, California. At a Sunday evening service my father went forward to rededicate his life to Jesus. So I went forward and asked the Lord to save me. And He did.

It was a big night for me. I remember that as we rode home in our family car, we passed the Manchester Theater at Manchester and Broadway. I said, "Going to the movies has been a big thing to me and I was going to be an actor. But now things are different. My life must count for Christ."

It did, sooner than I expected. And in a way I didn't expect. It was due to Miss Elizabeth Hunter, a public school teacher who was also my Sunday school teacher. Two weeks to the day that I was saved, she took me and some other young people to the corner of Manchester and Broadway. She put down a soap box in front of a newly-opened 10-cent store and said, "All right, give your testimony for Jesus."

I stepped up on the box and looked at the people going by. Some glanced at me and hurried on. Others stopped and stared. I didn't know what to say. I didn't know a single Bible verse, even John 3:16. And I was scared.

Miss Hunter urged, "If you are going to live for Jesus, live for Him. Take your stand."

Then I saw Ralph Tolson in the crowd. Ralph's grandmother lived next to my folks. I couldn't let him know I was scared, so I swallowed the lump in my throat and said, "I accepted Jesus as my Saviour. I know He died for me and I'm going to live for Him."

That was all. I didn't know if anyone else in the crowd heard me, but I knew Ralph had. And I wondered what he

would say about it.

The following Thursday Ralph came over to play with me. When it came time to go in, Ralph said, "You're different. What happened to you?"

I didn't answer him right away. The last time we had played together I had gotten mad at him, backed him into a corner and almost mashed his head with a 2 x 4. This afternoon I hadn't lost my temper.

He persisted, "I saw you up on that soap box. What were you saying?"

"Well," I said, "I was saved."

"What does that mean?"

I said, "I gave my heart to Jesus and I feel different and I'm not going to be like I was before. I'm sorry I got mad at you last week."

"That's all right. I've got to go in. Come on in the house a minute."

I went in with Ralph. His grandmother was in the kitchen fixing supper, so we went into the dining room.

Ralph looked real serious as he said, "Whatever happened to you I want to happen to me."

"I don't know that I know how," I said, "but I can tell you what I did."

"All right. What did you do?"

"I went to church."

"I don't want to wait to go to church. What did you do in church?"

"I went to the altar—that's the front of the church—and the pastor prayed for me."

"All right, we'll pray." He pulled out a chair from the table. "You be the pastor and I'll be you."

He knelt on one side of the chair and I knelt on the other.

"What did he say?" Ralph asked.

"He said I was a sinner and I knew I sure was."

"Well, I know I am, too."

"Then he said if I'd ask God to forgive me in Jesus' name, He would."

"You tell me what to say and I'll say it."

"Like I said, tell the Lord that you're a sinner and ask Him to forgive you in Jesus' name."

He bowed his head and repeated what I had said. Just as he finished, his grandmother came into the room and exclaimed, "What are you boys doing?"

"I'm getting saved."

"Saved?" she repeated, and went back into the kitchen shaking her head.

But Ralph meant business. He got up from his knees and asked, "What do you do next?"

"I don't know. Just like I do, guess."

"Can I go to church with you Sunday?"

"Sure," I answered, and the next Sunday my folks and I took him to Sunday school.

The next Saturday night Miss Hunter had Ralph as well as me standing on the soap box at the corner of Manchester and Broadway, telling what the Lord had done for us.

For three years, from the time I was 11 until I was 14, Ralph and I never missed a Saturday night on the corner of Broadway and Manchester, or in front of Sears on Vermont and Florence. Then I moved away, Ralph moved away, and we lost track of each other.

I studied to be an evangelist and worked with youth for Christ. I went to China and adopted my first little orphan, Tan. I went to Korea and arranged for others to adopt orphans. I spoke to people about the Lord Jesus all over the world.

Years passed. Then one day I went to Fresno, California, to preach in the City Auditorium. I was in my hotel room when the phone rang. I answered it and a man said, "Is this the Bob Pierce that used to live on the south side of Los Angeles?"

"Yes."

"Do you remember the name Tolson?"

"I sure do! The first fellow I ever tried to lead to the Lord was named Tolson."

"Well, I'm his brother Frank."

"That's wonderful! Tell me, did Ralph really get saved? Has he gone in with the Lord?"

"He certainly has."

"And what are you doing?"

"I'm pastor of the First Nazarene Church here in Fresno. Let me tell you what happened because you and Ralph knelt by that dining-room table. At first all the family expected that his religious whims wouldn't last long. But they did

until Father and Mother said, 'We must go to church and see what has got hold of Ralph.' They went and a couple of Sundays later both gave their hearts to Christ.

"My grandparents, too, couldn't get over the change in Ralph. So both of them accepted Christ. I was the next to be converted, then my oldest sister, Lois. Later my baby brother made his decision. I just thought you'd like to know all this."

Because Ralph was saved, seven others were saved. I can't take any credit for it. It was God. God saved me and I just told Ralph how happy I was because He had.—c1960 (1957) by Harvest Publications (Baptist Conference Press), Chicago 26.

**IN OUR MAIL TODAY—
—OUT OF P. O. BOX 507**

RESIGNS PASTORATE

"This is to notify the public that I have resigned the pastorate of the church at Vernon, Alabama, effective August 19, 1962. In the seven years I have pastored this church there has been a steady growth. The church has been remodeled, an education building added, a baptistry installed, and the floors in the sanctuary have been carpeted. I have no plans for the future as yet."—Rev. R. P. Ritch, Vernon, Alabama.

AVAILABLE FOR PASTORATE

"This is to state that I will be available for pastoral work June 15, 1962." Rev. Noah D. Brown, Route 2, Box 612 Charleston Heights, South Carolina. Phone SHERwood 7-3112.

REQUEST FRIENDS TO WRITE

"Dear friends, I have been in the hospital at Chapel Hill, North Carolina, for nine days and have arthritis and gall bladder trouble. If anyone would like to write me or come to see me I would appreciate it so much. As you know, I am not able to work and get out so I would appreciate a visit or anything that anyone would like to do. I am unable to go to church or anywhere because I cannot walk. May the Lord bless everyone of you."—Mrs. Carrie Ringgold, Chapel Hill, North Carolina.

Woman's Auxiliary

(Continued from Page Nine)

meeting by the program chairman, and the meeting was turned back over to the president.

The group sang "Is Your All on the Altar?" as the closing hymn. Mrs. Lightsey gave the closing prayer.

The hostess served delicious refreshments which were enjoyed by all.

Report of N. C. Woman's Auxiliary Convention

The Thirty-Fifth Annual Session of the North Carolina Free Will Baptist Woman's Auxiliary Convention met with the First Free Will Baptist Church of Wilson. The theme for the day was, "Found Faithful."

Mrs. Lillie Mae Sasser brought the opening devotional thoughts. The women were reminded that faithful stewards in the work of Christ help to turn darkness into light for those on foreign shores. After the welcome and the response, our state president, Mrs. J. C. Moye, reminded the women of the present need of being found faithful, trustworthy, honorable and loyal in the work of the Master.

Karen Hancock of St. Mary's Church, New Bern, the winner of the state Y.P.A. declamation contest, delivered her declamation at this time. This was followed by a declamation given by Brenda Jenkins, also of St. Mary's Church, New Bern, who was the winner of the state G.T.A. declamation contest. Both contestants truly challenged those who heard their messages to give of their best in the service of Christ.

Dr. Roy O'Donnell, acting president of Mount Olive College, brought the morning message. He chose as his Scripture, "For a great door and effectual is opened unto me, and there are many adversaries." (1 Corinthians 16:9). Dr. O'Donnell called to our remembrance the many opportunities which are ours for service. There is great need for the evangelism of the unsaved; work to be done for both home and foreign missions; Christian education in the Sunday schools, in all phases of the auxiliary work, in the leagues, as well as in the field of higher education. There is also much opportunity for service in the work of enlistment. Truly a great door of opportunity is open to us. But he also reminded us of the adversaries which are at work constantly seeking to hinder the work of Christ. Some of these adversaries are indifference, complacency, procrastination and discouragement. Those who would work faithfully for Christ must never give place to any of these adversaries. Only help which comes from the Father above can carry us through this difficult time. Truly our God is able and anxious to help us if we will but call upon Him and then obey His leading. Because Paul was faithful he was able to say, "I have fought a good

fight, I have finished my course, I have kept the faith." He closed with this challenging statement, "What Free Will Baptists make of the future depends upon the degree of faithfulness during this present time."

In the afternoon the ladies were privileged to hear Joan Ann Bryan present her essay on, "The Worth of a Family Altar." Mrs. Crawford read the essay of Neil Hearn, from Malachi's Chapel, winner of the state Y.P.A. essay contest. Joan was the winner of the G.T.A. essay contest and she is from Kinston Church.

During the business session, the Convention voted to uphold the decision of the State Convention, and also to terminate its affiliation with the National Woman's Auxiliary Convention.

After the business session, the new officers were installed, and a beautiful memorial service was conducted in memory of Mrs. Alice Lupton.

RESOLUTION

WHEREAS, the Davis Original Free Will Baptist Church of Davis, North Carolina, Carteret County, has been a member of the Eastern Conference of Original Free Will Baptists of North Carolina since it was formed in 1896 and was, prior to that, a member of the General Conference, and

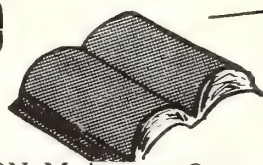
WHEREAS, the said church has actively participated in the proceedings, ministry, and provisions of the Eastern Conference of Original Free Will Baptists of North Carolina and has elected to be governed by the *Statement of Faith and Discipline for Original Free Will Baptists of North Carolina*, and

WHEREAS, the pastor of Davis Original Free Will Baptist Church, together with several officers and others (the number undetermined), have agreed by vote, voice, and attitude that they do not wish to remain members of, and in fellowship with, the Eastern Conference of Original Free Will Baptists of North Carolina, and

WHEREAS, this group has rejected and refused to be governed by the *Statement of Faith and Discipline for Original Free Will Baptists of North Carolina* which constitutes a departure from the customs, practices, and usages of Original Free Will Baptists of North Carolina, and

WHEREAS, the following officers of Davis Original Free Will Baptist Church of Davis, North Carolina: Charlie Paul, chairman of the board of deacons; J. E. Williams, deacon; Milton Styron; Reginald Styron, treasurer; and Leslie Styron, clerk; and others (the number undetermined)

(Continued on Page Fifteen)



Tests of Faith

(Lesson for May 27)

LESSON: 1 John 1:5—2:6

GOLDEN TEXT: 1 Thessalonians 5:21

I. INTRODUCTION

Nothing is proven until it has been put to the test. One's knowledge in school and college is determined by an examination or test. Before a product is put on the market to be sold to the public, it is sorely tested and tried—to prove that it is worthy of its claim. Likewise, the truth of one's faith is put to the test in this life. Jesus Christ was tempted—that is, sorely tested.

Our Memory Selection has a great message for all believers. The Christian often fails because he does not know what is best for him, and because he is not aware of the temptations which face him. To prove all things is imperative. It is so easy for the young and weak Christian to be drawn away from that which is real and true. There are too many unsound and unbiblical doctrines being promoted; therefore, we must, after proving all things, hold fast to that which is good. All about us there are those who have failed in the Christian walk. These failures lacked the faith to endure; they were weak, or became weak, and lost the battle. Profession alone is not enough; there must be a consistent Christian walk.—*The Bible Student (F.W.B.)*.

II. HINTS THAT HELPS

The main purpose of this lesson is to show how to strengthen our faith in God. This can be done by an awareness of the awfulness of sin and the constant need for forgiveness. Faith can be strengthened by good works, obedience to the commands of Christ and faithfulness to the cause of Christ.

The teacher should note the background Scripture:

1. Eternal life revealed in Christ (1 John 1:1-4).

2. The life of fellowship with God (1 John 1:4—2:17).

—*The Teen-Age Teacher (F.W.B.)*.

III. ADDITIONAL TRUTHS

1. "This then is the message which we

have heard of him, and declare unto you, that God is light, and in him is no darkness at all" (Vs. 5).

Light is used in the Scripture as a symbol for righteousness; while darkness is used as a symbol of error and of sin. John here states that God represents pure righteousness without a single stain of pollution by sin. Light is also used as a symbol of understanding, or that which makes understanding easy to attain. This is true of God insofar as spiritual understanding is concerned. The Lord Jesus is the light of the world, and those who follow Him will never walk in darkness.

"If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth" (Vs. 6).

If God is light and we have fellowship with him, we will, of course, walk in the light that comes from Him. If we, on the other hand, claim to have fellowship with Christ, while it is obvious to all that we are yet walking in darkness, we are either mistaken in our claim or else we are deliberately perverting the truth; for it is impossible to have fellowship with Christ and continue to walk in darkness.

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (Vs. 7).

This is a very familiar passage. Most of you have already committed it to memory. If you have not, it will require very little effort on your part to do so. It is a passage of Scripture that contains a great truth and also a great promise. The truth is this: if we walk in the light of Christ, we will have fellowship with Him and with one another. The promise is that if we walk in the light of Christ, His blood will cleanse us from all sin. This is something worth striving to attain.

"If we say that we have no sin we deceive ourselves, and the truth is not in us" (Vs. 8).

John was convinced, and rightly so, that even the saints of God are polluted by the sin of the world in which they dwell. It is dangerous to assume that we are without sin, for all Christians need the day-by-day cleansing of the blood of Christ which cleanses us from all unrighteous-

ness. It is dangerous to deceive ourselves, for if we convince ourselves that we are without sin we will fail to seek the remedy for sin. In addition to this, if we say that we are without sin, we are also making ourselves a liar.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (Vs. 9).

Here is the remedy for sin. It is found in the Lord Jesus. If we will only confess our sins and implore the Lord's forgiveness, He will ever prove faithful and just in forgiving us of those sins. When Christ forgives us of sin, He, at the same time, cleanses us from the pollutions of that sin and takes away the penalty of the broken law. Let us note that this forgiveness is based upon our confession. Without this confession, there can be no forgiveness.

"If we say that we have not sinned, we make him a liar, and his word is not in us" (Vs. 10).

In a preceding verse, the apostle had stated that if we said that we had no sin we made ourselves a liar. In this verse, he goes a step further and maintains that by making the assertion that we are without sin, we are not only denying the Word of God, but we are claiming that the Lord Jesus is a liar. This is a serious charge and constitutes a serious sin. Each of us should make certain that we do not make such claims about our lives; rather, we should realize that in spite of our best efforts some sin comes into our lives. Realizing this, we should confess these sins and seek the forgiveness of our Lord.—*The Senior Quarterly (F.W.B.)*.

2. The apostle writes as an affectionate father when he says, "My little children, these things write I unto you, that ye sin not, And if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (Vs. 1). The teaching of all Scripture is that we sin not. We are not to live in such a way as to run into ruin or promote our own misery. The will of God for us is that we obey Him and that we be happy.

If, through ignorance, temptation, inexperience, or unwatchfulness, we fall into sin and grieve the Spirit, we are not to continue on in our sin and guilt. Neither are we to despair of being again restored to the favor of God. Even though our case is deeply deplorable, it is not desperate. He died for our sin and rose for our justification, and now He is at the right hand of God making intercession for those of us who believe. Therefore, we have immediate recourse to God through Him. "And he is the propitia-

on for our sins: and not for ours only,
at also for the sins of the whole world”
(Vs. 2). Jesus Christ is the atoning sac-
rifice for our sins. He is the expiatory
victim, the propitiatory sacrifice that was
offered to the Judge for all our offences
against His majesty, law, and government.
He is the propitiation for our sins, and it is
His propitiation that He pleads. Con-
stantly the great advocate (the attorney-
general) for the church of God pleads
His own blood He shed for our sins.
Consequently, there is continual cleans-
ing for those who are trusting Him.

The keeping of His commandments—
the doing of His will for us—is evidence
that we know Him. Our Lord summed
up all the law and the prophets in two
commandments: namely, that we love
God with all our hearts and our neighbor
as ourselves. If we keep these command-
ments, we have the fullest proof that we
have the saving knowledge of Christ.

“He that saith, I know him, and keep-
eth not his commandments, is a liar, and
the truth is not in him” (Vs. 4). This
is a severe blow to those who pretend to
be Christians, but who do not live up to
what they ought. Those who only pro-
fess the truth are often ashamed of their
ignorance, or ashamed to own it. They
often pretend to know much more about
God and His will than they actually do
know. They may even have some intel-
lectual knowledge of Him, but how super-
ficial is this knowledge when it does not
pay the heart to obedience! It gives the
heart to such boasts and pretences and shows
that they have no real religion nor hon-
esty.

“But whoso keepeth his word, in him
truly is the love of God perfected: here-
by know we that we are in him” (Vs. 5).
Those who conscientiously observe His
teaching bring honor and glory to Him.
The design of God’s love in sending Je-
sus Christ into the world to die for the
son of man is accomplished in that man
who receives the doctrine, and applies for
the salvation provided for him.

“He that saith he abideth in him
ought himself also so to walk, even as he
walked” (Vs. 6). Our Lord, while on
the earth, left a perfect example; and
those of us who trust Him as our Saviour
should seek to live up to that example.
With all our blunders, even the best of
us will fall short of it. Nevertheless, we
should strive with every ounce of ability
we have to come as close as we can to it.
We should prove the truth of our pro-
fession by trying to walk as He walked.
We should live a life of obedience and

devotion to God and to benevolence and
beneficence to our neighbor.

To be in Christ is to be converted to
the Christian faith, and to have received
the remission of sins. To abide in Christ
is to continue on in the state of salva-
tion, growing in grace and in the knowl-
edge of Christ. Thus, all the redeemed
should press toward the mark for the
prize of the high calling of God in Christ
Jesus. — *Intermediate Quarterly* (F.W.
B.).

TODAY’S YOUTH

(Continued from Page Three)

out the type of movies your child attends,
or the books he reads? It seems to me
that if the parents would show some in-
terest in their child, the child would stop
doing these things. You as a parent have
the right to question your child on the
things he does and the places he goes,
but the general rule of today seems to
be, “the children rule the parents.”

The main fault of today’s youth is that
they are not Christians, or they are Chris-
tians, but are not living accordingly.
With the world in the condition it is to-
day, it is hard for teen-agers to live a
Christian life, but with the help of par-
ents and other adults, it could be made
easier.

This is one place where the parents
fall way down. They want places, good
clean places, for their children to go, but
when the church tries to provide them
for their children, the parents don’t get
them there. It seems when the teen-ager
wants to go to the show or bowling, the
parents can always see that they get
there, but when there’s a meeting at the
church, the parents are just too tired to
get them there.

Parents will buy their children funny
books or detective books, but they can’t
afford to buy them a Bible or a book the
Sunday school teacher suggested they
read.

If the youth of today are going down
hill, can they be blamed? No, at least
not completely. Maybe your child is old
enough that he makes his own decisions
about where he goes, and what he does;
but if you as a parent have guided him
properly, he will make the right deci-
sions. If you haven’t, you can’t expect
him to make the right ones.

Remember the Bible says: “Train up a
child in the way he should go; and when
he is old, he will not depart from it”
(Proverbs 22:6). “Even a child is known
by his doings, whether his work be pure,

and whether it be right” (Proverbs 20:
11).

So please don’t place all the blame on
the youth of today for what they are
and start now promoting the youth of
today. One day it will be their turn to
be the leaders of your Sunday school,
church, county, state, and country. Help
them by supporting the people who try
to lead them in the right way.

RESOLUTION—

(continued from page thirteen)

mined) who are members of said church
did oppose the action taken by the pas-
tor and his followers, and

WHEREAS, Charlie Paul, J. E. Wil-
liams, Milton Styron, Reginald Styron,
Leslie Styron, and those affiliated with
them in this action did, and do hereby,
reaffirm their loyalty to Original Free
Will Baptists of North Carolina, and es-
pecially the Eastern Conference of Ori-
ginal Free Will Baptists of North Carolina
of which they have been members, and
therefore wish to remain as such, and

WHEREAS, this loyal group does here-
by endorse and reaffirm faith in the
*Statement of Faith and Discipline for
Original Free Will Baptists of North
Carolina*, and

WHEREAS, the Executive Committee
of the Eastern Conference of Original
Free Will Baptists of North Carolina has
investigated the alleged statements and
charges against the pastor and the seced-
ing group, and

WHEREAS, it is our opinion that the
minutes recording the action of the se-
ceding group show clearly that the pastor
and the seceding group have departed
from the customs, practices, and usages
of Original Free Will Baptists of North
Carolina,

Be it resolved that we declare that
Charlie Paul, J. E. Williams, Milton Sty-
ron, Reginald Styron, Leslie Styron, and
those affiliated with them do constitute,
and are therefore recognized and accept-
ed as, the Davis Original Free Will Bap-
tist Church and that all rights and privi-
leges belonging to said church shall be
maintained, exercised, enjoyed, and per-
petuated by them.

Be it further resolved that their mem-
bership in the Eastern Conference of Ori-
ginal Free Will Baptists of North Caro-
lina has not been questioned nor termi-
nated by the aforesaid action.

The Executive Committee of
the Eastern Conference

FREE WILL BAPTIST LEAGUE QUARTERLIES AND SUPPLIES

The Free Will Baptist Press is happy to offer the Free Will Baptist League quarterlies, written by Free Will Baptists for Free Will Baptists, listed below to Free Will Baptist Leagues everywhere. The lesson for each publication is based on a uniform outline which is arranged by the Rev. C. F. Bowen. Through the weekly programs, training is given in every phase of church work and Christian living. League materials are prepared for all age groups as follows:

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The Senior F. W. B. L. Quarterly—For seniors (ages 15-17). The writer is the Rev. C. F. Bowen. Price 16c per copy.

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(All three league manuals are written by the Rev. C. F. Bowen who has contributed much to the league program.)

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DS

the Free Will Baptist

Ayden, North Carolina, Wednesday, May 23, 1962

LUOMA PHOTOS



EDITORIAL

THE WORD FORSAKEN

In the midst of the present controversy, when some of us are compelled to reveal the truth, while others are propagating and advocating personal causes and ambitions, we are subject to neglect the true purpose as a church and as ministers of the gospel which is the preaching of the Word. There is no substitute for the pure, simple, preaching of the Word of God. This is not to say, however, that there is no place or time for defending one's position. There are times when a minister, or pastor, must inform the people he serves of the issues and problems of our day. At the same time, he must not forsake the true purpose of his calling. Paul told Timothy to preach the gospel; to give full proof of his ministry; to "... be instant in season, out of season; reprove, rebuke, exhort with all longsuffering doctrine" (2 Timothy 4:2).

There is a definite place and time for rebuking, for reproofing, and for exhorting. But please note that the above vers essays that it must be with all long-suffering and doctrine. The sad truth is that in many instances there has been too much rebuking and reproofing; that it has been done without patience, kindness, and long-suffering. To be sure, Jesus Christ rebuked and reproofed. He exhorted with all long-suffering, but when the people refused His message, He did not become angry with them and take advantage of their ignorance. Instead, He wept over them. He loved His own until the end. He did not stop loving them; He was never unkind. Contrast this to some of our present-day situations.

We wonder that some churches have been torn asunder so quickly. Why is it that a church that only a couple of years ago had harmony and fellowship among the members is suddenly torn asunder and divided? Why is the same thing true regarding a denomination? What has happened during the past year or two to cause such division? In seeking to answer these questions, may we ask the following question: Who can deny the fact that our present problems had their origination and are centered in the ministry? This being true, we are faced with an even greater question: What has happened to our ministry?

Perhaps the basic answer rests in the words of Jesus in John 12:32: "And I, if I be lifted up from the earth, will draw all men unto me." In John 3:14, Jesus referred to the serpent that Moses lifted up before the Children of Israel, and said that the Son of Man must be lifted up. Surely the application of this for the minister today is to preach Christ and Him crucified. If this had been done, surely our problems would not have been so acute. Instead of lifting Christ up, however, there has been an exaltation of the minister in many instances. In such cases, the minister has built up the church membership, not around the Christ of the Cross, but around himself. He has counted new members as another vote in support of his stand, rather than a convert for Christ. There has been, in such cases, an over-

emphasis on gaining members to the neglect of feeding the flock of God. We speak of the minister as a counselor, an expert in all matters, but his primary task is the proclamation of the living Word and the written Word. In fact, we question the wisdom of a minister who feels that his business, among many things, is telling other people how to run their business, get along with their wife or husband, and dictating the policies of the local church. Something is wrong when a church has no problems, of great import, until they obtain the services of a local pastor. Perhaps it is because the pastor becomes too involved with other people's lives to maintain the true purpose of his calling.

When Philip journeyed from Samaria to Gaza, under the direction of the Holy Spirit, and came upon the Ethiopian who was seeking spiritual truth, he preached unto him Jesus (see Acts 8:35). The Ethiopian was not interested in where Philip had come from, or where he was going. Neither was he interested in what Philip believed about church polity or practice. He was interested in knowing what the Scriptural message meant which he was reading. Philip preached Jesus unto him; he didn't just counsel with him.

Again in Acts 16:32, we find an example of the results of preaching in its true purpose. When Paul and Silas were released from their chains in prison by the power of God, the jailer wanted to know what he could do to be saved. They said that he must believe on the Lord Jesus Christ. Then we find that they "... spake unto him the word of the Lord, and to all that were in his house." The result was the conversion of his whole household. Such are the results of preaching the Word. May we never fail to do so, regardless of the circumstances which surround us.

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THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

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Somebody Must Be Wrong

by REV. CHARLIE OVERTON
AHOSKIE, NORTH CAROLINA

MEN of God have stood and looked toward the eastern horizon of a beautiful sunrise, and watched its brightness as it began to make its way across the clear blue sky to give light and beauty to a world that would have been dark without it. No doubt, we have also watched the same sun set in the western skies and seen the elements grow darker and darker until there was no light at all to be seen by it. This seems to be the picture of a spiritual world and of our own denomination today. Just a few years ago we could see a dim light of the division of our Free Will Baptist work and spoke about it to some of our people, although we were praying and hoping that it would never root and grow to bring about the split and trouble that confronts us today. The thing that grieves and cuts us to our very heart is that everybody claims to be right. It reminds me of a married couple that once separated because they could not agree and get along with each other. One day the wife went to her pastor and told him her long, troublesome story. She gave him the picture that her husband was bad, and that no woman could live with him, for he was an awful man to even try to get along with. Her story was that it was all his fault. The pastor decided he would go to the man and get his story of the broken home and marriage vows that are so sacred. The husband gave him even a darker picture concerning his wife. He stated that the trouble was all her fault. Now consider the wise decision and a good pastor: He calls both together and relates the story each has told, as they stand and listen to him. Then he turns to the woman to instruct her in making the right decision. His instructions to her were good and fruitful, saying that she cannot change the mind and life of her husband, but must make a personal change and live right. Turning to the husband, he used the same message.

Yes, I do believe that this is the message for Free Will Baptists today. If each one who is in the wrong will be man enough to confess it, and forsake the wrong, then our denomination can be in full fellowship again and at peace with God and one another for good.

When taken sick suddenly and rushed to Roanoke Chowan Hospital, Ahoskie, North Carolina, for an operation, God led me to see a lesson that I could be of

service to Him while in the hospital. I began to think of Paul, the apostle, who, while even in prison, could pray, sing, witness, and write to the glory and honor of God. Yes, I had rather be more like Paul to proclaim the good news of Jesus, than to be Saul of Tarsus, to play havoc with the churches of the Lord Jesus Christ, and scatter abroad His people. I don't believe God ever called men to scatter His people and tear apart His churches, but to preach and shepherd them. Turn to the Holy Bible, and read about the good shepherd. As soon as he realized that one sheep was lost, he went in search of it. He did not take a few with him, leaving the others in the fold awaiting his return, and while away say to the ones with him, "Let us leave them and build another fold here." No, that isn't the picture at all. But rather, he goes in search, and seeks until he finds it; then he brings it back rejoicing.

I believe if God were to call me as a God-loving and God-honoring Christian and one who is burdened for lost souls, to start another church, it would be His will for me to see the need in a city or community where a mission was really needed. Then with God's help, I would begin that work for His glory and the good of the community. I would not endeavor to pull apart some other church to do that important task. No, God is not the author of confusion, nor does He want us to destroy and scatter abroad the flock. We are to feed and protect them by His Word and love them until the end.

The question has been asked me so many times, "What is the trouble?" How briefly, first of all, somebody is wrong and does not possess enough love for God and one another. Then too, we may be nearing the sunset hour of the time of grace, when God's mercy will run out and time shall be no more. The Bible teaches that false prophets shall arise, and shall deceive many. Because iniquity shall abound, the love of many shall wax cold. It is a dangerous thing to deceive people, and to bring about strife and envy among people. To be a Christian simply means to be Christlike. Then how can anyone say they are right and doing the will of God when they tear apart and scatter God's children. God's Holy Word teaches us: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of

my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matthew 7:21-23).

Those who fail to do the will of God and fail to practice after the examples and principles laid down in the holy, inspired Word of God are wrong. Again the Bible teaches us that if we do err in our hearts and have not known His ways, we will not enter into His rest (see Psalm 95:10, 11). My humble plea is that men who profess to be leaders of God's children shall humble themselves, and pray, and seek God's face, and turn from their wicked ways; then God will hear from heaven, and will forgive our sins and heal our land.

Not only does our land need the divine healing from the throne of God's grace, but Free Will Baptists need a divine healing. Yes, I believe another thing that has brought about many sorrows and heartaches among our people is that some of our preachers are seeking a big pat on the back; they want a big place among Free Will Baptists, even to erect new church buildings, cause friction and division, while souls are dying and going to hell. Then they boast and say, "Look what I have done." But we must remember again the words of Jesus when He stated so plainly: "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted" (Luke 14: 11). I do believe in building, but only for the glory of God and for our good. I believe if men everywhere, who name the name of Christ, would point men to Jesus Christ, the Lamb of God *that taketh away the sins of the world*, and teach them that He is the only way to heaven, I feel quite sure that we could have a healing of our indifference, strife, malice, ill will and unrest that exist in our denomination.

Now I know that I will never be a D. L. Moody, nor a Billy Graham, but by the grace of God and His divine leadership, I can be the humble, soul-burdened, God-loving preacher that my Father in heaven desires me to be. I can proclaim His Word in fullness of spirit and power and ever strive to live it. I am praying for a healing of our people, and may God help each of us to pray, "Not my ways or will be done, but the divine will of Him who died and shed His precious blood that I might live."

Gigantic Misunderstanding

by LOY EVERETT BALLARD

A FRIEND writes: "Please explain what you mean by, 'gigantic misunderstanding ever fostered upon a people by misleading propaganda unworthy of Christians,' in your recent article, *Somebody Ruined My Book*."

Let me be as simple and as brief as possible in answering this question.

First: During the past year, there has been circulated widely over the bounds of the Free Will Baptist denomination an outline of "Connectional Government," with the implication (I will not say the declaration) that it is the *form of connectional government* endorsed and practiced by Original Free Will Baptists of North Carolina. The form of government presented is not really *connectional* at all. It provided for absolute rule over the churches by the *connection*—or conference. Five of the leading religious encyclopedias fail to show any evidence that this form of government is practiced by any body of Baptists on earth. Yet, there are many people in North Carolina and elsewhere, including some ministers, who appear to be fully satisfied that this is the *connectional government* to which leaders of the State Convention of Original Free Will Baptists of North Carolina have given endorsement, and are seeking to establish in this state. Not one single person in North Carolina endorses or believe in such a *form of connectional government*. We do not believe that those who propagated this form did so with any conviction that it represented the belief of any Free Will Baptists anywhere. Then WHY? Was it just to confuse the issues?

Second: Statements have been made over and over to the effect that Original Free Will Baptists of North Carolina have *rejected congregational church government*. The simple truth is that not a single resolution or motion is on record anywhere rejecting the principle of *congregational government* as it has been interpreted over and over throughout history by denominational leaders in many states. Not only is it the simple truth that no resolution has been passed rejecting *congregational government*, but it is also true that no resolution nor motion is on record endorsing *connectional government*! The only thing that has been at any time endorsed or reaffirmed has been the *statement of Faith and Discipline of Original Free Will Baptists of*

North Carolina, which has been admitted by national leaders as not being in conflict with the national Treatise. Original Free Will Baptists of North Carolina are just as congregational as they have ever been, and no more connectional than they have ever been. They are simply what they have always been—and what they were when they helped form the National Association.

Third: Let us look at *opinions* that have been expressed—and, please remember, opinions are not forms of government. Some have expressed the opinion that under the *Statement of Faith and Discipline for Original Free Will Baptists of North Carolina* there exists a form of connectional government which permits a conference to: (1) Discipline the ministers who hold credentials from the conference, or who have voluntarily become members of the conference; (2) to decide what groups of believers, upon the basis of the Faith and Practices of Original Free Will Baptists, they (the conference) will recognize as orthodox Original Free Will Baptists; (3) to protect the churches who have chosen to become members of the conference from the teaching and preaching of doctrines contrary to the accepted faith of Free Will Baptists; (4) to endeavor to help settle grievous controversies which may arise in the churches, and which affect not only the fellowship of the church, but the fellowship of the denomination as well. Who denies that all four of these rights, privileges or authority have been exercised in other states as well as North Carolina? In what state was action taken by a conference, or association, only a few years ago to excommunicate two of the finest young men who ever attended the Free Will Baptist Bible College for preaching the Calvinistic doctrine of eternal security? It was not North Carolina. Now that evidence given in connection with a recent court case appeared to establish that the preaching of *eternal security* does not violate any tenet of Free Will Baptist faith, who is going to make the apologies to these two fine men? North Carolina Free Will Baptists are being crucified because some have expressed the opinion that certain things that have been done in the past in many places can still be done in North Carolina.

Fourth: Now a word has been said about practices. It has been broadcast

generally throughout the denomination that the Western Conference of Original Free Will Baptists violated the principle of congregational church government when it decided that one of two factions in one of its churches, it has never been admitted that the faction was a minority of the whole book membership of the church) had departed from the faith and practices of Original Free Will Baptists, while the other faction had remained true to the faith and practices, and the conference sided with the group they considered the true Original Free Will Baptist church in a suit over possession (for the church, not for the conference) of the property which is deeded to the congregation for use as an Original Free Will Baptist church. Now, this writer is not going to either defend or condemn in this article the action of the Western Conference as having been the right or wrong action. We make only two observations regarding it: Because of what we know of the character of the men involved in making the investigation and recommendations to the conference, we are satisfied that they believed they were right. They believed that doctrines had been preached contrary to Free Will Baptist faith, and that there had been a departure from accepted practices upon the part of the faction they rejected; and they acted in good faith. The second observation is that if the action of the Western Conference was a violation of the principle of the independence of the local churches in managing their internal affairs, there has been no evidence that other conferences in North Carolina have at any time sought to interfere with any church in any matter pertaining to its internal affairs; and there is no evidence to support the claim being made by some that it is necessary for churches to withdraw from the conferences to which they have belonged throughout their history in order to preserve the *independence of the local church in managing its internal affairs*. The simple truth is that everything guaranteed the local churches by either the North Carolina Treatise or the national Treatise is still protected for them by the conferences to which they belong.

Fifth: This writer believes that many of those who voted at Norfolk to reaffirm belief in congregational church government did so in good faith. They truly

(Continued on Page Fifteen)

AN OPEN LETTER

To Original Free Will Baptists

ALPH LIGHTSEY, Promotional Secretary
North Carolina State Convention of
Original Free Will Baptists

URING the 1960 session of the North Carolina State Convention of Free Will Baptists, a person who holds a national office stated to me and a few others that in two more years the boys (meaning those who were in opposition to the Convention) could take over the State Convention. That statement confirmed the opinion of the leadership in North Carolina that there was an effort being put forth from outside North Carolina to get control of the North Carolina State Convention.

The boys did not wait two years. Within a month one, Ronald Creech, had ended a \$400,000 libel suit against the officials of the Western Conference, his fellow ministers. He also served a restraining order on the Western Conference on the day it convened preventing it from taking any action against him relative to actions in the Edgemont Church. The restraining order was later modified, however, and the Western Conference, in a convened session, revoked his credentials and recognized the Teasley faction as the true congregation of the church. The Miles faction, which includes those who are avowed believers in eternal security, a doctrine contrary to Free Will Baptist faith, would not respect the right of a four-fifth majority of the ministers and official delegates of the Western Conference to recognize the Teasley group as the true congregation. As a result of the Miles group refusing to abide by the decision of the Western Conference, legal steps were taken jointly by the Teasley group and the conference to force its decision. (Let it be clearly understood that Ronald Creech had ended the suit against his fellow ministers months before this suit was initiated.) Shortly after the inauguration of this libel suit, fifty-two ministers in North Carolina signed an affidavit stating that North Carolina Free Will Baptists operate under a connectional form of church government. What we mean by this connectional form of church government is that between a minister and the confer-

ence and between the church and the conference there exists a connectional relationship, one that is not controlled by a majority vote of the local congregation. The district or annual conference or association, through its duly elected officials, is the only Free Will Baptist organization that has the right to examine, ordain, and discipline Free Will Baptist ministers. Furthermore, this same conference or association has the right to take part in the settlement of serious difficulties within the local church and to decide which group, where there is division, is true to the doctrines and principles for which the conference stands. In other words, the conference or association assumes and exercises authority over the minister and the church. This is what we mean by connectional church government. I know what I am talking about, for I am one of the fifty-two who signed the affidavit. At no time have we denied the local congregation the right to manage its own internal affairs within the framework of established Free Will Baptist principles, customs, practices, and usages. In fact, we firmly believe that the church does have this right.

An issue was made of the word, *connectional*; and at the National Association in Norfolk, the North Carolina delegation found things very unpleasant for them. Repeated efforts by North Carolinians were made to get the leadership of the National Association to meet with the leadership of the North Carolina State Convention to clarify definitions, but all these efforts met with complete failure. They were flatly turned down. Furthermore, the National Association called upon the North Carolina State Convention to repudiate any and all forms of connectional church government, there again failing to ascertain the meaning of the term. Then came a move that made bad matters worse. The Rev. Charles A. Thigpen, dean of Free Will Baptist Bible College, made a motion to remove from national office the five North Carolinians who had signed the affidavit. The National Association voted immediately to do so. Now this was done without bringing any charges against the men as provided for in *Robert's Rules of Order*,

or without trying to bring about a reconciliation as provided for in Matthew 18:15-17. No one connected with the National Association ever attempted to discuss the matter with us whose offices were vacated. Again, I speak from experience, for I am one of the five who was removed.

Since the National Association, the executive committee of the National Association and others of its leadership have made one attack after another upon the leadership in North Carolina. They have referred to us as *renegades*, *connectional bunch*, and *splinter group*, apparently for the purpose of destroying the confidence of Free Will Baptists in us. Furthermore, they have said that the leadership of the North Carolina State Convention was attempting to take the State Convention out of the mainstream of Free Will Baptists and that a new denomination was being formed and a new denominational program was being set up. At no time has the North Carolina State Convention ever attempted to lead anyone to depart from that which Original Free Will Baptists have stood for 235 years. Neither are we organizing a new denomination or setting up a new program. Instead, the North Carolina State Convention is the product of a movement which began in North Carolina in 1727; and it is seeking to preserve that which has been precious and dear to us for more than two centuries. It stands for its established and historic principles; and it will not be led astray by requests, demands, coercion, or intimidation. It stands unalterably for that which genuine Free Will Baptists have always stood.

In the face of all that has gone on, the executive committee of the North Carolina State Convention has repeatedly tried to get the leadership of the National Association to join in an effort to work out a solution to the problem facing our denomination, each time meeting with utter failure.

In several statements, including the one in the May issue of *Contact*, the executive committee of the National Association has stated that "we all desired that the North Carolina State Convention
(Continued on Page Sixteen)

News + Notes of Denominational Interest

Faith Church Held Quarterly Conference May 2

The Faith Free Will Baptist Church of Morehead City, North Carolina, which is a member of the Original Free Will Baptists of the North Carolina State Convention, had its regular quarterly conference May 2, 1962. The meeting was called to order by the pastor, the Rev. J. B. Starnes, and the minutes of the last conference were read and approved.

In this conference one of the things the church discussed was the building of a parsonage. The church voted wholeheartedly to start building as soon as possible.

Another topic of discussion was the vote of confidence for the pastor. When the vote was counted, there were a hundred per cent vote for the pastor to stay on for another year. This makes the second straight year in which Mr. Starnes was voted to stay on by a hundred per cent.

Mrs. T. C. Bass states: "The church has learned to love Rev. Starnes very much, and we feel that he has done much good for the church. So we hope and pray that much more can be done for God's glory in the year to come."

Pleasant Hill Church Honors Mrs. Floyd Baker

On Sunday morning, May 13, Pleasant Hill Free Will Baptist Church near Pikeville, North Carolina, honored Mrs. Floyd Baker (better known as "Miss Edna") as its Sunday school mother. Mrs. Baker has taught the nursery class for fifteen years and has kept the nursery for a number of years. The children of the Sunday school sang a welcome song and the following poem, written by Mrs. Clarence Bunn, for Mrs. Baker, was read:

DO YOU KNOW THIS MOTHER?

Unlike the woman who lived in the shoe,
She has so many children, but she knows
what to do.

She has a knack of dealing with tots;
Others say they are bad, but she knows
they are not.

She is faithful, patient, kind but firm;
Can always manage their every squirm.

She loves 'em, pets 'em, guides and corrects them;
Hold 'em, scolds 'em, and then with the understanding of Solomon, enfolds them.

Each child knows her name by the time
he can talk;
In the way of God she teaches each to walk.

Her candy and goodies are great they say,
And on special days like Easter and Christmas there is even more coming their way.

We talk about grandmothers, God-mothers,
den-mothers, this, that and the other—
But have you ever heard of a "Sunday school mother"?

Coming Events

May 30—Memorial Day

June 11-16—General Youth Conference, Cragmont Assembly, Sponsored by the North Carolina State Sunday School Convention, Registrar, Rev. L. E. Ballard, Box 338, Scotland Neck, N. C.

June 17—Father's Day

June 18-22—North Carolina State-Wide Ministers' Conference, Cragmont Assembly, Black Mountain, North Carolina

June 25-30—Free Will Baptist League Camp, Cragmont Assembly, Registrar, Rev. Wayne West, Route 1, Plymouth, N. C.

July 4—Independence Day

July 30 - August 4—Albemarle Youth Conference, Cragmont Assembly, Registrar, Rev. Wayne West, Route 1, Plymouth, N. C.

August 6-11—Young People's Bible Conference, Cragmont Assembly, Registrar, Rev. L. E. Ballard, Box 338, Scotland Neck, N. C.

August 13-18—Woman's Auxiliary Conference, Cragmont Assembly, Registrar, Mrs. Dola Dudley, Fuquay Springs, N. C.

Well, this mother is that in every sense of the word,
And I'll bet we know something about you haven't heard.

Today, Pleasant Hill Sunday School, the mothers and young shavers,
Wish to say "Thank you," to "Miss Edna Baker."

With gifts, words and actions we cannot express the gratitude we hold,
But we are thankful you are in our fold.

May God bless you and keep you through many, many more years;
These children will rise up to bless you these who today are your "little dears."

The children then sang "She Tells Me the Story of Jesus," and dedicated it to Mrs. Baker. They then presented her with a corsage and gift. Miss Susi Snipes presented the corsage, and Miss Linda Bunn, representing the first members of the nursery class under Mrs. Baker, presented the gift. The children then sang a thank you song to their teacher. The program concluded by honoring all the mothers of the church.

Mr. Norwood Talton read an article "What Is a Mother?" Binnie Lamm and Rosemarie Mooring sang "Mother." The children's group then sang, "Do Something for Mother Today." Miss Lula Belle Berry was pianist.

Alumni Chapter to Meet at Cragmont

The Kappa Chi Chapter of the Alumni Association of Mount Olive Junior College, Mount Olive, North Carolina, will hold its first annual meeting during the week of June 18-22 at Cragmont Assembly, Black Mountain, North Carolina. The president of the chapter, Jerry E. Rowe of Greenville, North Carolina, stated that the meeting is being held during the same week as the North Carolina Ministers' Conference in order that the members will be able to meet in several sessions for the purpose of making plans for their future activities in promoting Mount Olive Junior College through their ministry for the Lord. It was also felt by Mr. Rowe that by combined efforts of the North Carolina Ministers' Association and the Kappa Chi Chapter of Mount Olive Alumni, the attendance should be improved for the entire assembly. The Kappa Chi meetings will be planned so as not to conflict with the already planned program of the Ministers' Conference.

Each ordained or licensed minister in good standing with his local conference and the North Carolina State Convention of Original Free Will Baptists may

become a member of the Ministers' Conference. Each alumnus of Mount Olive Junior College who has been or is enrolled in a curricular of study for the ministry or other full-time Christian work, can become a member of the Kappa Chi Alumni Chapter. Current officers of the chapter are: President, Jerry E. Rowe; vice-president, David Charles Hansley; secretary, Melvin Everington; treasurer, Ed Miles.

The cost for the combined conferences will be \$15.00 for the five days, including room and board. The only other cost will be a \$2.00 registration fee that will be paid to the North Carolina Ministers' Association in the form of annual dues. Travel to and from the conferences will be the individual's responsibility. It is suggested that the ministers in given areas get together and share the expenses for the trip.

Each local church is urged to plan their services for that week so that their pastor can attend the conferences, and also to assist him financially in order that he might be able to go.

Former Seminary Professor Dies

The Rev. J. E. Sawyer, a former professor at the old Ayden Seminary, Ayden, North Carolina, died at the home of his son in Arlington, Virginia, on May 15. Mr. Sawyer taught at the Ayden Seminary for eight years. He was 76 years of age.

The students who were taught by him remember him as a man who was popular with the students. He believed in a strong academic program coupled with a strong Biblical foundation. He was a fluent speaker who took his pulpit ministry seriously. His funeral took place in Ayden.

Successful Revival in the First Church, Kinston, N. C.

A revival was held May 7-12 in the First Free Will Baptist Church, Kinston, North Carolina, by the Rev. C. F. Bowen of Dunn, North Carolina. The church had a real awakening. Scores of members walked the aisles with tears of sorrow and rejoicing to rededicate their lives to the Lord. A considerable number of boys and girls gave their lives to the Lord for the first time and took membership with the church. Several expressed a desire to transfer their membership from other churches. So many decisions were made until it was impossible under circumstances to know how many.

The Kinston Church has had a gain in membership in the Sunday school since January 1, 1962, of 53. The church has

recently joined the \$1,000 Club of Mount Olive College. Plans are being prepared to enter into a much needed building and improvement program in September of this year. The Kinston Church has an annual budget of \$17,783.54, and during the first eight months of the church year, it has gone considerably over the budget in total offerings. There are more than 400 enrolled in the Sunday school with more than seventy members of the young adult department with most of them regular attendants.

The pastor, the Rev. A. B. Bryan, is a graduate of Free Will Baptist Bible College (1947), and at present is serving as secretary-treasurer of the Mission Board of the North Carolina State Convention of Original Free Will Baptists.

The Kinston minister has served churches in the Cumberland Association in Tennessee, and also served churches in the Pec Dec Association, Western Conference, Central Conference, Cape Fear Conference, Albemarle Conference, and also the Eastern Conference, all in North Carolina.

\$400,000 Lawsuit Trial Postponed

On Wednesday, May 16, the judge of Superior Court of Wake County, North Carolina, asked for a postponement of the \$400,000 lawsuit trial, instigated by Ronald Creech against the Western Conference of Original Free Will Baptists of North Carolina, until the North Carolina Supreme Court acts on the appeal made by the Western Conference and the Edgemont Church (Teasley Group) of the Western Conference.

The Durham County Superior Court had previously ruled that the Western Conference acted within its jurisdiction in recognizing the Teasley Faction of Edgemont Church as the true congregation, but the use of the church property was awarded to the Miles Faction. The judge reasoned that the grounds for the \$400,000 suit were contingent upon the final ruling of the Supreme Court which

will be handed down in November of this year.

Revival Services at Shady Grove Church

Revival services will begin at Shady Grove Free Will Baptist Church, Dunn, North Carolina, Sunday night, June 10, the pastor, the Rev. C. F. Bowen, has announced. The meeting will continue through Saturday night, June 16.

The evangelist for this meeting will be the Rev. Earl Glenn, pastor of the First Free Will Baptist Church of Wilson, North Carolina. Mr. Glenn is no stranger to the people of the Shady Grove community, having held a number of revivals in several churches in Sampson County.

Good music and special singing will be featured each night, services beginning promptly at 8:00. A special invitation is extended to all.

IN OUR MAIL TODAY— —OUT OF P. O. BOX 507

ENJOYS AND APPRECIATES EDITORIALS

"Just to tell you that I have always enjoyed your editorials in *The Free Will Baptist*, especially the ones dealing with the present crises. They have been very informative and I don't see how anyone could have read them and not believed and understood everything they contained. I don't think anyone could have made them plainer. I must say I felt sorry when you resigned as editor, but then I only wish and pray for you the best of everything as you go to your new work."—Mrs. C. E. Eubanks, Route 1, Kinston, North Carolina.

EXPRESSES THANKS

"Words cannot express how grateful we are for the gift of the first order of Sunday school literature you gave us. It helped us out very much as we are beginning our new work here in getting all the things we need. We want to thank you very kindly and may God's blessings be ever with you."—Linda Casteel, Springdale, Arkansas.

AVAILABLE FOR PASTORATE

"I am now available for the pastoral care of a church or churches. I will be able to conduct a few revival meetings during the summer months. I have been a regular ordained Free Will Baptist minister for twenty-eight years. I have served on boards and committees in several of our conferences and state conventions as well as conducting youth camps and teaching singing schools in various churches. Please contact me at 1200 Tarboro Street, Rocky Mount, North Carolina, or call Gibson 2-3536 for an appointment. The Reverend R. P. Harris."

LOOK NOT BACK

Luke 9:62

EARL H. BYLEEN

**Look not back with hand on plow,
Look to furrow still unmade,
Backward glance to those behind
Marks one as a renegade.**

**Progress in the Christian life
Comes when man looks far ahead;
God then gives the power to reach
Goals to which the eyes have led.**

Woman's Auxiliary

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

Officers of the N. C. State W. A. Convention

The North Carolina State Woman's Auxiliary Convention was held Thursday, May 10, 1962, at the First Free Will Baptist Church, Wilson, North Carolina. The following officers were installed for the ensuing year: President, Mrs. J. C. Moye; vice-president, Mrs. Frank Walston; secretary, Mrs. C. F. Bowen; enlistment chairman, Mrs. Raymond Sasser; youth chairman, Mrs. David Hansley; study course chairman, Mrs. Leon Dunn; program-prayer chairman, Mrs. Almond Warrick; benevolence chairman, Mrs. J. K. Rhodes; Children's Home chairman, Mrs. P. L. Barrow; field worker, Mrs. Carl Dudley; pin awards chairman, Mrs. H. L. Spivey; chairman-treasurer of Anna Phillips Loan Fund, Mrs. Lillie Mac Sasser.

The committees are: Youth sponsors—Miss Leah McGlohon, Y.P.A., and Mrs. Thomas Woodall, G.T.A.; Cragmont stockholders—Mrs. J. C. Moye, Mrs. L. E. Ballard and Mrs. Walter Carter; Finance committee—Mrs. Carl Warren and Mrs. Bynum Lance.

Newton Grove, N. C.—The Annie McPhail Woman's Auxiliary of the Oak Grove Free Will Baptist Church met at the church May 9, at 7:30 p.m., with Mrs. Pearl Tart, president, presiding, opening with a song and Scripture reading of John 20, and prayer. Mrs. Grace Jones read the minutes of last meeting and called the roll. During the business session, Mrs. Bernice Godwin asked all to see the new bed she had purchased for the Sunday school primary room. It was voted to send \$5.00 with report to the auxiliary convention at Wilson, May 10.

The subject of the lesson was, "Be Not Faithless but Believing." Mrs. Emma Rose, program chairman, read a meditative poem and presented special music, "Breathe on Me," accompanied by Mrs. Christine Godwin. The lesson was a panel discussion and Mrs. Rose asked the

questions and those who took part were: Mrs. Berenice Godwin, Mrs. Joyce Bass, Mrs. Grace Jones, Mrs. Ethel Godwin, Mrs. Pearl Tart, Mrs. Ellen Bass, Mrs. Annie West, Mrs. Muriel Swinger and Mrs. Lollie Holland.

There were 14 present and Mrs. Emma Daughtry joined at this meeting. The barbecue supper was postponed on May 5 because of Mr. N. R. Lewis' death but Mrs. C. I. Godwin and Mrs. Winslow Tart and others sold it privately and the profit was about \$25. Benediction was given by Mrs. Annie McPhail.



The Lighted Pathway

REV. WILLET L. MORETZ
Swannanoa, N. C.

Thy word is a lamp unto my feet, and a light
unto my path (PSALM 119:105).

PEACEMAKERS

"Blessed are the peacemakers: for they shall be called the children of God" (Matthew 5:9).

During the past two weeks we have been thinking about trouble makers in the light of their condemnation by the Bible. We have seen that they are to be rewarded according to their works.

In Christ's very first sermon, the Sermon on the Mount, He pronounced His blessing on those who would strive to make peace where there is trouble. Later He said, "Salt is good: but if the salt have lost his saltiness, wherewith will ye season it? Have salt in yourselves, and have peace one with another" (Mark 9:50). Christ's whole idea of the Christian life was that it is to be a life of peace and love, and when we leave that principle of

living we leave Christ's plan and purpose for His people.

At Christmas time we are loud with our messages of peace and quote the announcement of the heavenly host, "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14), and at the same time have hatred in our hearts toward our fellow Christians! Such is nothing short of hypocrisy in the highest degree, which is frowned upon and denounced by Christ.

Then, if Christ came that men might have peace in their hearts and toward each other; if Christ, in His very first sermon, pronounced His blessing upon the peacemakers; and if Christ, in His final discourse to His disciples, before His crucifixion, in the upper room, said "Peace I leave with you, my peace I give unto you: not as the world giveth, give unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27), why must we spend our time trying to destroy each other, and in trying to destroy each other we are really destroying the world's respect for us and for Christianity?

It seems to me that if Christ left His peace with us (or was that peace left only with the twelve apostles), if He gave His peace only as He could give it, and not as the world gives what it calls peace, say, it seems to me, considering the above promises, and if we are truly Christ's followers, we would have enough of Him in our hearts that we seek to live in peace with Him and each other. Our hatred of other Christians is hatred of Christ Himself. This He taught in Matthew 25:40, 45.

Paul taught the Roman Christians in Romans 12:18, "If it be possible as much as lieth in you, live peaceably with all men." Is Paul here telling us that there are those who will make it impossible to live in peace with them? But the burden of peaceable living lies with you. "If it be possible, as much as lieth in you." In James 3:17, 18 we find a rule that will help greatly, "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." And the psalmist gave the very pointed words regarding the people of God, "Mark the perfect man, and behold the upright: for the end of that man is peace" (Psalm 37:37).

I shall pursue this subject next week with some thought from others who were

(Continued on Page Sixteen)

Christian Education

W. BURKETTE RAPER, President
Mount Olive College
Mount Olive, North Carolina
Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Why I Came to Mount Olive College



by LOUVENIA BUNN

(Editor's Note: Several months ago, some friends of Mount Olive College gave \$75 to be used to interest students in writing an essay on "Why I Came to Mount Olive College." Published herewith is the one which won first prize.)

College was just a dream to me when I first entered high school. Those four years sped rapidly by and I began to realize that I had to do something in order to prepare myself for a better future in such a growing world as ours. Would college be the answer?

About a month before I was to graduate, I began making plans to attend Mount Olive College. There were several weeks of discussion with my parents, Dr. Raper, and others who knew and recommended Mount Olive College. However, one of the many difficulties I faced before I finally came to school was my need for financial assistance. There are seven children in my family, and high school was all that could be afforded in the way of education. My parents are tenant farmers and the money that did not go for school went for food, clothing, and other farm bills. The chance of going to college seemed slim.

I was determined not to let money be

my excuse for not going to school. Others had completed two or more years by borrowing money, so why couldn't I? I talked my problem over with my business teacher in high school, and she assured me that money could be borrowed and/or obtained by scholarships. She advised me to write for information concerning the different scholarships offered by Mount Olive College. I applied for and received a work scholarship for \$300 a year. This was one step toward my goal, but where would the rest of the money come from?

I asked my parents if they had any objections to my borrowing the money. They said I would have to sign any papers on my own; they were not going to back me up. Heartbroken, but not giving up, I asked our landlord to lend me the money. He agreed to lend it to me, but not until he checked on the kind of curriculum and background that Mount Olive College had to offer. He was pleased with the facts which he obtained and I was on my way to college sooner than I had expected.

"But why are you going to Mount Olive College?" asked my oldest brother. "Why don't you go to a four-year school and then you won't have to change?" I told him that a four-year school was wonderful for someone who had no financial problems. They could go for the full four years and there would be no worry for them. On the other hand, a two-year education is better than none. I told him that Mount Olive College offered a good two-year liberal arts program as well as being a Free Will Baptist College. Even if I had to stop college after two years, a junior college education would enable me to secure a job with a chance for advancement.

"But the school is so small," he said. My business teacher had already told me that I would encounter this remark. She told me that at a school of five thousand or more, students were known by numbers rather than by names. "At a school as small as Mount Olive," she said, "there is a close student-teacher relationship. Most of the administration and staff will be willing to aid you at any time. It is not this way in the larger schools." I have found this to be very true at Mount

Olive College.

After a year at Mount Olive, my brother asked me if I was satisfied with the college I had chosen. I told him that even though I had never been to another college, I was sure that none other could take the place of Mount Olive.

I came to Mount Olive College because I wanted an education. No one forced or begged me to come; I made up my own mind and I'm glad I did. I am thankful that we have a college such as Mount Olive College and am thankful too, to the faculty, administration, and staff for the guidance and help which they have given me. Mount Olive College has shown me what to expect from any other college. I shall always love and respect it for what it is—"A Christian College for Men and Women."

Archie to Speak at College

Dr. William C. Archie, director of the North Carolina State Board of Higher Education, will be the speaker at the commencement exercises of Mount Olive College Sunday, May 27, at 4:00 p.m. At this occasion, twenty-three students will graduate. Of this number, twelve are candidates for the Associate in Arts diploma. Certificates in Business Education will be awarded the other eleven.

Dr. Archie is a graduate of Davidson College. He earned his M. A. at Wake Forest College and his Ph.D. at Princeton University.

At Wake Forest and Duke, Archie has taught romance languages. He has also served as dean of these institutions. Prior to assuming his present position, he was dean of the College of Arts and Sciences of Emory University.

The annual awards program recognizing outstanding students will be presented at 2:30 preceding the commencement exercises. A special worship service will be held in the auditorium at 11:00 a.m.

SPECIAL NOTICE TO ENCAMPMENT GROUPS

The Free Will Baptist Press will be happy to furnish, at regular rental fees, a set of Family Filmstrips suitable for youth groups to be used at any of the encampments at Cragmont Assembly this summer. Each set contains four filmstrips and four recordings. The rental fee for the entire set is \$6.00. First notices will be given priority.

Questions & Answers on the Bible

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

QUESTION: Will you please say something on the law and the Sabbath question, as to whether or not the commandments are binding on the Christian?—
J. E. R.

ANSWER: If by commandments you mean the Ten Commandments and the Mosaic Law, the commandments are still binding upon Christians as a standard of righteousness, but not as a grounds or a means of salvation. Every Christian should seek by God's grace to so live as to not break one of the commandments, and if and when he finds that he has come short of this grace he should go for refuge immediately to God in Christ's name on the grounds of the shed blood of Christ, seeking forgiveness. "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law" (1 John 3:4). "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son" (2 John 9). "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Proverbs 28:13). "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us" (1 John 1:7-10).

Our Lord Jesus did not keep Sunday, the first day of the week, in any particular way when He was here on the earth. He was a Jew and kept the seventh day. Since he was a Jew and made under the law, it was fitting and right that He keep this day. The seventh day was their Sabbath of rest. We find referred to nowhere in the Bible Sunday as a holy day, in so many words, but that it was kept as such by the apostolic church from the very first which is surely evident from such passages as: "Then the same day at

evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. . . . And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you" (John 20:19, 26). "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight" (Acts 20:7). "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (1 Corinthians 16:2). "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet" (Revelation 1:10).

You may have heard, as I have more than once, the accusation that some Seventh-Day Adventist and some Jehovah's Witnesses make that the Pope or the Roman Catholics changed the day of rest from the seventh to the first day of the week, and that this is the mark of the beast. This should be regarded as being incorrect. Whatever else may be said of the fact that Rome paganized the Christian church, we know that the Romanization of the Christian church did damage, for it brought false doctrines and this brought much falsehood, but it did not change the day of rest from the seventh day to the first day of the week. Romanism did not begin to raise its ugly head in the form of the papacy as we now have it until the fifth or sixth century, while the change of the day of rest to some degree had become quite wide-spread while the apostles were yet alive and active in the affairs of the church. The reason for such a change, in which the whole church seems to have had the guidance and blessing of the Spirit of God, was for the purpose of commemorating the resurrection of the Lord Jesus Christ, who in that event became the head of the body, the church. "And he is the head of the body, the church: who is the beginning, the

firstborn from the dead; that in all things he might have the preeminence" (Colossians 1:18).

All the above being taken into account it is easy to see that the keeping of the first day of the week by the Christian Church instead of the seventh, as the Jews kept under the law, became in itself one of the most convincing evidence since it is a continual historic event standing as a monument of the divine origin of Christianity, as based on the finished work of Christ. Furthermore this false claim of the cults that the papacy changed the day is not substantiated by the witness of the martyrs and reformers. They had many changes to lay at the door of the wicked hierarchy, for some of which they paid the penalty with their lives, but the changing of the day of rest was not among them. All the holy men of old from the apostles to the present day have kept the first day of the week. The apostles at first met in Jewish synagogues where they could witness to the Jews, since they themselves were of the stock of Israel, but that did not hinder them from meeting in their own ground on the first day of the week in commemoration of the Lord's resurrection.

To mention some of the men of the past century that were definite in the respect of the Lord's Day were: D. I. Moody, who before he would hitch up his horse, forcing him to work on Sunday he would walk several miles to services. He almost never, if at all, rode the train on Sunday. R. A. Torrey, Charles and Jonathan Blanchard distinctly insisted on the observance of the first day of the week as a day of rest, meditation, and worship. Leighton, Rutherford, McCheyne, Chalmers, Mueller, Spurgeon, the Wesleys, Whitefield, Judson, Livingston, Howard and Hudson Taylor, Billy Sunday, and scores of others were filled with God's Spirit and I am sure that not a one wore the mark of the beast as the modern cult would have us think. Do not pay any attention to such insults when propagated by such false witnesses that in their teaching deny the Scriptures. The Seventh Day Adventist gave Ellen G. White a place of exaltation that no being except the divine is due, and Russell, the forerunner of Jehovah's Witnesses, was condemned by the courts as a fraud more than once. So consider the source of such blasphemous criticism as you may hear from false witnesses. The Bible teaches us there will be an increase in number as the years pass, making the gate more narrow with each one that goes by until falsehood shall completely rule in the realm of recognized religion. It may

not be as long until then as we think. But shun profane and vain babblings: for they will increase unto more ungodliness" (2 Timothy 2:16). "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron" (1 Timothy 4:1, 2). "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away" (2 Timothy 3:1-5).

NOTES

AND

QUOTES



By J. C. Griffin

A GLORIOUS REVIVAL

On April 23, 1962, the Rev. C. F. Bowen, pastor of the Shady Grove Original Free Will Baptist Church, Dunn, North Carolina, began a series of meetings at the Bridgeton Free Will Baptist Church, New Bern, North Carolina, which lasted for six nights. Mr. Bowen is a Bible preacher. He preaches the Word without any compromise. His messages were illuminating to the child of God, convincing, and they carried the power of conviction to the unsaved and the cold and indifferent church member. During the meeting, Brother Bowen spoke twice on the subject of "Some of God's Warnings." Many dedications and rededications and first-time confessions were made. There were thirteen baptized. On Sunday following the evangelistic messages, a husband and wife, some of the best of the community, took membership, thus making 52 in all that were blessed, either by dedication or rededication or straight out conversion. Brother Bowen was called for a return trip and revival for 1963. If he should

live, and Jesus tarries, this will make him three revivals in succession at the Bridgeton church.

A GOOD UNION MEETING

The Fifth Eastern Union Meeting that convened at the New Haven Free Will Baptist Church, April 28, was well attended and brotherly love prevailed. Every resolution and motion went over lovingly and intelligently and it seemed that the Holy Spirit had complete control. Reports were given of the work of the Free Will Baptist Press at Ayden, the Children's Home at Middlesex, Cragmont and Mount Olive College. God has blessed all these institutions during the past quarter, for which everyone seemed to rejoice. The next session, which will come July 28, is to convene with the Pilgrim's Home Free Will Baptist Church. I believe we should ask everybody to pray that this union meeting will be mindful of the great work that is demanding our best for all our institutions.

Cragmont Meetings

It will soon be time now for the conferences of the various departments of the Original Free Will Baptist church to meet. These meetings will begin in the early part of June. This writer does not know at this hour the direct time for each meeting; however, we want to call the date to our remembrance for the Ministers' Conference, which is the week after the third Sunday, if my memory serves me correctly. I was in the first session of this conference and also in the last session. Every session that I have known of has been a great blessing to this writer. But the last session, 1961, which I got only a part of, was the warmest and most illuminating to my soul. Brother ministers, let us one and all make plans to attend the Ministers' Conference this June. There is a blessing awaiting those who go, so let us all lay aside every weight and the sin that does so easily beset us and run to Cragmont this summer for the glory of God and God will bless our souls as He has in times past, and we will be better prepared to pastor our churches when we return home.

May I say to our churches, "Send your pastor." This is, pay his way and urge him to go and expect better preaching when he returns. Churches, if it is not in your budget, just chip into a special treasury the sufficient amount to make the trip a reality and just look for a special blessing for your offering. All deacons are urged to attend with the ministers.

VACATION BIBLE SCHOOL LITERATURE

I have had the pleasure of looking over

some of the vacation Bible school literature, that is, real genuine Free Will Baptist, through and through, backed by, thus saith the Lord. From cover to cover it is real tasty in appearance and Biblically sound. There is no make believe. It is real in every way. If you want the best by actual test, order early and acquaint yourself with the contents. I am talking about that literature that has the big red cross on the cover and published at the Free Will Baptist Press in Ayden.

ORIGINAL FREE WILL BAPTIST INSTITUTIONS

The institutions which originated years ago by Original Free Will Baptists and which were started, due to the love that our fathers, and some who are now living, had for the spread of the gospel of Jesus Christ and the welfare of all who could be reached, is still near and dear to those of us who are loyal to the cause of Christ, and as we see, it must go on. Because of friction, misunderstandings and hatred among individuals, we cannot allow Satan to destroy these institutions, which he would rejoice in doing. These institutions have been dedicated to the Lord and we are under obligations to God to support each and every one of them. Free Will Baptists of North Carolina are expected to support and help to increase the ability of these institutions to function properly for the glory of God. We desire to thank God-loving Free Will Baptists of other states for their support, who out of a love for the cause are supporters of our state institutions. The Free Will Baptist Press could not function properly for the cause which it was instituted without patronage from Free Will Baptists everywhere and this writer wants to assure you that we folk in North Carolina appreciate your Christian interest and fellowship. We want to serve the Lord with service to our fellow man. That has been the motto of the Free Will Baptist Press from its beginning. God has blessed the institution in a marvelous way for the past fifty years. It has risen from ashes to an institution capable of serving the denomination with literature as good as the best. Of course, this could not have been done without the patronage of the loyal supporters of the denomination, for which we are grateful. The Free Will Baptist Press was not founded to make money, but for service to all concerned. So subscribe for *The Free Will Baptist* published by the Free Will Baptist Press and use the literature written, edited, and published by the Original Free Will Baptist. We will talk about our other institutions in a following issue of the paper.



MYSTERIOUS WAYS

ELSIE MILLER GESNER



For the past three years it had been a trial for Merilee Applegate every time the young folks came home from college and gave their testimonies in the evening service at church. She used to long wistfully to be numbered with the college group. The wistfulness was gone tonight. But a mood far worse had replaced it. She sat fumbling the pages of her Bible, refusing to look at pretty Roxanne Berry as she finished her glowing testimony and sat down.

Pastor Duncan read from Matthew 25. The parable of the servants and the use they made of the talents their master had given them was well-known to Merilee. She knew the challenge the pastor would make to the young people present. But where did that get her, Merilee Applegate? For three years she felt she had been following the Lord's leading, perhaps not very graciously at times. But she *had* obeyed. Where was she now? Practically on a shelf!

Merilee shut her ears to the message.

It was not for her. She had listened when she was younger. She had been willing to use her talents for the Lord, but He had turned deaf ears to her offering. Once aspiring to a musical degree and career, now she was working in a bank for a small salary, chumming with her handicapped mother for lack of other friends her age in the church, singing and playing the organ in her small church, spending many of her evenings with a book. It did not make sense!

Pastor Duncan was saying, "Young people, fathers and mothers, have you hidden your talent in the earth? Will you have the Lord take it from you and give it to those who already have more? Have you been faithful with that which He has given you?"

"I have hidden my talent in the earth! But not by my own choice. My talent is wasting," Merilee thought stormily. Her heart was almost bitter.

She recalled the nearly three years of sacrifice so that her sister Marian might finish high school. Merilee had

been all set to go to Bible college herself until the accident that took her father's life and crippled her mother. Then her widowed mother had turned to writing. She was town reporter for the *Mount Haven Courier* and doing free-lance writing. But her income was small. Merilee knew without asking that college was out for her. She had started her job at the bank immediately.

Pastor Duncan was saying the benediction. Merilee pulled herself together with an effort and filed out with the congregation, hoping to slip out without speaking to the pastor. But he saw her and reached out his hand to detain her.

"Merilee, can you come over to the parsonage for a few minutes tonight? I'd like to talk to you."

"Why, I—I guess so."

"Good. Go right into the kitchen. My wife hustled over to put some coffee on for us and tuck the children in bed."

Merilee let herself into the familiar

then. How many good times they had had here in her growing years, when all of life seemed fresh and wonderful before her. She saw the coffee ready perking. Mrs. Duncan came downstairs and together they made sandwiches. When the pastor came in they sat down to eat. He turned to Merilee.

"Merilee, it's still difficult for you to concile yourself to a career without teaching music, isn't it?"

Merilee could not escape his direct look. She flushed and nodded. "At times I do rebel," she admitted. "It has been a constant struggle, believe me!" She was quiet as she nibbled at a sandwich. Then her eyes sparkled with unshed tears. "But, Pastor Duncan," she said, her voice raised defensively, "there's nothing wrong with me. I'm in perfect health. Yet, I feel old at times. Seems like I've lived the good part of my life already, and I'm hardly out of my teens! My birthday is O.K., but I'm not interested in it."

"Twenty probably does seem old to you. The Lord has really been testing you, Merilee." It was Mrs. Duncan's empathizing voice.

Pastor Duncan nodded. "And the Lord will reward your faithfulness." Merilee felt embarrassed. She knew she deserved no praise.

"Marian will be through high school in a few months. Why can't you go to college next year?" he asked.

Merilee shook her head. "Somehow now that I can, the desire is gone. I just don't know why. Too old, maybe. Marian offered to stay home and help me, but when I refused, she sent in her application."

"Merilee," the pastor continued, "do you remember the Hope Mission in the city?"

"Yes. I used to go there frequently to play when I was in high school."

"And you remember Mr. Willis?"

"The director? Yes, very well."

"He is in the hospital. They don't know how long he'll be laid up."

"Oh, that's too bad!" Merilee had forgotten herself. "How will the work on at the Mission?"

Pastor Duncan's face lighted. "The Lord always provides. Already Mr. Willis has found someone to take over the work. But at the same time, he has lost his pianist. I told him about you and he was very anxious to have me ask you if you could undertake that job. How about it?"

"Well-I-I-I." It was a far cry from teaching music in a Christian school or working in a large church. "I—I—guess—but four nights seems—I'm not sure I could keep that schedule with my job."

"Yes. It would be a physical burden," the pastor admitted thoughtfully. "There is one other thing. Mr. Willis

felt keenly that you were an answer to prayer. So much so, that he mentioned that the directors were trying to see their way clear to have a full-time secretary, but someone versatile enough to help in other necessary ways. Perhaps teach children's Bible clubs, play for the services, sing, write news letters to prayer supporters. Oh, it would be a very busy schedule, I'm sure. Probably tiring, inky and dirty, often unappreciated."

Merilee hadn't really listened to the evening message, but words from it seemed to come booming back.

"Talent . . . buried in the earth . . ."

Suddenly her eyes were sparkling. At last she knew why she had been detained from placing her talent for real usury.

"Oh, Pastor Duncan! That would be just the kind of work I'd love to do for the Lord."

Pastor Duncan pushed back his chair. "Let's all go in the living room and pray about it, Merilee. They need you at the Hope Mission. I'm convinced of that. Mr. Willis ought to be retiring soon. He may have to now, and he should have had help long ago."

They had just finished praying when the phone rang. The pastor left the room to answer it. In a short time he returned.

"The Lord has answered already," he cried. At the startled look from the women he explained. "The Directors of Hope Mission have just been in prayer, too, and have felt led to finance the full-time services of a secretary-musician out of their own pockets. They want you, Merilee."

Merilee arose eagerly. "Oh, Pastor

Duncan! What a quick answer to prayer!" Her voice was happy and her eyes shining. She had been wrong. The Lord counted time differently than she did. Her talent was not buried. She would put it to use immediately. Perhaps she would never double her talents like the servants in the parable, but she could make sure that there was some interest for her Lord.

"When do they want to see me?" she inquired.

"See you? They ask only that you come as soon as possible. You see, they have really known about you for some time."

"About me? Well, anyway, I can't thank you enough for recommending me," Merilee said gratefully. "Now I must run to tell Mom and Marian."

Merilee's eyes were moist as she sat at the piano playing softly the well-known invitational hymns. Four young men walked resolutely forward and one woman followed as the invitation was given. Her first bit of "usury," she thought happily.

It had been almost embarrassing discovering the "substitute" to be a young man with similar experiences to her own. Somehow she had taken it for granted Mr. Willis' substitute also would be elderly. But Randy Knowles had found God's best for his life, too, when, aspiring to be a concert pianist, he had lost a finger, but found the Saviour. He was already doubling his talent, Merilee thought. She liked the clean-cut features of the young man as he shook hands with the five before him.

"God certainly works in mysterious ways," Merilee's heart sang.

Rocky Mount, North Carolina. He also helped organize Owen's Chapel Free Will Baptist Church in Gardner's Township, North Carolina. He preached as long as his health would permit.

He had a heart that was filled with love for others, always seeking to bring sunshine and encouragement to people. Truly it can be said that he was a good soldier of the Cross; that fought a good fight of faith. His happiest moments were when he was preaching the gospel.

He was married to Martha Jane Keel in 1903. To this union were born five children. Surviving are his wife, five children, fifteen grandchildren, nineteen great-grandchildren, three half-sisters, and many other relatives and friends.

Funeral services were conducted at Otter's Creek Free Will Baptist Church, of which he was a member, on Friday,

(Continued on Page Fifteen)

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *The Free Will Baptist*.

Rev. Era Lorenza Abrams

Our heavenly Father, through His divine wisdom, called home the spirit of the Rev. Era Abrams on April 18, 1962. He had been in bad health for eight years. He was a Free Will Baptist minister for forty-six years. During these years he pastored a good number of churches, held many revivals, and organized Edgewood Free Will Baptist Church near Crisp, North Carolina, and the First Free Will Baptist Church in



The Fellowship of Love

(Lesson for June 3)

LESSON: 1 John 4:7-21

GOLDEN TEXT: 1 John 3:18

I. INTRODUCTION

There are about eleven living religions in the world today. At times in history there have been others, but they failed. Some of these religions have high moral precepts; they have some good qualities, but they fall short of what God expects and desires of man. Hinduism, the oldest religion in India, and the world, promotes the worship of a cow which they believe to be sacred. It is the promoter of the caste system that divides the populace into four major groups: the Brahmins, the priestly and intellectual class; the Kshatriyas, the rulers and warriors; the Vaisyas, the common agriculturists and artisans; and the low-caste Sudras. Then there is Buddhism, the religion of peaceful, ethical self-culture which has what its followers consider sacred Scriptures.

In any religion which might be discussed, there would be something missing which Christianity alone claims. Of course, this is love. Christianity alone claims the true God of heaven and earth, and since God is love, its main theme is love. Its secret is that God loved us; Christ died for us. Thus, if we learn this secret, the love of God is shed abroad in our hearts and we love one another. It is a fellowship of love.—*The Bible Student*.

II. HINTS THAT HELP

In preparation for this lesson the teacher should study the following background Scripture.

1. Righteousness and love (1 John 3:11-18).
2. Our lesson text (1 John 4:7-21).
3. Counsel and warning (2 John).
4. Praise and condemnation of helpers (3 John). —*The Teen-Age Teacher*.

III. ADDITIONAL TRUTHS

1. When God created man, He made him in His own image and after His likeness. As such, man was not a sinner. He was just what God wanted him to be. He was a living soul with two faculties: he knew right from wrong, and he

could choose the right and refrain from the wrong. He did exactly the opposite, however, and became a lost sinner. He lost his innocence and favor with God; and as a result, he was a fit subject for hell. Nevertheless, in His overall plan, God made provision for His chosen creation who fell from the free state into which they were created.

Out of His great heart of love, God gave His only-begotten Son to die on the Cross for men who had sinned. Even though provision was made from the foundation of the world, Jesus Christ went to the Cross a little more than 1900 years ago. Let it be fully understood that Christ was the Gift of God's love. He did not come because of our merit, but because of love. God so loved, that He gave His Son for our redemption. It was love that drew salvation's plan—God's love for sinners.

Because God loved us, we ought to love one another. Concerning this the apostle said, "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God" (Vs. 7). The real nature of God is love. In fact, God is love; and those in whom He dwells have the same nature. We ought to love one another. In the first place, we ought to love one another because of the loving nature of God in us. In the second place, we ought to love others because it is an evidence of our salvation. Thus, it may be said that he who loves most has the most of God in him; and he who loves God and man is a true child of God. He is made a partaker of the divine nature, and his love for God and man gives evidence of it.

The apostle expresses the counterpart in these words, "He that loveth not knoweth not God; for God is love" (Vs. 8). The new nature in man is the offspring of love; and if there is not love in man, it is a convictive evidence that the sound and due knowledge of God dwells not in him. God's nature and essence are love, as well as His will and works; if it does not show in a person, it is indicative that he has no experimental knowledge of God.

The greatest manifestation of God's

love is seen in His sending His only-begotten Son into the world to seek and save the lost. Man is God's choicest creation, and He loves him. The divine Being created man for His glory, and He desires that the creature give glory Him. He gave His Son, therefore, to redeem fallen man so that he could receive glory from him. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (Vs. 10). This verse gives the clue to the whole matter of salvation: God Himself, because He loved us, gave His Son for our sins. Nothing else, not even the fact that God could possibly be good in some of us, is to be considered all. Salvation comes to us as a result of His love alone. All we can do about it is to accept it, or reject it.

"Beloved, if God so loved us, we ought also to love one another" (Vs. 11). This is an invincible argument. The example of God should make us love our fellowmen—those whom God loves. We could refuse to love those whom He loves particularly when pressed such a great example?—*Intermediate Quarterly*.

2. "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit" (Vs. 13). Remember this book of 1 John is the known so book of the Bible. He tells us various ways that we may know that we are Christians. Here is the outstanding way—hereby know we that we dwell in him—we love one another. In addition to this love that dwells in our heart, the Lord hath given us of His Spirit that bears witness with our spirit, testifying to the fact that we are Christian.

Whenever a person does not have the assurance that he is a child of God, usually one of three things is the cause. First, he may not have been saved. Many people are convicted of sin and join the church while under conviction, but do not have a complete experience of regeneration. Naturally, they are not going to have assurance. Second, he may have been saved, but sin may have come into his life severing his fellowship with the Lord. Sin will destroy any one's assurance. Third, he may have become a victim of Satan's doctrine that men cannot know, and he is letting this doctrine blind him and keep him from a great blessing that he ought to be receiving. Beloved, it is important that all of God's people have assurance.

"And we have seen and do testify that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love

God hath to us. God is love; and he dwelleth in love dwelleth in God, and God in him" (Vv. 14-16). These verses tell us how this love of God comes to dwell in the heart. God sent His Son to die. This makes the whole thing possible. Then when we believe in Him, God comes into the heart and sends His love abroad. In other words, our hearts and lives are filled, flooded with the love of God because we believe in His only begotten Son. The church is a fellowship of those who have accepted Christ; therefore, it is a fellowship of love. It is a fellowship of people who have, because of their belief in Christ, had the love of God shed abroad in their hearts, so their outstanding characteristic is love one for another.—*The Advanced Quarterly*.

3. "Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world" (Vs. 17).

John, having stirred us to love by the pattern of love that is in God, here commends it by other means. We will notice that it embraces both our love for God and our love for our fellow men.

It is our love for God that will give us boldness in the day of judgment. If we through our earthly ministry have manifested a portion of that great love found in our God, then we have nothing to fear when the day of judgment shall arrive.

"There is no fear in love; but perfect love casteth out fear; because fear hath torment" (Vs. 18).

Love and fear have nothing in common. When we learn to love something, our fear of it disappears. We need have no fear of the judgment of God, for perfect love—the love of God which has governed our ways—casteth out fear.

"We love him, because he first loved us" (Vs. 19).

The love of God for us is the incentive, the moral cause, and the motive of our love for him. The love of God for us was expressed long before our love for Him was made manifest.

"If a man say, I love God, and hateth his brother, he is a liar: for he that loveth his brother whom he hath seen, how can he love God whom he hath not seen?" (Vs. 20).

We show our love for God by manifesting our love for our fellow man. There is no other way. If we say that we love God and show an attitude of resentment and hatred toward our fellow men, we are thereby denying our love for God; if we love God, we will also love those who have been created in His image and likeness.

"And this commandment have we from him, That he who loveth God love his brother also" (Vs. 21).

The Lord Jesus said that the commandment to love our neighbors as ourselves was likened unto the great commandment to love the Lord our God with our entire being. If we are to love God, then, it must follow that we must also love our fellow men.—*Senior Quarterly*.

Gigantic Misunderstanding

(continued from page four)

believed that this principle was being violated by Original Free Will Baptists in North Carolina. This writer does not accept claims that all the actions of national leaders have been from ulterior motives, any more than he believes that actions taken in North Carolina to defend men who were the victims of a situation more complex and confusing than anything known in the more than two hundred years of their history, were intended as assaults against the traditional freedom of the local churches, or as deliberate endorsement of any wrong. Far too much has been propagated on both, or all, sides in the present controversies.

Sixth: It is my sincere belief that it is regrettable that there have been those who have propagated the idea that the Original Free Will Baptists of North Carolina are setting up a new denomination. Long before the present National Association came into being, the various groups of people who hold the common faith of Free Will Baptists, though operating in various groupings over the country, were all thought of as being part of the over-all Free Will Baptist denomination. During all the years since the National Association was formed, there have been groups here and there who have not seen fit to affiliate with the National Association, or with the various state organizations, yet they have been considered as part of the Free Will Baptist denomination. Now that the North Carolina Convention has seen fit to make a protest withdrawal from affiliation with the National Association, why should this make them a new denomination? Does over two hundred years of adherence to the original faith of Free Will Baptists make a group new, while twenty-five years of existence makes another group old? As I see it, we are still one denomination, with no more differences in doctrine nor in usages than we have had in the past, and we ought to quit acting like children playing in the market place, stop quib-

bling over words, and get back together. If we can't we ought to be willing to go separate ways as organized bodies without one branding the other as having departed from anything more than an alliance which, under the existing conditions, was not too happy an experience for any of us.

OBITUARIES

(continued from page thirteen)

April 20, by the Revs. Raymond Sasser, L. B. Manning, and Charlie Hamilton. He was laid to rest in Greenwood Cemetery in Tarboro, North Carolina.

We wish to thank our many friends for the kindness and sympathy shown during our sorrow. We miss him very much and a vacant chair has been left in the home. But we rejoice to know that he has gone to be with the Lord, whom he loved and served so well.

Written by his granddaughter,
Phyllis Abrams Burgess

Mrs. Clarsa B. Jones

On March 25, 1962, God called one of our dear auxiliary members to her reward. She is survived by her husband, David F. Jones, and eleven children.

The members of Sarecta Woman's Auxiliary, Kenansville, North Carolina, wish to submit the following resolutions in her memory:

First, that we humbly submit to God's will; second, that we express our heartfelt sympathy to her family; third, that a copy of these resolutions be sent to the family, and a copy to *The Free Will Baptist* for publication.

On a beautiful Sunday morning,
Just at the break of day,
God called to her mansion in heaven,
One of His own from our midst away.

She left a sad family, to count:
Her husband, two boys and nine girls.
They will carry on her good teachings
Against wrong things of this world.

Our meetings will seem incomplete
Without Aunt Clarsa there to attend;
So we'll give our last respects to one
Whose life in heaven is just to begin.

A niece, Mrs. Hubert Summerlin,
Sarecta Woman's Auxiliary

Mr. N. R. Lewis

Whereas God in His infinite wisdom called from our midst one of our oldest and most faithful members of Oak Grove Free Will Baptist Church, Newton Grove, North Carolina, Mr. N. R. Lewis, we bow in humble submission to His will.

(continued on page sixteen)

An Open Letter to Original Free Will Baptists

(Continued from page five)

would continue in harmony with the Free Will Baptist denomination." Here the National Association is identified as the denomination. Since when did the National Association become the denomination? How can such be when the denomination is 235 years old and the National Association only twenty-six years old? Furthermore, if the leadership of the National Association wanted the North Carolina State Convention to remain in fellowship with the National Association, does it not seem reasonable that they would have been willing to respond favorably to some of the efforts of the leadership in North Carolina to resolve the differences? Does it not seem only fair that they would have been willing to discuss the matter with the North Carolina leadership with minds open and free from prejudice in an effort to work out a harmonious solution? But they refused to negotiate, letting it be known they were willing to meet only to help us repudiate our form of government. Yet, several of these leaders came to Durham, North Carolina, to defend the Miles group, some of which believe in eternal security.

The National Association was formed to create a bond of union and fellowship among Free Will Baptists. "The object and purpose of this organization shall be to unify the work of the various bodies composing the National Association, and to devise and execute measures for the extension of the Kingdom of God in connection with the various bodies in the Association, or that may be hereafter represented therein."—*Article II of the National Constitution*. Have the actions of the present leadership of the National Association been in keeping with this purpose?

The founding fathers of the National Association were aware of differences in the practices, customs, and usages of Free Will Baptists in the various states. They, therefore, made provision for these differences, thereby enabling differing organizations to co-operate in a common cause. These provisions are spelled out in the section entitled "Provision and

Claim," Page 39, of the *National Treatise*: "Nothing in all of the foregoing regarding the setting up of the state or district organizations shall be construed or interpreted as authorizing the National Association to interfere with or hinder said organizations in setting up their respective organizations and units in accordance with their established usages and customs, providing for their representatives and delegates in the way that is the most satisfactory to the said state or district body."

It is easy to see that the National Association erred and also violated its own *Treatise* when it became involved in the internal affairs in North Carolina. As an excuse for the interference, however, the present leadership of the National Association interpreted the provisions set forth above to refer only to delegates. Any person with only reasonable ability can see that such an interpretation is a gross intellectual dishonesty. Furthermore, the majority of those responsible for "Provision and Claim" are still living; and they flatly deny that such an interpretation was ever intended.

What will happen next? Will the present leadership of the National Association admit their wrong and go to work to bring harmony in our beloved denomination? Or will they continue as they have for the past several months?

From all that has happened, it appears to me that the leadership of the National Association wanted to get rid of North Carolina. It also appears that there is an attempt to render ineffective any organization between the local church and the National Association. In view of this apparent movement, if these leaders are allowed to continue in office, which state or group will be next?

Although the North Carolina State Convention, with nearly one-fourth of the nation's Free Will Baptists, withdrew from the National Association, it left the door open for a reconciliation. It stands ready to negotiate with the General Board of the National Association or the association itself when, and if, there is an expressed willingness on the part of the leadership of the National Association to return to the principles on which it was formed in 1935. Until that time, however, the North Carolina State Convention will seek to preserve and perpetuate for itself and all other genuine Free Will

Baptists the faith, practices, customs, and usages which have stood the test of 200 years. Furthermore, it opens its doors to all other genuine Free Will Baptists who want to co-operate with it in a world-wide ministry of promoting the cause of Christ and Free Will Baptists.

This is declared to be an open letter written for publication in the *Free Will Baptist* for the purpose of clarifying some of the confusion and misunderstanding among Free Will Baptists.

The Lighted Pathway

(continued from page eight)

far better prepared to go adequately with it.

THOUGHT FOR THE WEEK:

"We bless thee for thy peace, O God,
Deep as the boundless sea,
It falls like sunshine on the road,
Of those who trust in thee;
That peace which suffers and is strong,
Trusts where it cannot see;
Deems not the trial way too long,
But leaves the end with thee."

OBITUARIES

(continued from page fifteen)

Mr. Lewis had been feeble for some time, but was able to drive his car until May 3, when he had a paralyzing stroke. He died in a Clinton hospital on May 10 at 3:00 p.m. Burial followed in Hillcrest Cemetery in Newton Grove.

He was 89 years old April 26, and his family celebrated with a delicious dinner in his honor in Fellowship Hall of Oak Grove Church of which he had been a member and deacon for many years.

On April 29, 1894, he was married to Miss Ida Vann, to whom were born four daughters and five sons. After his first wife died, he married Mrs. Mary Week Bass. He leaves to mourn their loss his wife, four sons, one daughter, one stepson, besides many relatives and friends.

We, the members of Oak Grove Woman's Auxiliary, wish to pay tribute to his memory and submit the following resolutions: First, we thank God for his long life and faithful service to his church and community; second, that we express our sympathy to his wife and children and pray they find comfort, realizing our loss is his eternal gain. We pray that we can see him on the heavenly shore.

Oak Grove Woman's Auxiliary

the
Free Will Baptist

JS

Ayden, North Carolina, Wednesday, May 30, 1962

HAROLD M. LAMBERT PHOTO



EDITORIAL

YOU CAN'T PLEASE 'EM ALL

As editor of "The Free Will Baptist," we have learned one thing that shall always be a living reality in our life, "You can't please everybody." We have often imagined that it would be wonderful to be able to have everyone pat us on the back, and be in agreement with all we do. Alas, this cannot be in this life. And even if it were possible, what would there be to urge us on and challenge us if there were no opposition?

Our first editorial appeared in the issue of November 20, 1957. For a long while we sought to harmonize the denominational problems through our editorials. From all evidence, they fell upon deaf ears; ears that were closed to the truth. We continued even though we knew there was opposition to this institution and all those associated with it.

When we became assistant editor, under the Rev. J. O. Fort, who was then editor, we adopted the same editorial policy which he had. We sought to print articles both pro and con in any controversy, so long as those articles were written objectively, positively, and didn't deal in personalities or cast reflection on a Christian brother's character. We soon learned, however, that we couldn't please everyone. (Let it be understood that the disgruntled have been few.) In spite of the circumstances, we have sought to stand by our policy. Some have accused us of forsaking it; some have called us unfair; therefore, we wish to offer the following explanations to our readers, for we believe they will understand our position.

We have been told that we shouldn't have taken a stand in the present controversy; that we should have remained neutral. Now it may be possible to remain neutral when there is no battle raging, but such is impossible when there is a cause to defend. To remain neutral is to be caught between two fires, and it becomes no position at all. We felt duty bound to take our stand just as others have done. Being editor does not alter that right, even if in so doing we have to speak out against any of our denominational bodies. The former editor, in setting forth the editorial policy, wrote in the January 8, 1958, issue: "... neither the editor nor the publication is so clearly tied to any department of the National Association or any other group, including the National Association itself, that **The Free Will Baptist** cannot speak out freely in opposition to any proposed plan or program when such program appears to be detrimental to the general welfare of the denomination. . . ."

We have received many articles pertaining to recent problems in our denomination. We have printed some, and we have refused to print others. Our files are bulging with articles written from both standpoints. Any editor has the responsibility of determining which articles are suitable for publication. To be frank, some are not worthy of publication; they have no message or either the message cannot be understood. Others simply are not appropriate. Others are not written according to editorial policy. Let it be said now that we have been most lenient regarding our policy, and

we have this because of the clamor to speak.

Any fair-minded writer, or person sending an article in, should recognize that the decision to publish his article is in the hands of the editor. The writer or sender may think that the article is the best one ever written, but he isn't looking at it from where the editor sits.

From time to time we have had those who have tried to pressure us into printing certain statements or articles. This method has been used by certain officials of the National Association during recent weeks. Instead of sending the article or statement in with a simple request to print it, they have said in so many words, "If you are going to be fair, you must print this," or, "editorial ethics demand that you print this." The fact is that this editor does not do things just because Mr. So-and-So thinks it ought to be done. This approach has been far from understandable, especially since "Contact," the official organ of the National Association, has repeatedly refused to print articles with which it does not agree. Yet, this editor has never tried to pressure the editor of any magazine to print any article just because we, or any group, thought it ought to be printed. It is also far from understandable as to why those who oppose this institution and weekly paper have felt that we owe them anything. Not even the officials of the Press have ever told us what to print or what not to print. We are thankful for this freedom. Let us remember that the freedom of the press, however, does not qualify just any article for publication.

In reporting news, we seek to be fair and factual. We find it impossible to check the authenticity and accuracy of everything that is said in our paper by others.

(Continued on and undetermined page in this issue)

(Continued on Page Fifteen)

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THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

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The Free Will Baptist Press

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WHAT FREE WILL BAPTISTS BELIEVE

By RALPH LIGHTSEY

Director of Public Relations, Mount Olive College

This Is the Second in a Series of Articles Based on the ARTICLES OF FAITH

THE DOCTRINE OF GOD

"The Scriptures teach that there is only one true and living God, who is spirit, self-existent, eternal, immutable, omnipresent, omniscient, omnipotent, independent, good, wise, holy, just, and merciful, the Creator, Preserver, and Governor of the universe; the Redeemer, Saviour, Sanctifier, and Judge of men; and the only proper object of worship." There is no attempt in the Bible to prove the existence of God. The fact of His existence is taken for granted, the Scriptures simply stating, "In the beginning God." After all, as was pointed out in the previous article, God is the author of Scripture, and therefore does not need to prove His existence. Furthermore, when a person writes or performs some act today, he does not try to prove his existence. Furthermore, there are many things that show the existence of God. God is the only self-existent, independent being of the universe. Before anything else was, God existed in three persons—Father, Son, and Holy Spirit. This does not mean there are three gods, but that God is in three persons.

When the Bible speaks of one God, it could be understood to mean a unity of substance; but when it speaks of three in the essence, it denotes the persons in the Trinity.

What I mean by a person is a subsistence in the divine essence, which is related to the others and yet is distinguished from them by an incommunicable property. The word, subsistence, is a different meaning from the word, essence. John makes that clear in the opening verse of his writings. If the Word were simply God, and there were no peculiar property, his usage with God would be improper; but when he immediately adds that the Word was God, he reminds us of the unity of the essence. He could not be with God without subsisting in the Father; therefore, here arises that subsistence, which, although inseparably connected with the essence, is a peculiar mark by which it is distinguished from it.

Each of the three subsistences has a relation to the others, yet is distinguished from them by a peculiar property. The word, relation, (or comparison) is used here because, when mention is made sim-

ply and indefinitely of God, the title pertains no less to the Son, or the Spirit, than to the Father. But when the Father is compared with the Son or the Spirit, the property peculiar to each distinguishes Him from the others. Such an association also introduces the reciprocal relation of one to the other. Therefore, whatever is proper to each of them is said to be incommunicable, because whatever is ascribed to one as a character of distinction cannot be applied or transferred to another.

The names of Father, Son, and Spirit certainly imply a real distinction; but let it be clearly understood that these names are distinctions, and not divisions. Let no one imagine that such a Trinity of persons even hints at the idea of separation; on the contrary, it refers immediately to the unity of essence. Gregory Nazianzen put it this way: "I cannot think of the one, but I am immediately surrounded with the splendour of the three; nor can I clearly discover the three, but I am suddenly carried back to the one."

God exists from eternity to eternity as the absolute and unchanging one. He is the same yesterday, today, and tomorrow as we reckon time; but for Him, there is no such thing as a past, present, and future. It is simply an ever-present reality with Him. He knows all things at one and the same time as though they were on a scroll before Him. All time is simply one eternal now with Him. Nothing ever slips by Him; He is always aware of what is going on. In fact, from all eternity, He has full knowledge of the most remote and minute things, as well as of everything else.

In addition to having a full and complete knowledge of everything at one and the same time, God is everywhere present at all times. He is a Spirit and is not confined to space. He knows no bounds nor limitations. Neither can He be barred in or out. He is everywhere all the time.

God has all power. He brought all things into being, and He is still in full control of everything. The Bible refers to Him as the Creator. In the beginning He created the heaven and the earth. Furthermore, He created the entire universe and all that it contains. In doing so, He did not remake or reshape that

which already existed. The word, create, in the original language means to bring into being from nothing. Therefore, God is the Creator, the one who brought into being all existence.

God is not only the Creator, but the one who sustains and governs the universe; and He controls it so perfectly that never a star, although some of them are said to be two-hundred million light years away from the earth, glides into another. He gives continual superintendence to all things, and He is in full control at all times.

In all His dealings with His creatures, God is good, wise, holy, just, and merciful. He knows what is best for us, and He never makes a mistake; He does all things well, first for His glory and then for our benefit. His plan for us is so fixed that those who fit into it are the recipients of His wonderful blessings, but those who rebel against Him become the victims of His wrath.

Man's hope of salvation is in God. In his natural condition, He will never get to heaven. He must be saved from his sin. Man cannot, of his own strength, rise above his sin; he must have help. That help is found in God, in the person of Jesus Christ. He is the Saviour, and His blood redeems from all sin; but apart from Him, there is no hope for any of us.

He is the author and finisher of our faith. He is the way, the truth, and the life. We begin with Him and He keeps to the end those who trust and follow Him. He will guide those who commit themselves unto Him, but He will judge those who resist Him; and at the judgment, it will not be what we think of ourselves that will count. It will be what He knows of us, and He knows us infinitely.

All men everywhere should worship Him as their Saviour, Lord, and Master; for He alone is the only proper object of worship.

"The mode of His existence, however, is a subject far above the understanding of man—finite beings cannot comprehend Him. There is nothing in the universe that can justly represent Him, for there is none like Him. He is the fountain of all perfection and happiness. He is glorified by the whole creation, and is worthy to be loved and served by all intelligence."

Let us note that God is duration without past or future. His eternity is youth without infancy or old age, life without birth or death, and today without yesterday or tomorrow.



MUDDLED MORALS

Dorothy Anderson

"Now, children, the moral of this story is . . ."

SOME years ago, the teachers in a certain Sunday school took turns addressing the pupils in the opening period. Usually, they rounded off a well-told story with, "Now, children, the moral of this story is . . ."

One day, a young newcomer to the staff, won an exceptional response on the part of the children—so much so, that they begged to have her more often.

"We like Miss Smith the best," explained Johnny, "because she doesn't have any morals."

Johnny's reaction is as old as the Garden of Eden and as up-to-date as tomorrow's headlines.

Since God, through Moses, gave man the "moral code," which dictates right conduct, a controversy has raged in the human heart. The problem involves the innate desire of man to have his own way.

I recall an afternoon, when I was baby-sitting for my daughter. In a grandmotherly fashion, I ventured to suggest to my five-year-old grandson, "Danny, that front yard is a sight. You get things picked up, while I feed baby sister."

Sometime later, I looked out the window and noticed that the "picking up"

operation had failed to materialize. So I stepped out on the porch and spoke determinedly, giving a few directions as to how to get the job done.

A very irate response came from the little fellow, as he stretched himself to his full height and dignity, and declared, "I want to do, what I want to do, the way I want to do it!"

That precious bundle of humanity I loved so much was unaware that he was reacting to discipline as naturally as any son of Adam would.

I can't think of anything that hurts a grandparent more than to hear the wails of an adored grandchild, when he is being punished by his parents, even though it's a sure thing he needs it. But, woe unto the grandparent who interferes!

Discipline is as necessary to the sense of security and well-being of a child, as the food we provide for his bodily nourishment. Without respect for their elders, children are adrift on a sea of confusion and frustration. Their moral concepts are hopelessly muddled.

Parents, who agree to discipline their offspring, in the fear of God, are practically assured of success in their upbringing. You say, "That's a pretty strong statement." Yes, it is, but I speak,

both from experience and observation.

My husband was of the old school and started discipline when our daughter, Mary, was a babe in arms. The occasion was a Sunday morning church, when the sweet little miss was diverting the attention of those around her, from the preacher, to her antics.

Because this pattern had been getting more aggravating for the past few Sundays, in spite of gentle reproof, my father decided the time had come for more vigorous action. A trip to the basement, where a few meaningful spanks were applied in the right place, made an impression on Mary that did not have to be repeated.

I hear some parents say, "She must have been an unusual child." Not so, it was the combination of parental love and discipline that did the trick.

She *knew* she had to obey her parents. That didn't insure complete obedience, at all times. But it set a pattern—obey, or suffer the consequences.

The reciprocal love between parent and child made disobedience a very unpleasant experience. Like any child she had tendencies to swerve from the right path, but so close was the bond

respect and affection, that usually, just a few words of reproof brought forth a spirit of repentance and a renewal of amicable relationship.

May I let you in on the *real secret* of this happy situation? In answer to our earnest prayers and diligent nurture, through regular family altar, geared to her level, Mary found Christ, as her personal Saviour, at an early age.

Little did she realize then, how much trouble she would save, both herself and her parents, by this simple act of faith and surrender of her will. Childhood conversion solves many problems, for the child, and also for the parent. I believe in this strongly.

Of course, the parent-child relationship continues. A child must not be allowed to take over the reins, just because he professes Christ. His mind and judgment have not reached maturity. He still needs guidance and discipline, and, in later years, he will thank you for this.

When our Mary went away to a Christian boarding school, she wrote us a sweet letter saying, "Those of us who had to mind at home, have the advantage in a place like this." Her record of behavior, during the six years away from home, verified the soundness of her early training.

Unfortunately, her roommate, an overindulged child of Christian parents, was "all at sea," when left on her own. By midyear, she was asked to leave the school, with a cloud of misbehavior hanging over her.

In my experience with unruly children, both as a public school teacher and in Sunday school, I have long since ceased blaming the children. Parents have admitted to me that I had control over their youngsters, which they had not been able to achieve. The answer to their problem was simple; but it's not easy to tell other parents how to bring up their children. They resent it, even though they know they've failed.

It is said that one of the basic reasons for the downfall of the Roman Empire was the disrespect of children for their parents. This insidious evil is slowly destroying the fabric of the American home.

Don't think that this danger exists only in ungodly homes. It has been creeping into Christian homes, too. Ideas which overemphasize the need for self-expression and underrate the value of moral training, have so infiltrated our thinking, that even parents, who assume they are doing a good job, have unconsciously weakened in their approach to their most important responsibility.

With my evangelist husband, I have sojourned in many Christian homes across the country. Some of these have been a joy to behold. Others have given me cause for great concern. Silently, I have watched the danger sig-

ASSURANCE

LORIE C. GOODING

"Choose you a lamb for a sacrifice,
And stain with his blood the door of
your home;
For where is the blood of the sacrifice
The angel of death may never come.

"Choose you a lamb for a sacrifice,
And worship the Lord, but, oh, be sure
That the blood of the lamb of sacrifice
Is struck on the lintel and posts of your
door."

I have found me a Lamb for my sacrifice,
White and unblemished, and spotless and
pure.
I have marked with the blood of His sacrifice
The posts and the lintel of my heart's
door.

I have chosen God's Lamb for my sacrifice.
He was borne my guilt, He has cleansed
my sin.

I am under the blood of His sacrifice
Where death's angel may never enter in.
—Gospel Herald (Scottsdale, Pa.)

.....

nals arise: at the dinner table, in front of the television, or in the assignment of simple daily household chores. Parental authority is frequently lacking and the youngsters do the dictating.

The Bible says, "Let your yea be yea; and your nay, nay." But I confess, many of our youngsters have no conception of what a *firm* "Yes" or "No" actually means.

Muddled moral concepts contribute to one of the most appalling problems of our day, juvenile delinquency. Authorities, such as J. Edgar Hoover, of the FBI, attest to this fact, and they also inform us that the number of problem children from our better homes is on the increase.

The "moral code" has made provision for the solution to this problem. The first commandment, with promise, says, "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee" (Exod. 20:12).

Until we, as parents, insist on the keeping of this commandment, we have no right to condemn our problem children, much less expect them to have an intelligent understanding of the other nine.

Can your children quote the Ten Commandments? I know many that, I'm sure, could not. You and I had to learn them in Sunday school (from Exodus 20). Our parents saw to it that we did. Unfortunately, the tendency today, is to simplify Scripture assignments, because Junior has neither the time nor the attention span, to learn long passages.

Some parents completely ignore this phase of spiritual development in their children. Thus, moral training is sadly

neglected. How can we hold children accountable for what they do not know?

Christian parents must help to stem the tide of moral decline in our nation. Let us strengthen our own moral concepts. This will bring a renewed sense of responsibility to bring up our children in the nurture and admonition of the Lord. May we always remember the warning, that to spare the rod is to spoil the child. But, don't forget, the promise is, "Train up a child in the way he should go: and . . . he will not depart from it" (Prov. 22:6).

Discipline is necessary, yet moral strength, gained through a consistent devotional pattern, is more desirable. Parents have a wonderful opportunity to stimulate right conduct, by uniting the members of the family into a dynamic Christian home. I know, because I spent a week in such a home, just recently. Truly, an oasis in the desert of our decadent society.

May I suggest five ways in which this can be done:

1. Private devotions—which include Bible reading and prayer for each individual Christian.

2. Family altar—a time of Bible reading and prayer, in which the whole family participates.

3. Church membership—each member of the family taking an active part in the program of an evangelical church.

4. Family life—as much time as possible spent together, and a united family interest in the activities of each individual.

5. Family outreach—your family, definitely working on another family, to win them for Christ.

Moral training in this kind of a home, is the "built-in" variety, which has a real and lasting effect on each individual. Moral concepts become crystal clear and there is little danger of doubt or deflection.

GOSPEL HERALD

■ "THERE IS a self-opening gate which is sometimes used in country roads. It stands fast and first across the road as a traveler approaches it. If he stops before he gets to it, it will not open, but if he will drive right at it, his wheels press the springs below the roadway and the gate swings back to let him through. This illustrates the way to pass every barrier on the road of duty. If it is a river, it will dry up when you put your feet in its waters. If it is a gate it will fly open when you are near enough to it, and are still pushing on. If it is a mountain, it will be lifted up and cast into a sea when you come squarely up, without flinching to where you thought it was. Is there a barrier across your path? Just go for it in His Name, and it will not be there."

News + Notes of Denominational Interest

Glenn to Conduct Milbournie Revival

The Rev. Earl Glenn, pastor of the Wilson Free Will Baptist Church, will conduct a revival at Milbournie Free Will Baptist Church, Route 2, Wilson, North Carolina, June 3-9. The services will begin each evening at 8:00 o'clock. The pastor, the Rev. Dewey C. Boling, will assist Mr. Glenn in the services. The public is cordially invited to attend and pray for these services.

White Hill Church Announces Revival

The White Hill Free Will Baptist Church, Aurora, North Carolina, announces revival services beginning May 28 and will continue through June 3. The evangelist for these services will be the Rev. Ralph Lightsey, director of public relations at Mount Olive College, Mount Olive, North Carolina.

The pastor, the Rev. A. G. Lane, cordially invites everyone to attend and all Christians are asked to pray that this revival will be a success. There will also be special singing each night.

FREE WILL BAPTIST CHILDREN'S HOME CONCERT CLASS ITINERARIES

MISS BONNIE FARMER, Manager



Left to Right: Georgia Batts, Lefaye Lamm, Shirley High, Eula Mac Suggs, Marshal Heath, and Terry Thomas.

All programs will begin at 8:00 p.m. unless otherwise stated.

CENTRAL CONFERENCE

Coming Events

June 11-16—General Youth Conference, Cragmont Assembly, Sponsored by the North Carolina State Sunday School Convention, Registrar, Rev. L. E. Ballard, Box 338, Scotland Neck, N. C.

June 17—Father's Day

June 18-22—North Carolina State-Wide Ministers' Conference, Cragmont Assembly, Black Mountain, North Carolina

June 25-30—Free Will Baptist League Camp, Cragmont Assembly, Registrar, Rev. Wayne West, Route 1, Plymouth, N. C.

July 4—Independence Day

July 30 - August 4 — Albemarle Youth Conference, Cragmont Assembly, Registrar, Rev. Wayne West, Route 1, Plymouth, N. C.

August 6-11—Young People's Bible Conference, Cragmont Assembly, Registrar, Rev. L. E. Ballard, Box 338, Scotland Neck, N. C.

August 12-17 — Youth Conference at Mount Olive College

August 13-18—Woman's Auxiliary Conference, Cragmont Assembly, Registrar, Mrs. Dola Dudley, Fuquay Springs, N. C.

Sunday, June 3, 11:00 a.m., Friendship
Sunday, June 3, Marlboro
Monday, June 4, Dilda's Grove
Tuesday, June 5, Otter's Creek
Wednesday, June 6, Edgewood
Thursday, June 7, Howell Swamp
Friday, June 8, Saratoga
Sunday, June 10, Pincy Grove (Pitt County)
Monday, June 11, Gum Swamp
Tuesday, June 12, Sweet Gum Grove
Wednesday, June 13, Hickory Grove
Thursday, June 14, Pincy Grove (Beaufort County)
Friday, June 15, Rose of Sharon
Sunday, June 17, 11:00 a.m., Black Jack

Sunday, June 17, Rose Hill
Monday, June 18, Pleasant Hill
Tuesday, June 19, Ayden
Wednesday, June 20, Winterville
Thursday, June 21, Parker's Chapel
Friday, June 22, Owen's Chapel
Sunday, June 24, 11:00 a.m., Hull Road
Sunday, June 24, Ormondsville
Monday, June 25, Grimsley
Tuesday, June 26, Little Creek
Wednesday, June 27, Elm Grove
Thursday, June 28, Hugo
Friday, June 29, Faith
Sunday, July 1, 11:00 a.m., Harrell's Chapel
Sunday, July 1, Antioch



Left to Right: Johnny High, Cathy Hines, Ann Batts, Brenda Batts, Deborah Newton, Mickey Newton.

All programs begin at 8:00 p.m. unless otherwise stated.

WESTERN CONFERENCE

Sunday, June 3, 11:00 a.m., Marsh Swamp

Sunday, June 3, Flood's Chapel

Monday, June 4, Rock Springs

Tuesday, June 5, Mt. Zion (Nash County)

Wednesday, June 6, Fremont

Thursday, June 7, Micro

Friday, June 8, Pleasant Plains

CAPE FEAR CONFERENCE

Sunday, June 10, Smithfield

Monday, June 11, Lanwood Chapel

Tuesday, June 12, Yelverton's Grove

Wednesday, June 13, Hopewell

Thursday, June 14, St. Mary's Grove

Friday, June 15, Steven's Chapel

Sunday, June 17, 11:00 a.m., Johnston Union

Sunday, June 17, Powhatan

Monday, June 18, Wooten's Chapel

Tuesday, June 19, Lee's Chapel

Wednesday, June 20, Corinth

Thursday, June 21, Robert's Grove

Friday, June 22, Smyrna

PEE DEE ASSOCIATION

Sunday, June 24, 11:00 a.m., Oak Grove

Sunday, June 24, White Oak

Monday, June 25, Mt. Calvary

Tuesday, June 26, Beaverdam

CAPE FEAR CONFERENCE

Wednesday, June 27, West Clinton

Thursday, June 28, St. Paul

Friday, June 29, Oak Grove

Sunday, July 1, 11:00 a.m., Bethel (Johnston County)

Sunday, July 1, Tee's Chapel

The Children's Home is happy to have Miss Huldah Jernigan as manager of the above concert class for this summer. Miss Jernigan is the daughter of the Rev. W. L. Jernigan of Bladenboro, North Carolina, and a student at Mount Olive Junior College.

M. L. Hollis Gives Schedule for Summer Revivals

The Rev. M. L. Hollis, a Free Will Baptist minister of Amory, Mississippi, gives the following schedule for revivals during the summer months:

June 3-8, Free Will Baptist Church at Philadelphia, Mississippi, the Rev. Grady Hudson, pastor.

June 17-22, Hayegood Chapel Free

Will Baptist Church near Nashville, Tennessee, the Rev. Van Dale Hudson, pastor.

June 24-29, Lee's Chapel Free Will Baptist Church, Laurel, Mississippi, the Rev. G. M. Pearson, pastor.

July 1-6, Lee's School House Free Will Baptist Church near Waynesboro, Mississippi, the Rev. Truman Freeman, pastor.

July 8-13, Mt. Pleasant Free Will Bap-

tist Church near Hamburg, Arkansas.

July 22-28, Fawn Grove Free Will Baptist Church near Fulton, Mississippi, the Rev. M. L. Hollis, pastor.

July 29 - August 3, Lovewell Free Will Baptist Church near Richton, Mississippi, the Rev. C. C. Brewer, pastor.

August 5-10, Macedonia Free Will Baptist Church near Millport, Alabama, the Rev. Leander McAdams, pastor.

August 12-17, Pearce's Chapel Free Will Baptist Church near Smithville, Mississippi, the Rev. Gordon Hart, pastor.

August 19-24, Little Brown Free Will Baptist Church near Booneville, Mississippi, the Rev. J. S. Whitehead, pastor.

August 26-31, Antioch Free Will Baptist Church near Waynesboro, Mississippi, the Rev. Truman Freeman, pastor.

Other dates pending.

Revival Services In Progress At Rich Acres Church

Revival services are in progress at Rich acres Free Will Baptist Church, Johnson City, Tennessee. Services began May 27 and will continue for two weeks. The evangelist for the revival is the Rev. Carmi Prices. Services are beginning each evening at 7:30, and will feature special music.

The pastor, the Rev. W. L. Gilton, and the church invites the public to attend the remaining nights of these services.

Christian Chapel Bible School June 4-8

The director of vacation Bible school of Christian Chapel Free Will Baptist Church, Pink Hill, North Carolina, is urging all the boys and girls of the church and community to attend vacation Bible school June 4-8. The school is striving for an attendance of one hundred. Please help the school reach this goal by being present every day.

Revival Services at Mt. Zion Church

Revival services will begin at Mt. Zion Free Will Baptist Church, Roper, North Carolina, Monday, June 4, and will continue through Saturday, June 9. The evangelist for these services will be the Rev. N. Bruce Barrow, manager of the Free Will Baptist Press, Ayden, North Carolina. Services will begin at 7:45 each evening.

The pastor, the Rev. E. E. Edwards, with the local congregation, extend a cordial welcome to the public to attend these services.

(Continued on Page Fifteen)

Woman's Auxiliary

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

A Study in Hebrews

(Chapter 12)

by MRS. FELTON WATSON

After the long list of ancient heroes, Paul reached his climax in this chapter by mentioning Jesus as the unique and matchless illustrator of faith. We are exhorted to steadfast endurance by heeding the testimony of those heroes and by fixing our gaze upon Jesus Christ, our supreme example, the author and perfecter of our faith.

Christians are further exhorted to the patient endurance of suffering viewed as the discipline of a loving Father. Paul reminds his readers by the quotation from Proverbs 3:11, 12, in Verse 5, saying, "... ye have forgotten. . ." We are further urged to live lives of peace and purity (Vv. 14-17), lest there be any man that falleth short of the grace of God. One wicked man among many, like a poisonous root might spring up and spread this corrupt influence through the church "... and thereby many be defiled" (Vs. 15). The warning is emphasized by pointing to the fate of Esau; his was the example of one who made an irrevocable and fatal choice. The deed could not be undone. The past was irreparable, so in one, under the allurements of the world or the pressure of some temptation should turn away from Christ the act can never be recalled.

It is the opinion of the writer that Paul's great aim has been to encourage Christians to fully appreciate the message of God sent through His Son and to be true to that message in order that they may continue ever to enjoy fellowship with Him (Vv. 18-29). Here the solemn admonition is against refusing to hear the divine voice. Paul's warning is enforced by contrasting the danger of clinging to Moses, while rejecting Christ, the folly of lingering in the earthly Jerusalem and declining citizenship in the heavenly Zion. To emphasize this contrast, Paul calls to mind the terrifying physical manifestation which accompanied the revelation of God on Mount Sinai and the spiritual

and heavenly blessing now enjoyed by faith in Christ.

Paul points out very clearly the peril of turning from Him who speaks from heaven. Let us seek from God that grace which will enable us to render to Him a more humble service as His followers. Such service will be well pleasing to God. We should offer it in resignation to His will with reverence and awe as we regard His holiness; for while He is full of mercy toward us, still our God is a consuming fire.

Columbia, N. C.—The Woman's Auxiliary of the Gum Neck Free Will Baptist Church met Tuesday evening, May 15, at the church. The vice-president, Mrs. Len Jones, called the meeting to order and it began with Bible reading by Mrs. Annie Mae Parrisher, followed with the opening prayer. Those taking part in the program were: Mrs. Mae Cahoon, Mrs. Len Jones, Mrs. Annie Mae Parrisher, Mrs. Margaret Turner, and Mrs. Mary Cahoon. The new officers are as follows: President, Mrs. Polly Ann Everton; vice-president, Mrs. Annie Mae Parrisher; treasurer, Mrs. Caddie Basnight; secretary, Mrs. Dorothy Brickhouse; corresponding secretary, Mrs. Mae Cahoon. The meeting closed with everyone praying together the Lord's Prayer.

Portsmouth, Va. — The G.T.A. of First Free Will Baptist Church met on Monday night, May 21, 1962, in the home of their leader, Mrs. James B. Rawls. The meeting began by the group singing, "I Love Him Better Every Day," and "I'll Go Where You Want Me to Go," followed with the opening prayer by Mrs. J. A. Alexander, youth chairman of the auxiliary.

Mrs. Rawls gave a talk on the G.T.A. manual and the group repeated the pledge and were urged to learn it.

The Scripture was taken from Psalm 21:1-5, after which the auxiliary president, Mrs. James Gillespie, talked to the group concerning each G.T.A. learning

passages of Scripture in the contest, with the one learning the most winning week at the Youth Rally at the National Association in Nashville, Tennessee. The contest began on May 21 and ends July 13.

There was a discussion on "What Is Missionary" and "Where Is the Mission Field" led by Mrs. Alexander.

An election of officers was held and the duties of each officer discussed. The officers are as follows: President, Arlie Grimsley; vice-president, Sandra Sugg; secretary-treasurer, Bonnie Daniel; mission chairman, Gerald Wall; program chairman, Betty Edwards; stewardship chairman, Mary Atwater; social chairman, G. Adams; personal service chairman, Calota Martin.

Mrs. Rawls dismissed the group with prayer and delicious refreshments were served and enjoyed by all.

Alphabetical Exhortations

Rev. Walter E. Isenhour
Taylorsville, N. C.

A life that's hid in Christ our Lord
Brings to the soul a rich reward.
Cast not the truth of God away,
Despite what others do and say.
Each day you live seek God's good grace
For strength to keep you in your place.
Give of your best in time and means.
However wrong another leans.
Incline your heart to all that's right
Just as the saints who walk in light.
Keep true if you would prove your worth
Long after you have left the earth.
Make souls the gems you seek to gain.
Nor stop for persecution's pain.
Oppose the wrong by word and deed,
Proud of the fact that you'll succeed.
Quick as the Lord reveals each plan
Rise up and meet it as a man.
Seek wealth and riches for your soul
That perish not as ages roll.
Urge men to Jesus Christ to flee.
Vile though in life they seem to be.
Weave holiness into your name,
Exhorting others to the same.
Yearn for the things that are above,
Zealous for God—our God of love.

Christian Education



Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

Why I Choose Mount Olive College



RUTH COTTON CLARK

Note: This is another of the essays written in response to the gifts of friends to interest students in writing on "Why I Came to Mount Olive College.")

As a typical high school student, trudging wearily through class after class every day with the same teachers and the same classrooms, year after year, I eagerly waited my graduation day and the new doors of education and fun it would open to me. I had happy visions of college parties and "pop" concerts and playing games with my roommates until all hours of the night. But as time began to slip by on me, I realized that I was a senior and many of my friends had already made the important decision of "Where shall I go to college?" I was still floundering around debating between this one and that when I decided to slow down and analyze the situation!

Some of my friends had decided to go to exclusive girls' schools where only the elite were accepted. Others were off to out-of-state colleges and universities. Many others were planning to remain at home to attend East Carolina College. What should I do?" I asked myself.

I was lucky enough to have a fairly high average and I didn't think I would have much trouble getting in the college of my choice. While my friends urged me to apply to the colleges where they planned to go, my teachers encouraged me to aim for the university or some "big name" school.

Yet, all along, I knew these just were not for me. I never had liked to "follow the crowd," although it might not have been apparent on the outside. What I needed was a small college where I could be ME and nobody else!

I was a Free Will Baptist, a devoted one, and I had come from a long line of Free Will Baptists. I knew that it would thrill my family if I decided to attend Mount Olive Junior College, the young Free Will Baptist institution into which they had poured their dollars and prayers. I had visited the campus on numerous occasions, had even spent two weeks there at summer youth conferences. I knew many of its staff members and students, and I was familiar with its educational program.

Having attended a large city high school, one of the best-equipped in the state, I knew the value of a challenging education, one that would make me work and work hard! Therefore, I knew deep in my heart that college for me could not be just a playground. In order to mature into the kind of young woman I wanted to be (and I knew my family wanted me

I Must!

I know not when my Lord will choose
To come to earth again;
I only know that He has said
He will! I know not when.

How sweet the promise He has made!
What care I when, or how?
But if He claims me when He comes,
I must proclaim Him now!

—Selected.

to be), I had to go to a college where education came first. I had to go to a college where every student was not a carbon copy of another, where individualism still counted. I had to go to a college where students were allowed to use the minds God gave them to make their own decisions.

That is why I chose Mount Olive Junior College—because I knew it was the place for me, the place where God and I together could develop all the wonderful things He had given to me.

Make Mount Olive College Your Project

by RALPH LIGHTSEY

In just a short time, vacation Bible schools will get under way throughout the denomination. Many young people, along with the officers and teachers, will assemble daily for a week or so to study about God and His relationship to mankind, with the hope of receiving much that will bring dividends for all eternity.

It will not be long before these same boys and girls will be going to college. Where will they go? No one knows where all of them will go; but many will come to Mount Olive College, where they can participate in a sound program of Christian higher education which is sponsored by Free Will Baptists. Here they can get a broad liberal arts education with a religious emphasis. They can become thinking young men and women who will go out to make a great impact on a troubled world.

These young people would like to have a part in building and improving the college they will attend; but, of course, the majority of them do not have a great deal of money for this purpose. Nevertheless, you vacation Bible school officers and teachers can help them wonderfully at this point. Let Mount Olive College be your project this year and encourage your boys and girls to bring an offering each day for it. They will get a real joy out of it; and at the same time, all who participate in it will render a great service to the college and to those it trains, as well as to the many others who will be affected by it.

If all of you will make Mount Olive College your project this year, only God knows the total good that will result from it. We ask you, therefore, to join with the many others who have already decided to send their offerings to help build the college where your boys and girls will come for their education.

Questions & Answers on the Bible

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

QUESTION: What is the sum total of all that is required of a person in order that he shall get to heaven?—Paul R. Jones, Illinois.

ANSWER: This is quite an easy question to one who is at all familiar with the Bible. Such a person must obey the Scripture requirement to accept Christ as his personal Saviour by committing himself to Christ Jesus personally and accepting Him as Lord of his life. This requires an open confession of Christ as Saviour, and a commitment of all one has to Him. Jesus declares Himself as being the way and the only way. "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). He also sets Himself forth as the correct and only door by which one comes to God. He claims this on the grounds of being the good shepherd that has lain down His life for us His straying sheep. "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep" (John 10:9-11).

Anyone who believes in Jesus becomes saved and ready for heaven in that act and even in that very second. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed" (Romans 10:9-11). "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12). "The Spirit itself beareth witness with our spirit, that we are the children

of God: And if children, then heirs; of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Romans 8:16, 17).

One may know whether or not he is saved and on his way to heaven by asking himself and answering the question, Have I received Jesus Christ into my heart as my own personal Saviour? Have I accepted Him as my sin bearer; the one who once for all bore my sins in His own body on Calvary's cruel Cross? "All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all" (Isaiah 53:6). "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (1 Peter 2:24). "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree" (Galatians 3:13).

Another question one may ask himself is, am I trusting God to forgive my sins because that Jesus Christ my Saviour and Lord bore them for me? Do I now recognize Jesus Christ as my Lord and Master? Have I surrendered my life to Him to guide it in all His way, and my thoughts to Him that He may teach me right? Am I confessing Him before a hostile world as my Saviour and Lord each opportunity I have? If any person is able to answer in the affirmative to all these simple questions he may know without a doubt that he is saved and therefore on his way to that wonderful future home of the soul called heaven. Of course if a person has really received Jesus as his Lord in obedience to the Scriptures he will prove it by making the Bible his constant companion and medium of instructions, and by obeying Christ's will as he finds it revealed in the Bible while he thus studies it. "Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will

say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matthew 7:20-23). "And the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever" (1 John 2:17). Believing on Jesus to be saved includes one's putting his trust in Him, committing his life to Him and obeying what He says in the Scriptures. Of course none of us perfectly obey, however, each of us who have committed our lives to Him is in the process of believing more perfectly each day we live. For one to get up and testify that he believed twenty-five years ago and had a great experience, but somehow has not come into that closeness of relation since, is but a fraudulent confession. A true Christian's experiences grow sweeter with each passing day. If I were not happier in the Lord today than a year ago I should consider myself a backslider and would seek God's forgiveness. I believe in the sweet now and now, as the best time of my spiritual maturity. Surely it was wonderful to know that I was saved when a young boy, and indeed it has been wonderful to walk with Him all along the way, but now is the time when I can praise Him for a real sense of His presence more matured than any time in the past and that is just what each professing Christian should make sure of.

**IN OUR MAIL TODAY—
—OUT OF P. O. BOX 507**

FURNITURE DONATED

"You may pass the news on in our paper that the Rock Springs Free Will Baptist Church, Middlesex, North Carolina, has already donated their church furniture to a church. We appreciate the room for the ad and the many calls for the furniture."—Mrs. Mack Edwards, Middlesex, North Carolina.

THANK YOU

"I would like to say 'thank you' to all the readers of *The Free Will Baptist* who prayed for us, sent us cards, flowers, and especially those who sent gifts during Leah's illness, and since her departure to be with Jesus. I appreciate your visit.

"Please continue to pray for us, and come to see us sometime."—R. Eugene Waddell, 106 St. Mary's Street, Garner, North Carolina.

MINISTER HOPES TO BEGIN MISSION

"I am a minister from the West Coast Association of Free Will Baptists. Re-
(Continued on Page Fifteen)

NOTES

AND

QUOTES



By J. C. Griffin

THAT NEW DENOMINATION STUFF

It is being circulated that we, the Original Free Will Baptists of North Carolina, have established a new denomination. I absolutely, without hesitation, deny the accusation. We are being governed by the same faith and practices under which we have operated for more than 200 years, according to our Treatise of faith and practice.

Personally, I state that our form of government has not been basically changed in 50 years. I was admitted into the Western Conference after being ordained by a strict examination as to doctrine and my Biblical knowledge of God's Word. I was informed that I was the property of the conference, and that, could I ever deviate from the doctrine, usages, and customs of the Free Will Baptist denomination, and particularly of the Western Conference, that I would, when demanded, give back to the Western Conference the credentials given to me in the transaction. These credentials, thank God, have never been called for. They were accepted by the Eastern Conference in 1918, but if the Eastern Conference, the Western Conference, or any conference that I may ever become a member of should call for the return of these papers, upon my honor, I would have to give them up or lie, both to my God and the conference. So being a Christian, I cannot afford to be false to self, to the conference, and to my Lord and Saviour, Jesus Christ.

REWARD

As stated above, We are not a new denomination. The statement is not true. I am a poor man, but I will give a ten dollar bill to any man who will give me a sworn statement properly signed by an authorized official, stating that any one of the ministers who signed an affidavit pressing a belief in a form of connec-

from the autonomy of the local church, I will give that man who brings such a ten dollar bill, providing the testimony is signed before a notary public after solemn swearing. Why demand a sworn statement? Because I have learned that all men will not tell the truth. I have known men to lie for less than \$10.

The reason that I can make this challenge, I have known these men for a long time, some of them as long as fifty years, and know that they are honest Christian gentlemen, whose character is as clean as any of their enemies. These men have been falsely accused by some individuals who stand high in the National Association of Free Will Baptists. We are called *renegades* which means *apostate* and *traitor*.

I am not writing this to defend my act in signing that affidavit. My Lord Jesus Christ is my defense. But I love my brethren, in fact, I love all men—black, white, yellow, and brown. But I love God's children better than those who are the enemies of God and His children. I am preaching the same doctrine, let me repeat, that I was admonished to preach 53 years ago by the examining board, who passed me and thereby let me join the Western Conference. If I were to repudiate that charge, I would be a reprobate and not worthy of being called a minister of the gospel, so I am standing by the usages and the faith and practices of our father as set forth in the Treatise.

We have had a Treatise many years, yes, long before we ever had what is called a National Association. We lived and had fellowship and did evangelistic work all over the eastern part of North Carolina and reached down into South Carolina and finally the doctrine went into Georgia and Florida. Many churches were established by preachers who did not demand salaries. Now some of the young *fries* are saying that the old preachers of North Carolina do not have what it takes to lead sinners to Christ. One of these said, while conducting an evangelistic meeting several months ago, that he had no respect for the old ministers of North Carolina, meaning that he was only interested enough to keep his own soul out of hell. These young fellows have split a number of churches and turned children against their parents and refuse to be governed by the rules and regulations of their respective conferences, but they are endorsed by the National Association. As I said before, I say again. God has not caused the present crises in North Carolina among Free Will Baptists, but Satan has gotten us into an awful mess.

QUESTION: Will some well informed Bible student find in the Bible the statement that all four of the Hebrew children—Daniel, Hananiah, Mishael, and Azarish were *teen-agers*? I heard a very prominent college graduate say that they were *teen-agers*, some time ago, when he made the statement that all the old men and adults that were brought out of Jewry had compromised with the Babylonian religion. These *teen-agers* were the only dedicated persons to be found. He seemingly got as near as possible to accusing all the old people of the country as being compromisers with sin and that the only dedicated people were *teen-agers*. I thank God for our *teen-agers* who are dedicated, but I cannot agree that all the adult Christians have compromised with the world and that the only Christians dedicated to the cause of Christ are our *teen-agers*. I thank God, let me repeat, that we have dedicated *teen-agers*. The church that I serve, which I do not boss, has a large number of consecrated and dedicated young people who love the Lord and put their church first.

I said above, "I do not boss." If I did, I could not preach free salvation. If I wanted to boss, I would fix me up a contract and get every child, along with the adults, to sign and then I would have it incorporated; therefore, making me the president of the corporation. Then I could boss and rule with a dictatorship.

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

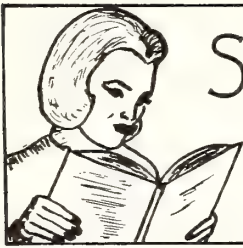
Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *The Free Will Baptist*.

Mrs. Eula Leah Waddell

The Lord called Mrs. Eula Leah Waddell to be with Him April 5, 1962. She was a member of the Garner Free Will Baptist Church, Garner, North Carolina, and we are glad we can say she was a Christian and did all she could for the upbuilding of God's cause. Many times she neglected her work that God's work might go on. Her family is at a great loss, but we know it is heaven's gain. We loved her so much and miss her, but God loved her better, and I know we should not complain even though her life was short. God never makes a mistake.

The Lord giveth and the Lord taketh away, blessed be the name of the Lord.

Written by her mother,
Mrs. Rondal Nichols



STORIES for our BOYS and GIRLS



LOST IN THE WOODS

by MARGARET N. FREEMAN

CARLA and Vic were frightened. The sun was setting. Long shadows slanted across the woodland paths. Carla began to whimper: "It will soon grow dark. I'm afraid."

Vic's lips tightened. "If we had obeyed Grandpa, this wouldn't have happened. He told us never to go into the woods alone, because we might not know how to get out."

"Yes," Carla nodded, "and he said never to go beyond the cottonwood tree, but you said you knew this part of the woods."

"I thought I did, and you wanted to go in farther and pick wild flowers," Vic reminded. "I didn't know everything farther in would look so much alike, we couldn't tell which way to go."

Carla looked at the wilted bunch of flowers she clutched. "I—I'm sorry now."

"Me, too! I'm sorry we ever came, but that doesn't get us out of here, does it? We'll have to look around for a place to spend the night."

"All right!" Carla wailed. "Maybe there are wild animals. Maybe there are bears and wolves and—"

"I don't think so," Vic said thoughtfully. "I've never heard Grandpa say anything about bears or wolves. He sees deer in here sometimes."

"Oh, I like deer. They are so pretty," Carla said. "I wish a deer would come near us before it gets dark."

"Yeah. I'd rather see a deer than a fox," said Vic.

"A fox!" Carla's voice was shrill. "Grandpa did see a fox here just last week. Don't you remember he told about it at the supper table that night?"

"Yeah," Vic said, "but don't be so scared. Remember how fast Gramp said that fox traveled when he saw him? Besides, we probably won't see one."

"I hope not," Carla said.

They sat, side by side, and watched the sun sink like a glowing ball of fire in the west. All about them noises stirred. Birds chirped in the tree branches. In-

sects buzzed. Crickets chirped evening songs.

A shrill animal cry sounded far away in the deepening dusk!

Carla began to cry. "Oh, Vic," she sniffed, "I'm so scared and hungry and miserable. It's just awful to be lost, isn't it? I'm so sorry we disobeyed."

"We need help—that's for sure," Vic said gumly.

"You know what Grandpa says to do when we need help," Carla said, her face brightening. "He says to pray."

"I know," Vic said. Let's do it! Let's tell God we're sorry and ask Him to help us out of this mess."

They knelt together in the long, damp grass. As they rose from their knees, an owl hooted. Carla shuddered and moved closer to Vic.

"We're going to trust God. We asked Him for help, didn't we?" Vic smiled at her. "Now we're going to believe He'll send it."

"Yes," Carla said softly. "It was different praying like this—wasn't it? I felt different—I mean—well, I always say my bedtime prayers or before I eat, but sometimes I—"

"Just slide over the words?" questioned-

You Can Be Useful

by Walter E. Isenhour

If you cannot climb a mountain

And become a man of fame,

You can be a man of honor

And respected for the same.

You can love the Lord supremely

And be faithful in His will,

Helping others on their journey.

Travel higher up the hill.

If you cannot be a master

In the sciences of earth,

You can help to lead your fellows

To the life of greatest worth;

Help them with their many problems

As they run the Christian race;

Help them work and shine for Jesus

And grow deeper into grace.

ed Vic.

"Yes, do you?"

"Sometimes, I guess," Vic said soberly.

"This time it seemed we needed help so badly and no one could help but God 'cause He's the only One who really knows where we are. I never prayed so hard and meant it so much before," Carla said.

"I guess it's like Grandpa says: 'Every one needs God.' And we have found that out for sure today," Vic said.

They settled themselves on the ground. After a while Carla sat straight up.

"Oh, Carla, try to lie still and go to sleep," Vic said.

"Ssh!" she "shushed" him, "Do you hear something?"

Vic listened. They scrambled to their feet. "Did you hear it, too?" Carla asked excitedly.

"Listen!" Vic strained his ears and stood quietly.

From the distance a faint but unmistakable call came: "Yoo hoo!"

"Yo hoo! Yoo hoo! Yoo hoo!" Vic and Carla jumped up and down.

The faint answering "yoo hoo" sounded closer and closer. Soon a light flickered through the trees.

"Grandpa's lantern!" Vic shouted gladly.

"Oh, Grandpa, we're so glad you came looking for us and found us!" they said as Carla threw herself into her grandfather's arms.

Soon they were safely home. Grandmother set out chicken, potato chips and strawberry shortcake for them.

"Oh, it's good to be home. It's dreadful to be lost!" Carla said reaching for a drumstick.

"I can't think of anything worse!" said Vic fervently.

"It's always awful to be lost," Grandpa said seriously. "It's a scary experience to be lost, as you were, in the woods, but it is even worse to be spiritually lost and not have the joy and comfort of knowing that God's love and care are all about you."

"I know what you mean!" Vic said seriously. "I found out tonight how much I need Him."

"And Gramp, you know what? I thought about that sheep out on the mountains that the Good Shepherd found. I felt like I was a lost sheep because I disobeyed you. You told me not to go into the woods.

"When I felt how awful it was to be lost in the woods, I asked Jesus to save me from being lost in sin. Now I'm happy because I'm Jesus' saved sheep!"

Carla cried out, "I want to be saved, too, like Vic. I was just as disobedient as he was."

How happy Grandpa was to pray with Carla as she asked Jesus to save her!—My Pleasure.

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

*Thy word is a lamp unto my feet, and a light
unto my path (PSALM 119:105).*

THE PEACE OF GOD

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Philippians 4:7).

Since peace among our people and preachers of the Free Will Baptist denomination is possibly the greatest need and the greatest hope of so many, I am devoting several messages to this subject. This week I am giving you two poems and several verses of Scripture. Paul, in writing to the Colossians, said, "And let the peace of God rule in your hearts, to the which also in one body; and be ye thankful" (Colossians 3:15).

I am doubtful if there can be peace among us until we experience divine peace in our hearts which is the subject of our first poem.

DIVINE PEACE

Peace upon peace, like wave upon wave,
This the portion that I crave;
The peace of God which passeth thought,
The peace of Christ which changeth not.

Peace like the river's gentle flow,
Peace like the morning's silent glow,
From day to day, in love supplied,
An endless and unebbing tide.

Peace flowing on without decrease,
From him who is our joy and peace,
Who, by his reconciling blood,
Hath made the sinner's peace with God.

Peace through the night and through the day,
Peace through the windings of our way;
In pain, and toil, and weariness,
A deep and everlasting peace.

O King of peace, this peace bestow
Upon a stranger here below;
O God of peace, thy peace impart,
To every sad and troubled heart.

—Anon.

In his letter to the Romans Paul wrote, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" (Romans 5:1, 2).

GOD'S PEACE

Grant us thy peace, down from thy presence falling,
As on the thirsty earth cool night-dews sweet;
Grant us thy peace, to thy pure paths recalling,
From devious ways, our worn and wandering feet.

Grant us thy peace, through winning and through losing,
Through gloom and gladness of our pilgrim way;
Grant us thy peace, safe in thy love's enclosing,
Thou who all things in heaven and earth dost sway.

Give us thy peace, not as the world has given,
In monetary rays that fitful gleamed,
But calm, deep, sure, the peace of spirits shriven,
Of hearts surrendered and souls redeemed.

Grant us thy peace, like a deepening river
Swells ever outward to the sea of praise.
O thou of peace the only Lord and given,
Grant us thy peace, O Saviour, all our days.

—Eliza Scudder.

The peace of God is promised to us if we will but take it and keep it. I call your attention again to the words of Jesus to His disciples in their darkest hour, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27).

THOUGHT FOR THE WEEK:

From our ill-ordered hearts we oft are fain to roam,
As men go forth who find unquietness at home.

—Richard Chenevix Trench.

Fountains of Truth

by WALTER E. ISENHOUR
Taylorsville, N. C.

If the devil has the advantage of you, then go to God and ask Him to take charge.

It doesn't pay to quarrel with the devil, for he will always get the best of the quarrel. Try prayer.

Some people do a lot of cheating in life, but God will do the final settling.

You may gain a few dollars by looking down, but fail to reach heaven because you don't look up.

Anything that won't bring you comfort when you are passing from time to eternity won't bless you while you are living.

If the devil is in a thing, then stay out; if he is out of a thing, then stay in.

The way to heaven with some people may be to step across the street to a neighbor and say, "Please forgive me."

Some people shun bad things and think they are going heavenward, but may find that the good things they failed to do will keep them out.

If the other fellow is right and you are wrong, then go over to him and say, "I am with you."

The teacher may not be to blame for punishing your child. He may be taking care of what you should have done.

If you see so many faults in others, maybe it would be wise to examine yourself.

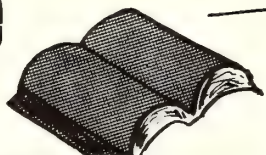
It may not always be cowardice that causes a man to flee from danger, and the temptations of the devil, but it may be good common sense and reason.

It seems to be human nature to tell the bad things about anyone while he is living and the good things when he is dead. How important that such a nature be changed by the grace of God!

If church fusses could be turned into prayer meetings it might save law suits, hard feelings, a splitup in the church and lots of money that could be used as a blessing.

When you see how a bad habit has defeated someone else, then how unwise to form the same habit. Common sense and wisdom would tell you to shun such a habit, now and forever.

The greatest enemy you have may become your best friend if you will pray for him, love him, do good for evil, and do unto him as you would have him do unto you. Try it. It may work wonders.



Christ Speaks to the Church

(Lesson for June 10)

LESSON: Revelation 1:17-20; 3:14-22

GOLDEN TEXT: Revelation 3:20

I. INTRODUCTION

This lesson begins a study of the last three lessons for this quarter, and they are taken from the Book of Revelation. This is a book that is not studied enough by those who read the Bible. It is a neglected book by many Christians because it is regarded as being too hard to understand. One can readily see wherein this may be true, but those who dig into its mysteries and truths have the promise of Verse 3 of the first chapter to claim: "Blessed is he that readeth, and they that hear the words of this prophecy, . . ."

There is no one who can understand all the mysteries of the book, but we are to understand its central truth and purpose which is to assure Christians of all centuries of the final victory of the Kingdom of God, the sure reward of the righteous, the punishment of the sinner, and the final glorification of Christ.—*The Bible Student*.

II. HINTS THAT HELP

In preparing this lesson the teacher should carefully study the following background Scripture:

1. The prologue (Revelation 1:1-8).
2. Christ stands among the churches (Revelation 1:9-20).
3. The seven churches of Asia (Revelation 2:1—3:22).

—*The Teen-Age Teacher*.

III. ADDITIONAL TRUTHS

1. "... Fear not: I am the first and the last" (Vs. 17).

This verse identifies the speaker, whom we must all recognize as none other than the Lord Jesus, the resurrected Saviour. In Verse 11, this same identification had been made when the Lord spoke of Himself as Alpha and Omega (the first and the last letters of the Greek alphabet) and instructing John to record all of these things which he saw in a book and send it to the seven churches of Asia Minor.

"I am he that liveth, and was dead;

and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Vs. 18).

Here is a further identification. We notice from this that though the Lord Jesus was crucified and buried, death could not hold Him. He was alive at the time of this vision, and He still lives today and will continue to live forevermore. In addition to possessing the spirit of eternal life, He states further that He has in His possession the keys to hell and death; that is, He has the power to resurrect from the grave, and He also possesses the power to condemn to hell.

"Write the things which thou hast seen, and the things which are, and the things which shall be hereafter" (Vs. 19).

Here is an elaboration of the things which John is to write. In a preceding verse, he had been instructed to write of the things which he had seen, but here he is instructed to write also of the things which are and the prophecies of the things which are yet to be. The first three chapters of this book deal with the things which were, while the remainder of the book concerned itself with the things which were yet to be.

"The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches" (Vs. 20).

In this verse we have a portion of the mystery surrounding the Lord, at this time, explained. The seven stars which the Lord held in His right hand represented the angels, or ministers, of the seven churches in Asia Minor to whom John was to send this message. The seven candlesticks represented the seven churches. The word, *angel*, as used in the Scripture, means messenger; and truly, ministers of the gospel are messengers of God. The candlesticks, which here represent the seven churches were very appropriate, for these churches are to reflect the light from Him who is the Light of the world.—*The Senior Quarterly*.

2. The church at Laodicea represents the final stage of the professing church's

history on earth—the close of the present dispensation. Laodicea is a compound word, and it means *the rights of the people*. Could any other word more fittingly set forth the conditions of present-day church affairs? The masses of people are clamoring for power as never before. The terrific slogan, "The voice of the people is the voice of God," is ringing with clarion-like distinctness.

In a day when faithful witnesses to God's truth are becoming fewer and fewer, the Lord addresses Himself to the church as the establisher of all God's promises, the faithful and true Witness who will maintain to the last what is of God, though the majority of the professed followers are swept away by the apostasy. He reproves the church for its lukewarmness and indifference. After expressing a desire that the church were either hot or cold, He says, "... because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (Vs. 16). There is neither burning zeal for the Word nor complete repudiation of Christ and the Bible. It is simply a nauseating, lukewarm condition that the Lord abhors. Lukewarm water nauseates, and this is the term used here. The indication is that the Lord cannot tolerate this condition much longer, and He will spue out the whole disgusting mass.

Meanwhile the church continues on in its self-satisfaction and complacency, saying, "... I am rich, and increased with goods, and have need of nothing: . . ." (Vs. 17). Yet, it is apparently unaware of its wretched and miserable condition. Never were church leaders more satisfied with themselves and their work than at the present time. Anything that will make the church more popular is advocated. The rights of the people are brought to the forefront, with little or no thought for the rights of Christ. Apparently, it seems easier to get along without Him than with Him. It is easier to work for our way than for His way.

With the present condition, it is no wonder our Lord says, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see" (Vs. 18). The church at Laodicea thinks it is rich, and outwardly it is; but Christ sees the poverty within. So he counsels it to receive from Him divine and practical righteousness and the anointing of the Holy Spirit. There seems to be much work, much fleshly and human effort being put forth to reclaim the world

and make it a better place in which to live; but there is very little of warm-hearted spirituality and zeal for Christ. There are many who seem to be utter strangers to the new birth, which is an absolute essential to entering the Kingdom of God.—*The Intermediate Quarterly*.

3. We recall the patience, and long-suffering of God with unfaithful Israel during many centuries, as it is recorded in the Old Testament. His love for Israel prompted Him to send many prophets to warn them, and He often suffered these prophets to face persecution, deprivation and even death, in order to warn His beloved people. Once again He speaks with the words of the resurrected Christ through the prophet, John, and still speaks, in steadfast love, with words of warning and compassionate wooing. But this time, He speaks, not to a nation of people, but to individuals who comprise the masses of unfaithful Christians, His beloved children of the Christian era.

"As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Vv. 19, 20).

It is Christ who stands outside the door of the unrepentant hearts. He is knocking because He desires to come in. Wayward mankind may not want the fellowship of His presence, but He wants theirs; so He knocks, and waits to be let in, because He will not come in where He is not wanted. But every individual who desires His presence and opens the door is assured that He will come in to him, and together they will feast on heavenly manna in a fellowship that the world does not know and cannot give. To these receptive souls, the Lord Jesus assures overcoming victory.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcome, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches" (Vv. 21, 22).

—*The Bible Teacher*.

EDITORIAL...

(continued from page two)

writers. We don't believe any editor can find such a task possible; therefore, we call attention to the following statement which appears in the editorial page in practically

THE FREE WILL BAPTIST

every issue of "The Free Will Baptist": "The contents do not necessarily reflect the beliefs or policies of the editor of **The Free Will Baptist**. The responsibility for each article is given the person whose name appears under the title or to the person sending it in." Let those who accuse us of inaccuracies check into their own records and conduct before they begin to hurl the first stone.

During the remaining weeks of our editorship, we shall seek to forget some of our problems and center our mind on more pleasant things. We pray for grace to do so.

Visitation Calling Card

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NEWS NOTES

(continued from page seven)



Sherron Acres Church Dedicates Choir Robes

Recently the Sherron Acres Free Will Baptist Church, Durham, North Carolina, dedicated its new choir robes. The

IN OUR MAIL TODAY—

(continued from page ten)

cently I have moved to the city of Lompoc, California, in the hope of starting a Free Will Baptist mission. I would appreciate it very much if you would print an ad in *The Free Will Baptist* encouraging anyone who has relatives or friends in the Lompoc area who are affiliated with Free Will Baptists to please send me their name and address and I will contact them. I also request an interest in the prayers of the Christians of our country."—J. B. Ledbetter, Route 1, Box 84-B, Lompoc, California, Telephone, REgant 6-6382.

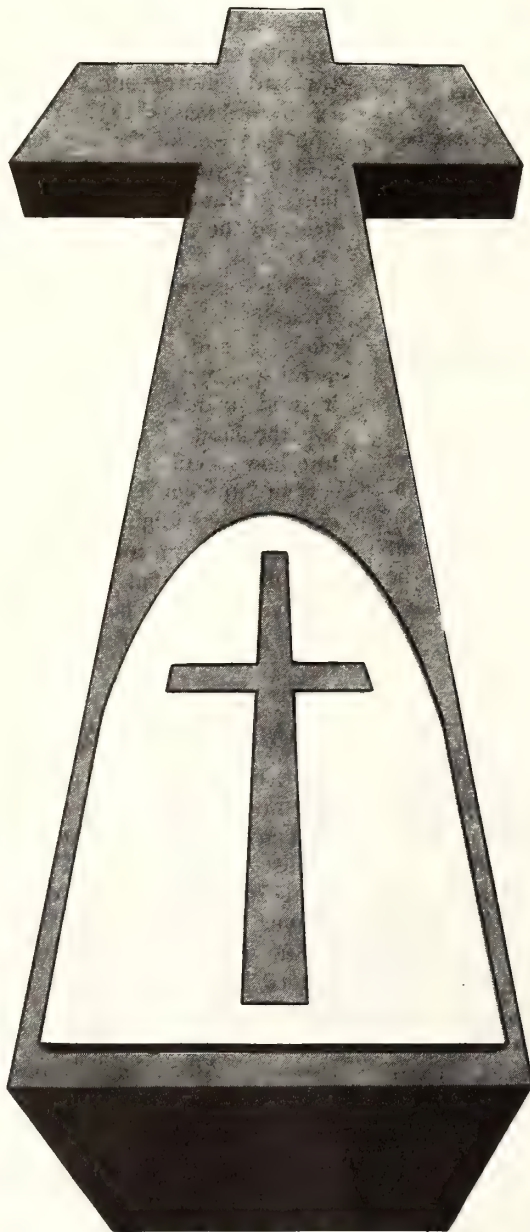
DESIRES PASTOR

"The Pleasant Hill Free Will Baptist Church, Route 2, Pikeville, North Carolina, is looking for a pastor, since our pastor recently resigned. We have church services on the first and third Sundays of each month. We are a member of the Western Conference, and the North Carolina State Convention of Original Free Will Baptists. Anyone interested please contact Mr. Floyd Baker, Route 2, Pikeville, North Carolina." Mrs. Marjorie Snipes, Route 2, Princeton, North Carolina.

Sherron Acres congregation is very proud of its fine choir and the director, Mr. Edwin H. Hudson Jr. to the extreme right, and the pastor, the Rev. Fred A. Rivensbark, to the extreme left.

"HEROES OF FAITH" LITERATURE AND SUPPLIES

The Free Will Baptist Press offers the daily vacation Bible school materials listed below for Free Will Baptists everywhere. The teacher's manuals, work packets, and workbooks are all written by Free Will Baptists, for Free Will Baptists.



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For additional information concerning available crafts and supplies, write the Free Will Baptist Press for a "Heroes of Faith," daily vacation Bible school order blank, or order your introductory kit today. Just write, Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina.

the Free Will Baptist

Ayden, North Carolina, Wednesday, June 6, 1962



1962 Graduates Mount Olive Junior College

MOUNT OLIVE, NORTH CAROLINA

Graduation Exercises were held at Mount Olive Junior College on May 27, 1962, at 4:00 p. m. This was the eighth graduating class. Diplomas and certificates were presented by Dr. Roy C. O'Donnell. The students pictured above are as follows:

Front Row, Left to Right: Jocelynn Anne Sasser, Woodbine, Georgia; Sara Wanda Johnson, Newport; Paula Faye Mozingo, Seven Springs; Ruth Ellen Stilley Petteway, New Bern; Linda Kay Skipper, Mount Olive.

Second Row: Martha Joyce Potter, Warsaw; Phyllis Evan Wooten, Tarboro; Linda Gail Sutton, Kinston; Clara Sasser Dail, Mount Olive.

Third Row: Phillip Wayne West, Plymouth; Lois Atkinson, Cove City; Eugene Murphy Sumner, Pink Hill.

Back Row: Douglass Lotta, Goldsboro; Charles Thomas Martin, Four Oaks; Marvin Hugh Barnett Jr., Pantego.

Graduates who are not in the picture: Melvin Bright, Chocowinity; Billy Stevens, Goldsboro.

AN ASTRONAUT'S TESTIMONY

The Christian world holds a great deal of respect and admiration for forty-year-old Lt. Col. John H. Glenn. Since his orbital flight of the earth, on February 20, 1962, he has faced an international spotlight, but it has not dampened or weakened his humble and meek spirit which has been so wonderfully manifest during the many interviews.

Rev. C. Edwin Houk, pastor of Glendale, California, First Presbyterian Church, when interviewed by the Evangelical Press, said, "There is no doubt about it. John is a born-again Christian." Mr. Houk was a boyhood chum of Mr. Glenn's in New Concord, Ohio. It was Mr. Houk's father, also a Presbyterian minister, who was used of the Lord to lead John Glenn's father to Christ. The conversion of the entire family soon followed.

An editorial in the "Evangelical Beacon" states:

"The astronaut's parents in New Concord, as millions have come to see on television, hear on radio and read about in the newspapers, are an interesting couple. Mr. Glenn told TV reporters the day after the flight, 'We're a Christian family.' He has served as elder in the Westminster United Presbyterian Church in New Concord. He conducts regular devotions in his home morning and evening and has been known on occasion to give a rousing lay sermon. They are regular in church attendance, rarely missing.

"In fact, the evening of the day following the great flight, the pastor's wife in New Concord got a phone call from the astronaut's mother, Mrs. John Glenn Sr., wanting to explain why she had missed the Wednesday evening prayer meeting. She had been all ready to leave for church when someone dropped in to see them. This was followed by some phone calls and she just could not make it. She has said of her famous son,

"If John ever had any religious doubts, I've never known about it. Not even when he was off overseas. He used to write back when he was in the Pacific, telling of going to church on Sunday in some little mission station when there weren't any base chapels."

"On the eve of one of the scheduled flights which later was postponed she was at prayer service and leading it. A friend recalls her asking for prayer in his behalf, then ending her own prayer with 'Thy will be done.' Dr. Robert Montgomery, president of the Presbyterian-sponsored Muskingham college at New Concord, which school Glenn attended, said, 'John's faith goes back to his own home. He is the product of a Christian home, but he has also thought for himself. He has his own opinions and takes all the influences on him in stride.' The Glenn parental home is known in the area for its strong conviction on total abstinence from alcohol."

Astronaut Glenn and his family are now members of the Little Falls Presbyterian Church in Arlington, Virginia. The pastor, the Rev. Frank Erwin, states that the Glenns are just about the most active family in the church. Mr. Erwin states, "Colonel Glenn's

faith is a real proof to me that science is the best friend that religion has . . . I derive great inspiration from the quiet dedicated faith of a man like John Glenn."

Senator Wiley (R., Wis.) asked Glenn if he thought about his faith while he was in orbit. John Glenn replied in the following words:

"I can't say that while in orbit you set there and pray, or anything like that. It is a very busy time. There have been people in the past who have tried to put words in my mouth that at certain times I suddenly lapsed into a prayerful state or something like that and this just isn't the case.

"I feel we should live our lives every day as though that were going to be the last day. Now I fall so far short of this every day that it is pitiful, but we come back and keep trying the next day anyway.

"But I feel that, to me at least, my religion is not a fire engine, not something that I can call on in an emergency, and then put God back in the woodwork at the end of a particularly stressful period.

"I try to live every day as best I can and I think that is the best way. I would say the same thing happened on the (space) mission. My peace has been made with my Maker for a number of years, and so I have no particular worries about the future along that line."

Senator Wiley then asked Glenn:

"Do you think that God is up there as well as down here?"

Glenn replied, "Absolutely. I think to try to limit God to one particular section of space or something like that is a very foolish thing to do. I don't know the nature of God anymore than anyone else, nor would I claim to because I happen to have made a space ride that got up a little above the atmosphere. God is certainly bigger than that. I think He will be everywhere we go."

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THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

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WHAT FREE WILL BAPTISTS BELIEVE

By RALPH LIGHTSEY

Director of Public Relations, Mount Olive College

This is the Third in a Series of Articles Based on the Articles of Faith

THE DOCTRINE OF CHRIST

"Jesus Christ, the Son of God, possesses all divine perfections. As He and the Father are one, He in His divine nature, filled all the offices and performed the works of God to His creatures that have been the subjects of revelation to us. As man, He performed all the duties toward God that we are required to perform, repentance of sin excepted.

"His divinity is proved from His titles, His attributes, and His works."

As was pointed out in the previous article, God is the only self-existent, independent being of the universe. Before anything else was, God existed in three persons—Father, Son, and Holy Spirit. This does not mean there are three gods, but one God in three persons.

The Father, Son and Holy Spirit are co-existent and co-eternal. All the natural and moral attributes applying to one are equally applicable to the other persons of the Godhead. The incommunicable attributes—those things which distinguish one person from the other—are only different. In every respect, each person of the Godhead is equal to either of the other two. But each person is distinguished from the other two by His own incommunicable attributes which cannot be applied or transferred to another. With reference to Christ, the Bible, the final authority for our faith, says, "In the beginning was the Word, and the Word was with God, and the Word of God. The same was in the beginning with God" (John 1:1, 2). Before anything else began, the Word (the Lord Jesus Christ) already was. He exists from all eternity, and we should not think of Him as having a beginning when He came to earth. Instead, He is the author of all things, as can be seen in the next verses: "All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not" (John 1:3-5).

THE INCARNATION OF CHRIST

"And the Word was made flesh, and

dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14). The eternal Son of God condescended to a state of humiliation in being united with human nature and becoming like us, pollution and sin excepted. The Son took upon Himself human flesh, the form of man, and dwelt among men. In every respect, He was fully man, perfect man, there being no sin nor pollution in Him.

Jesus was born of a virgin in Bethlehem's manger. This birth did not make Him the Son of God. Rather, His being God enabled Him to have a virgin birth; and His having only one human parent excluded Him from the sinful nature of those born of natural reproduction. In all other respects, however, He was everything that natural man is.

As our example, Jesus lived up to all the divine requirements of perfection. Sinful men cannot live up to these requirements, but they were met in Him who lived our example. Therefore, the perfection required of us has already been satisfied by the perfect man, the Man Christ Jesus our Lord; and His meeting our perfection is made effectual to us through faith in Him.

THE ATONEMENT OF CHRIST

"As sin cannot be pardoned without a sacrifice, and the blood of beasts could never wash away sin, Christ gave Himself a sacrifice for the sins of the world, and thus made salvation possible for all men. He died for us, suffering in our stead, to make known the righteousness of God, that He might be just in justifying sinners who believe in His Son. Through the redemption effected by Christ, salvation is actually enjoyed in this world, and will be enjoyed in the next by all who do not in this life refuse obedience to the known requirements of God. The atonement for sin was necessary. For present and future obedience can no more blot out our past sins than part obedience can remove the guilt of present and future sins. If God pardoned the sins of men without satisfaction for the violation of His law, it would follow that transgression might go on with impunity; government would be abrogat-

ed, and the obligation of obedience to God would be, in effect, removed."

Man in his natural condition is a sinner; as such, he faces the future, both in this life and the world to come, with no hope. No matter who we are, where we live, or how high on the ladder of success we have been able to climb, there is no hope for any of us outside of His redeeming grace.

Because of man's lost condition, Jesus came into the world to atone for his sins. After living our example, He went to the Cross as our sacrifice. He went into our death room, into the execution chamber itself, and bore in His own body all our sin. He actually became sin for us, bearing the full penalty of sin for every one of us. By His death, He atoned for our sin and made satisfaction for all our righteousness; and on the basis of this atonement and satisfaction, He saves all who will accept Him as Saviour and Lord. Let it be understood unalterably, therefore, that a person's eternal destiny is decided solely on the basis of Christ's atoning blood. Those who believe on Him as Saviour and Lord are redeemed, but those who reject Him will forever remain lost.

THE MEDIATION OF CHRIST

"Our Lord not only died for our sins, but He arose for our justification, and ascended up to heaven, where, as the only Mediator between God and man, He makes intercession for us, until He comes again." As Christ rose from the dead, He became the Justifier of all who believe on Him for salvation. Justification means that He died not only to blot out our sins, but that He gives us a clean record, so much so that the Father no longer looks on us as being redeemed, but as though we had never sinned. What a Saviour!

Our Lord is also at the right hand of the throne of God making intercession for us who believe. He pleads our cause and our case daily before the Father. He is there with the scars of the nails, thorns, and spear to witness in our behalf; and out at the end of the trail, He will present those who continue in the faith grounded and settled holy and unblameable and unprovable in His sight. What a glorious time that will be!

We Free Will Baptists believe further that in the atonement provision was made for all original sin as well as personal transgression, and that children dying before the age of accountability are safe in His blood. When they die they go to be with Him, and they will never be punished.

Heroine of the Cross

By MRS. L. E. BALLARD

FOR Christ the Cross He bore was borne alone and was God's expression of love for us.

For us the cross we bear is borne with Him sharing the load and is our expression of gratitude for His love.

When Christ died on the Cross love reached its zenith and opened the direct channel through which all mankind can come to know God, Saviour and Lord.

For Christ, the Cross was the crown of His redemptive work, for He said, "It is finished." It becomes the crown of life to all, who accept this. If there had been no cross, there could have been no crown. This is true for us today.

As we pause for a moment to honor a woman of our state who has run the race, let us remember that death was the gate through which she has entered to receive her crown. Revelation 2:10, "... be thou faithful unto death, and I will give thee a crown of life." Paul had the assurance of his crown when he wrote these words to Timothy, "Henceforth there is laid up for me a crown—not for me only but to all them that love His appearing." Doubtless there are many gems or stars glowing in the crowns of our heroine of the cross, who has gone to be with the Lord. At her death she received the crown of life made possible through the cross. Somehow I think it was a very special occasion when Mrs. Alice Lupton reached home. Psalm 116:15 says, "Precious in the sight of the LORD is the death of his saints."

As we think on and offer thanksgiving for one who received the faith and lived by it, thus meriting the crown of life, let us examine our own hearts and lives in the presence of God today, to find if we have the faith and are living by it. So that we too may be worthy to receive the crown of life.

We pay special tribute to Mother Lupton. To you who did not know her these words are just a name, but to those of us who knew and loved her this name has special distinction.

We honor her first of all because she was our royal kindred through the blood of Christ. She walked with Christ from a very early age. We did not know her then, but her life was commendable through the years, by those who knew her then. She was outstanding in her



MRS. ALICE E. LUPTON

earlier years for her vision of the place young people and women could fill in the service of the Lord. She worked in the city of New Bern with other Protestants groups. In Free Will Baptist ranks she has been proudly designated as "The First Lady of the Woman's Auxiliary and Free Will Baptist Leagues." This title rightfully belonged to her for her vision prompted her to work with, organize and promote these organizations. At first this was no easy task and would have gone on the rocks, if a less devout and dedicated person had undertaken it. In those days men felt the gospel was to be propagated only by them because in God's Word, men were most prominent in God's plan. She believed that they belonged in this position as leaders, but she searched the Scriptures and found God also included in His plan a place for women and young people. In order to convince the masses in our churches she spent much time in prayer, study, and in education of men, women and young people that God needed all mankind. She made many sacrifices in order to succeed.

Here I'd like to pay tribute to her late husband and family, who co-operated with her in making it possible for her to achieve success in her undertakings. Because she was not easily discouraged; so

today we have woman's auxiliaries and Free Will Baptist leagues wherever Free Will Baptist are witnessing for the Lord Jesus. Whenever we are prone to be weary and discouraged, let us remember Mother Lupton, who worked tirelessly for the Lord until January 24, 1962, when she went to her reward at the age of 86.

Mother Lupton was not only capable in her field of organization and executive ability, but she had a most coveted talent for writing. Through this she was a great blessing to her local church by articles she wrote keeping the activities before the public and writing for *The Free Will Baptist* in prose and poetry brought blessings to many. She served as editor of the woman's page in *The Free Will Baptist* for many years. This page in our paper encouraged auxiliaries to write about their activities and thus challenging others to greater endeavors. She also freely wrote for our year book of programs for the WNAC. For all these services she never received any remuneration. She wrote one book, "Footprints of Jesus," which has been widely used not only by women's auxiliaries, but ministers as well in their pre-Easter observations. For this she received a very small gratuity.

One of Mother Lupton's favorite Bible verses was Proverbs 25:11, "A word fitly spoken is like apples of gold in pictures of silver." Through the years it was my rare privilege to know her intimately especially during the years I served as director of religious education in her church, St. Mary's. Never once was her conversation unbecoming as a Christian. She had high and lofty ideals and tried to encourage others to pursue them. I have heard her witness to the unsaved as well as to counsel those, who needed spiritual help. She was active in the Alice E. Lupton Circle and her Sunday school class, which she taught as long as she was physically able. Even on her death bed she witnessed to the saving grace of the Lord Jesus.

At woman's conferences at Cragmont Assembly, she was an outstanding figure every year except one since its beginning in 1946. Her alert mind and captivating personality made the younger women seek her out for fellowship and advice. She had greater physical stamina even then than many younger women. She never grew old as many do—forgetting to en-

(continued on page six)

PAGES OF CONTACT CLOSED TO THE WESTERN CONFERENCE OF NORTH CAROLINA DURING RECENT CONTROVERSY

BY THE EXECUTIVE COMMITTEE OF THE
WESTERN CONFERENCE

We are informed and believe that certain persons and/or groups of persons are attempting to spread propaganda to the effect that *Contact*, the voice of the National Association of Free Will Baptists, has given equal consideration to both sides of the controversy involving the Western Conference, Ronald Creech, Edgemont Church, the North Carolina State Convention, and the National Association, which has resulted in the current crisis.

In view of the above reported propaganda, we feel it to be our duty to inform our people that such claims are false and to set forth the true facts in this case. The true facts being that the pages of *Contact* have been absolutely and completely closed to the Western Conference during the entire time of this controversy as can clearly be seen from the following:

On October 12, 1960, Ronald Creech sued officials of the Western Conference for \$400,000 and had a Restraining Order served on said officials on the same date. This Restraining Order was served on the day and at the place of the opening of the Seventy-Fourth Annual Session of the Western Conference. It did, in fact, prevent the Western Conference from hearing and acting upon the scheduled reports of some of its committees.

On November 29, 30, 1960, the moderator, who was then a member of the Executive Committee of the National Association, attended a meeting of said executive committee and at the close of said meeting discussed the matter of the \$400,000 libel suit and restraining order against the officials of the Western Conference. He requested that, in as much as this was a local conference matter, the officials of the National Association should not enter into the matter. He was assured by every member present that they would not interfere in this problem.

In December, 1960, the Executive Committee of the Western Conference issued a factual Statement relative to the actions within the Western Conference and the resulting libel suit for \$400,000 and the restraining order, which order had then been modified. Copies of this Statement were submitted to *The Free Will Baptist* and *Contact* as factual information to our people.

The above mentioned Statement was published in *The Free Will Baptist*, issue of November 30, 1960. A reply to this Statement, by Ronald Creech, was also published in *The Free Will Baptist*, issue of January 11, 1961. However, the editor of *Contact* refused to publish the Statement from the Western Conference but did state in a letter dated December 14, 1960, the following:

"I received the Statement of the Conference a day or so ago and yesterday received one from Brother Creech. It is not my intention to print either one of them at this time. As I stated at the close of our meeting, many of our people know absolutely nothing about this matter. To publish either would be to involve many people who at this time know nothing of this situation. If I should feel differently from this in the future, conditions will have to be different from what they are at present."

It should be noted that at this time the situation was that Ronald Creech had sued the officials of the Western Conference and had obtained a restraining order which prevented said officials from reporting their actions to the Western Conference.

On January 18, 1961, the Western Conference met in an official reconvened session and took certain actions and by vote of the conference in session instructions were given that these actions should be submitted to the denominational papers for publication as factual information for all concerned. This information was submitted to *The Free Will Baptist* and to *Contact*. It was published in *The Free Will Baptist*, issue of January 25, 1961. However, the editor of *Contact* refused to publish this information as can be seen from the following letter under date of February 6, 1961:

"I am writing in response to the information sent to me relative to the action of the Western Conference while in session at the First Free Will Baptist Church in Wilson, North Carolina, on January 18, 1961.

"Please be advised that this information will not be published in *Contact* at this time. As I wrote you in a previous letter, I do not feel that this is a matter which needs national publicity through the pages of *Contact*. If at a later date, some information about this matter needs to be presented, the pages of *Contact* will be open. As of this date, I have printed nothing about this matter and

feel no obligation to either side to do so at this time.

"I trust that this will clarify my position in this matter."

Sincerely yours,
/S/ Billy A. Melvin
Billy A. Melvin

It should be noted, however, that *Contact* did begin to present this matter from the view point of Ronald Creech, the National Association, the James A. Miles faction of Edgemont, and the purported "revived General Conference" and others who have departed from the doctrines, customs, usages, and practices of Original Free Will Baptists of North Carolina. However, the pages of *Contact* have remained absolutely and completely closed to the Western Conference.

In the December, 1961, issue of *Contact*, on Page 12, there appeared an article entitled, "General Conference Revived." This article stated that the revived General Conference enrolled ministers and churches from the Western, Central, Eastern, Albemarle, and Cape Fear Conferences. Immediately upon reading this article, we issued a statement declaring that the Western Conference had issued no letters to ministers or churches for the purpose of forming such conferences, (as required in our printed statement and by custom and practice). This statement, along with other statements of facts, was submitted to *The Free Will Baptist* and to *Contact* for publication as information for all who had a common interest in the information. These statements were published in *The Free Will Baptist*, but the editor of *Contact* again refused to publish items sent in by the Western Conference, as can be seen from the following letter dated January 4, 1962:

"This is to acknowledge receipt of the articles which you sent for publication in *Contact*.

"Please be advised that these articles will not appear in our magazine. We have been completely unsuccessful in getting the editor of *The Free Will Baptist* to print our official statements, so I do not feel disposed at this time to print further statements from you which may be official or otherwise.

"When the pages of *The Free Will Baptist* are open to our statements, we will be very happy to publish such material as you sent."

Sincerely yours,
/S/ Billy A. Melvin
Billy Melvin

It should be pointed out that the official statements referred to in the above letter was in direct reference to the Statement by the Executive Committee of the National Association, Relative to the Church Government Issue. It should also be pointed out that said statement
(Continued on Page Fifteen)

News + Notes of Denominational Interest

Pelt to Conduct Bethany Revival

The Rev. Michael R. Pelt, dean of Mount Olive College, Mount Olive, North Carolina, will conduct revival services at Bethany Free Will Baptist Church near Winterville, North Carolina, June 8-10. Evening services will begin at 8:00 p.m. and the Sunday morning worship service at 11:00 a.m.

There will be special music each evening. The public is cordially invited.

Coming Events

June 11-16—General Youth Conference, Cragmont Assembly, Sponsored by the North Carolina State Sunday School Convention, Registrar, Rev. L. E. Ballard, Box 338, Scotland Neck, N. C.

June 17—Father's Day

June 18-22—North Carolina State-Wide Ministers' Conference, Cragmont Assembly, Black Mountain, North Carolina

June 25-30—Free Will Baptist League Camp, Cragmont Assembly, Registrar, Rev. Wayne West, Route 1, Plymouth, N. C.

July 4—Independence Day

July 30 - August 4—Albemarle Youth Conference, Cragmont Assembly, Registrar, Rev. Wayne West, Route 1, Plymouth, N. C.

August 6-11—Young People's Bible Conference, Cragmont Assembly, Registrar, Rev. L. E. Ballard, Box 338, Scotland Neck, N. C.

August 12-17 — Youth Conference at Mount Olive College

August 13-18—Woman's Auxiliary Conference, Cragmont Assembly, Registrar, Mrs. Dola Dudley, Fuquay Springs, N. C.

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *The Free Will Baptist*.

Mrs. Verona Buck Hall

On December 18, 1961, God, through His wonderful mercy, called home the spirit of Mrs. Verona Buck Hall. She was a member of Sound View Free Will Baptist Church, Newport, North Carolina. She was married to Linwood R. Hall in 1944. To them were born three children: Regie, 17; Kay, 14; and Robbie, 8. She was a devoted wife and a wonderful mother.

She was loved by all who knew her. She trusted in a God who was able to take her out of her suffering to a place where there will be no afflictions.

Written by her mother-in-law,
Mrs. Lester Hall

Rev. P. D. Jenkins

We, the members of the Third Union Meeting of the Eastern Conference of North Carolina, do hereby mourn the departure of our beloved minister-brother, P. D. Jenkins, to meet the Lord on March 15, 1962. We trust that our loss is heaven's gain.

Brother Jenkins was an Original Free Will Baptist minister, faithful to the denomination in service, and was instrumental in the organization of Calvary and Angolia Original Free Will Baptist Churches, which are active members of this union.

We, the committee, recommend that we stand in a moment of silent prayer of thanksgiving for the life that he lived and his contribution to our Union Meeting District and denomination while appropriate music is offered.

By motion, a copy of this report be sent to *The Free Will Baptist* for publi-

cation, a copy sent to the family, and a copy be placed in the minutes.

LEMMIE TAYLOR, Clerk

IN OUR MAIL TODAY—
—OUT OF P. O. BOX 507

IN NEED OF CHURCH FURNITURE

"Wanted church furniture for the Mizpah Free Will Baptist Church in Washington, North Carolina. Any church having pews and other furnishings to sell, or has knowledge of available furniture, please contact Ernest Clayborne, Route 2, River Road, Washington, North Carolina, giving full details."—Mrs. Thomas Ramsey, Church Clerk.

ANTIOCH CHURCH TAKES STAND

"The Antioch Original Free Will Baptist Church, Route 5, New Bern, North Carolina, in its regular quarterly conference Friday night, May 25, voted overwhelmingly to remain a member of the North Carolina State Convention of Original Free Will Baptists, and by so doing, reaffirm its faith in the adherence of the Statement of Faith and Discipline for Original Free Will Baptists of North Carolina and the fundamental doctrines, customs, usages, and church government which have been established during many generations.

"Therefore, by the action Antioch Free Will Baptist Church has taken, all support to the National Association of Free Will Baptists has been withdrawn."—Rev. James Lupton, Pastor.

NOTE OF THANKS

"I would like to take this means of expressing my appreciation to my many friends who have remembered me during my illness. Thank you for your prayers, flowers, gifts, cards, letters and visits which have meant so much to me. Please continue to pray that I will soon be completely well again."—Mrs. Walter Reynolds, Snow Hill, North Carolina.

HEROINE OF THE CROSS

(continued from page four)

courage younger women. The women meant so much to her and she meant so much to the women. To the last mile of her way she kept urging them to keep looking up and out—that the Kingdom of God might abound to the ends of the earth.

We shall long miss her presence, but the beauty of her life will live on and on in our lives who follow in her wake.

Books could be written about Mother Lupton and yet not describe the nobility of her life, so we humbly bow our hearts in sincere thanksgiving that God placed her in our ranks.

WHAT DO WE STILL HAVE IN COMMON?

by LOY EVERETTE BALLARD

IN this day when our differences as Free Will Baptists are being made a major concern, it might be refreshing to pause and ask ourselves the question, "Do we still have enough in common to justify co-operative endeavor and be a basis for a common fellowship among the people called Free Will Baptists?"

Let us begin with the thing most obvious today as a common heritage. In most every statement that has been issued by the various parties involved in the controversies which have plagued us during the past year, we find some reference to the preservation of our traditions and heritage. The first thought of an outsider who might read these statements might well be, "Somebody is wrong. Somebody is not preserving our traditions."

But it could easily be that all are right! The thing we seem to overlook is the fact that different bodies of Free Will Baptists of varying schools of thought among us, have inherited different traditions.

It is traditional for many Free Will Baptists to be opposed to formality in worship. In some areas you will be promptly told, when you advocate planning the services, "Our people have always left the Holy Spirit free to guide them in worship as He may choose when they meet together," or, "We believe that everybody should be free to enter into the worship as they feel that they should." These Free Will Baptists reject such modern innovations as church bulletins, choir robes, etc. Should they be required to accept them? Certainly not, unless it comes through convincing them that the church bulletin and the planned service will make the worship more meaningful or the choir robes will make the singing more sacred.

We have other Free Will Baptist people who by tradition are more emotional than others. They back up the minister freely with hearty "amens," and do not hesitate to shout "Hallelujah" now and then. Shall we forbid them displaying their emotions? Not at all! Only when they become convinced that they can worship as truly in a quiet way should they abandon their traditional manner of expressing their feelings and convictions.

Now, just as truly as different bodies of Free Will Baptists have these traditions, they have, traditionally, varying

forms of church government and procedure. Traditionally, most all Free Will Baptists are congregational according to the interpretation of congregational government, indicated by the provisions in practically every discipline or treatise that has been adopted and printed, that the local church is an independent body so far as managing its internal affairs is concerned. But in some areas our people have traditionally put more emphasis upon union among the churches than in

others. They think not only of the local church as a unit within itself, but as a part of the denomination. While they believe in the independence of the local church in maintaining its organization in the local community, they also believe that the responsibility for maintaining the denomination rests with the denominational units: the conferences, associations, and conventions. To make these units more effective and to knit them more firmly together, these Free Will Baptists have delegated to their conferences more authority than have other bodies.

The only groups of Free Will Baptists we know of who have no tradition to back them up are the ones who have incorporated themselves under charters which renounces all responsibility and authority beyond the local church. Free Will Baptists traditionally, although differing in their ideas of operation, have accepted the idea that their independence in managing their internal affairs is not to be considered as a *law of isolation*. There is a difference in an *Independent Church*, and the "independence of the local church in the management of its internal affairs" within the framework of a recognized denomination.

The foregoing traditions are of minor importance when compared with other traditions which we seem to be overlooking nowadays.

Free Will Baptists have been traditionally identified more by their agreement upon certain principles of doctrine than by their forms of government or manners of expression. Traditionally, we have believed in the inspiration of the Bible; the atonement through the blood of Christ; the divinity of Christ, including His virgin birth; the freedom of the human will; the second coming of our Lord; the judgment and the final reward of the righteous and the punishment of the wicked.

We still have these precious doctrines, and many others, as a common heritage. When our people write about these sacred doctrines, whether it be authorities in the Free Will Baptist Bible College, Mount Olive Junior College, or Free Will Baptists who have obtained their education in other schools, they all agree upon these doctrines. So long as we are all committed to preserve these fundamental doctrines, why should we not consider

(continued on page ten)

ARE YOU WILLING

MRS. LESTER HUGHES

Are you willing to give up your home?
To live in a house of mud or perhaps be
on the roam,
To fight with a snake for your bed at
night
And be scared to death 'til the dark turns
to light.

Are you willing to give up your car?
To ride on a donkey that won't go very
far,
Or with luck have an old beat-up jeep
'That doesn't even have a horn to beep.

Are you willing to give up your friends
today?
And make new friends another day,
Never knowing if they'll cut off your
head
Or ask you to share their bread.

Are you willing to give up your salary
so fat?
For just a mere drop in the hat,
Only seventy-five dollars a month is all
you get
Just think you couldn't even buy a TV
set.

Are you willing to give up your church so
fine?
To worship without a building of any
kind,
And have no protection from heat or cold,
Then I wonder if you would be so bold.

Are you willing to give up being lazy?
And run the risk of being called crazy,
Do you love Jesus this much,
Or are you saying "I'll do no such"?

(Continued on Page Fifteen)

Woman's Auxiliary

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

Attention North Carolina Auxiliaries

Dear Women of North Carolina:

The time has come again which we prize as a special time in regards to our superannuated ministers. Father's Day will be June 17, and none of us want to forget our adopted ministers. We truly want to minister to them in the name of the Lord. It was these men who stood brave and presented Christ to us.

To the auxiliaries who do not have a minister, please join us in making a real success for all of them. They will appreciate our prayers, gifts, and cards on their day.

In case you who have widows did not do anything for them on Mother's Day, please do something real soon as a sweet thought for them. Nice things expressing love are appreciated any time.

Jesus said, "Love one another, not in tongue, but in deed."

Mrs. J. K. Rhodes,

State Benevolence Chairman

(The list of North Carolina Superannuated ministers is found on Page 13.)

Book Review

The ladies of St. Mary's Church, Kenly, North Carolina, enjoyed a book review Tuesday night, May 29. The Rev. N. B. Barrow reviewed the book entitled, "Stewardship Enriches Life," by C. W. Hatch. The ladies of the Kenly, Piney Grove and Lucama Auxiliaries met with the ladies of St. Mary's for this review.

Erul, N. C.—The Macedonia Free Will Baptist Woman's Auxiliary met on Tuesday night, May 22, with the president, Mrs. Arthur Whitford, presiding. The Scripture, John 20:26-31, was read by Mrs. Carol Hansley, followed by prayer by Mrs. Bill Gaskins. The program, "Be Not Faithless, but Believing," was presented by the following: Mrs. Joe Godwin, Miss Loney McLawhorn, Mrs. James E. McLawhorn, Mrs. Charlie Ipock, Mrs. Woodrow Gaskins, Mrs.

John Smith, Mrs. Alton Whitford, Mrs. Hansley, and Mrs. Ralph Spruill.

Due to the absence of the secretary and treasurer, the minutes and the treasurer's report were not given. During the business session, the president read a letter from the state president, Mrs. J. C. Moye, urging vacation Bible schools to take Mount Olive College as a project. A motion was made and carried to this effect. Mrs. Hansley reported on the State Woman's Auxiliary Convention that was held in Wilson, North Carolina.

The annual picnic was changed from August to Saturday, June 16, at 5:30 p.m. at the state park.

Mrs. Whitford reported \$18.75 from subscriptions to the Farm Journal.

Vacation Bible school will be held the week of June 11. Closing prayer by Mrs. Ralph Spruill.

Wilson, N. C.—The Calvary Free Will Baptist Woman's Auxiliary met in the home of Mrs. Dorothy Williams on Tuesday night, May 22. The group sang "Bringing in the Sheaves." The president, Mrs. Margie Pittman, read the Scripture and Mrs. Florence Taylor gave the opening prayer. The secretary, Mrs. Alice Owens, read the minutes of the previous meeting, which were approved. Mrs. Lily Thomas read the treasurer's report. Mrs. Martha Bartlett made a report on the convention. Mrs. Nanny Murry was elected as study course chairman to replace Mrs. Elizabeth Bradshaw. It was voted to send a donation to the Children's Home at Middlesex, North Carolina, for kitchen equipment. Also to finish paying for the church aisle runner.

The program for May was given by Mrs. Freddie Vinson, Mrs. Nancy Sawyer, Mrs. Martha Bartlett, and Mrs. Lily Thomas.

Refreshments were served to the sixteen members and four visitors present.

Dover, N. C.—The Pilgrim's Home G.T.A. held its regular monthly meeting in the community building, May 14, at 7:30 p.m. The meeting was called to or-

der by the vice-president, Scarlet White. The group sang, "He Lives." Devotion was given by Mary Frances Chase. The group prayed together the Lord's Prayer. The G.T.A. allegiance was repeated together. Business was discussed and each child is to bring a quarter to the next meeting to be sent to the Whaley children in Alaska. The meeting was turned over to Mrs. Roy Cauley, who gave a very interesting lesson on "A Look Toward a Mission Field." The group was dismissed with prayer by Carol Cauley. There were 18 members present.

The hostess, Carolyn and Gilda Avery, served potato chips, cookies and drinks.

Bailey, N. C.—The Rock Springs Free Will Baptist Woman's Auxiliary held its regular monthly meeting at the home of Mrs. LaRue Manning. The president, Mrs. Verma Edwards, opened the meeting by reading the Scripture, which was followed with prayer by Mrs. Leona Bisette. The roll was called and minutes of the last meeting were read, with the treasurer's report being given. The auxiliary had all members present and one new member. When the business session began, the group had a short discussion on the pulpit furniture that is being purchased, and Bible school. The program then began by the program chairman, Mrs. Leona Bisette, with the following taking part: Mrs. Elizabeth Ann Whitley, Mrs. Ann Costin, Mrs. Mary Lamm, Mrs. Robenia Whitley. After parts were assigned for next month, they were dismissed with prayer. A short fellowship followed while refreshments were served by the hostess.

Dover, N. C.—The Pilgrim's Home Free Will Baptist Woman's Auxiliary met for its regular monthly meeting, Monday night at the home of Mrs. Roy Cauley. The vice-president, Mrs. Maude Hood presided. The meeting opened by the group singing, "Bringing in the Sheaves." Mrs. Delmas Brown offered the opening prayer. Mrs. Roy Cauley gave the devotion. Mrs. Cauley read the minutes of the last meeting and gave the treasurer's report of \$205.75. During the business the date was set to have Bible school, starting June 11, through June 15.

The program was turned over to the program chairman, Mrs. Robert White, who gave a very interesting lesson on Sowing.

We were dismissed with prayer after which the hostess served refreshments.

Report of the Work of American Bible Society

by PHILIP STEER

Educational and Information Department

A 20 per cent increase in overseas distribution of the Scriptures for the second consecutive year—much of it in areas of political tension—was reported at the 146th annual meeting of the American Bible Society in New York City on May 10.

The demand for the Bible rises dramatically during periods of political unrest, according to the annual report of the Society's Board of Managers. The report noted that "Cuba and Congo are cases in point; in the former, distribution increased during 1961 from 611,993 to 666,660 Scriptures, and in Congo there was an increase of over 75,000 Scriptures. The Bible clearly brings God's power to men who are seeking freedom from oppression, whether it be political or spiritual."

During 1961, the Society distributed over 24,000,000 copies of Scriptures in this country and in over 100 other countries on six continents. It was the largest annual total since the Society was founded in 1816. More than 11,000,000 copies were distributed overseas.

The American Bible Society, in co-operation with the 22 other members of the United States Bible Societies, helped to bring about a distribution of more than two million copies in three countries and more than a million in two others. They were India, 2,791,297; Japan, 2,055,305; Argentina, 2,041,180; Brazil, 1,955,312, and Korea, 1,039,647.

Distribution in the United States was 2,696,706 copies during 1961. "Measured against distribution figures of previous years, an impressive distribution record has again been made by the Society in the United States, the report pointed out. "Measured in the light of population increase and of the large number of unchurched individuals—some 50,000,000 having no contact with Holy Scriptures—much more remains to be done."

During the past year the Society greatly expanded its distribution of Scriptures to persons of special need in hospitals, nursing homes, jails and other institu-

tions. Hundreds of thousands of Spanish Scriptures were furnished to agricultural migrant workers. Over 6,000,000 special Scripture portions were circulated for Christmas and Easter reading.

During the year, the number of languages into which at least one book of the Bible has been translated rose to 1,181, an increase of 16 over 1960.

A book of the Bible has now been translated into the following languages which never before had any part of the Scriptures: Baure (Bolivia), Bawm (East Pakistan), Diola (Senegal), Ghetso (Gabon), Guaica (Venezuela), Hallam (Assam), Huitoto: Muinana (Peru), Ixil (Guatemala), Kabre (Togoland), Kyaka (New Guinea), Manobo: Ilianen (Philippines), Mixe de Coatlan (Mexico),



Nambya (Southern Rhodesia), Phom Naga (Assam), Piro: Manchineri (Peru), and Toma (Guinea).

There are now 226 languages in which the whole Bible has been published; 281 in which a whole Testament has been published, and 674 in which at least a complete Gospel or other book has been published.

The work of translation and revision is increasing rapidly, the Society reported. One mission alone has begun work in 200 languages within the past 15 years. Revisions of existing Bible translations are now under way in almost all the major languages of the world.

For pre-literature around the world, the Society has produced "Finger-Phono" Scripture recordings for use with a special phonograph which is rotated by pres-

sure from a finger. A total of 30,612 sets in 40 languages has been provided.

Distribution of Braille volumes and "Talking Book" records for the blind totaled 50,251 during the year.

A worldwide research project, undertaken in co-operation with other member organizations of the United Bible Societies, currently is trying to assess the effective use being made of the Scriptures. In the United States, more than 200 participating churches are answering questionnaires designed "to discover the most effective ways in which the Bible is being used to deepen the spiritual life of the local church. The study secretaries are keeping in close touch with denominational leaders and at the same time developing and using the creative project of Bible use known as Bible Week," the report said. "Approximately 15 ecumenical Bible Weeks will be held in the next two years in such American communities as New Bedford, Massachusetts; Great Falls, Montana; Portland, Oregon; Jacksonville, Tampa, St. Petersburg and Miami, Florida."

At a special luncheon held in connection with the annual meeting, reproduction proofs of the Society's latest publication—the New Testament in the Anuak dialect of the Sudan—were presented to the Rev. Gerrit Heemstra, Chairman of the Bible Cause Committee of the Reformed Church in America, and Minister of the Pompton Reformed Church in Pompton Lakes, New Jersey. The translation is the result of thirteen years of work by the Rev. Harvey Hoekstra, a missionary of the Reformed Church in America.

Honorary Life Memberships were quoted for Miss Eunice V. Pike and Mr. and Mrs. George M. Cowan, all members of the Wycliffe Bible Translators, in recognition of their service in the translation of the first New Testament into Mazatec, a Mexican Indian language.

A premiere showing of "The Least of These," a new Bible Society filmstrip about the distribution of Scriptures to persons of special need in the United States, was a special feature of the meeting. The filmstrip will be ready for general distribution by early summer.

Questions & Answers on the Bible

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

QUESTION: Please explain "Verily I say unto you, This generation shall not pass, till all these things be fulfilled" (Matthew 24:34).—J. C. R., North Carolina.

ANSWER: The Greek word from which this word, *generation*, is translated might have been translated, *breed*, *stock*, *kind*, *family*, *race* with no damage having been done to the original meaning. Both the Chapters 24 and 25 of Matthew are dealing with the end of the age and this verse as well as this particular word should not be taken out of the context. Then with this in mind we might be correct in saying that here we are informed that the Jew will retain his identity as a race throughout all this the Gentile age, the age in which the nations have tried and will continue throughout its entirety to destroy the Jew as a race. Hitler tried it and utterly failed. Russia, Poland, and many nations have had a hand in this evil, but all to no avail for when the fight has ended in each instance the Jew has been the stronger and often the nation that tried to destroy him has been dependent on the Jew. K. S. Wuest in his *Expanded Translation of the Gospels*, Page 102, renders this verse as follows: "This nation shall by no means pass away until all these things take place." There are several other modern language translations that well agree with this.

QUESTION: What was the cup of which Jesus expressed a preference not to drink? "And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me! nevertheless, not as I will, but as thou wilt" (Matthew 26:39).—R. N. Jones, Tennessee.

ANSWER: In referring to this cup Jesus most likely had in mind all the suffering that awaited His making atonement for our sins, and most particularly that suffering that awaited Him on Calvary's cruel Cross. However, there are to be found in so-called theological circles many explanations of this agony. There is one explanation that Jesus was afraid that He might die right there in the Gar-

den of Gethsemane, which to me seems unwarranted. Neither does the answer sometimes given, that Christ shrank from the mere human suffering, seem plausible in the light of His splendid and unfailing courage. The words which He uttered on the Cross, "My God, my God why hast Thou forsaken me?" suggests to me a real separation of Him from God His heavenly Father. My! what a dreadful experience. Human tongue can never express the loneliness and the chasm of despair He witnessed. Neither can the mind of fallen man apprehend the depths of such an ascent as was then and there made by Him for us. At the thought of that dreadful hour of lowliness and loneliness, the most reverent of minds need pause and take note. We believe, and it seems reasonable to do so, that although Christ's soul was to the very end untainted in every way from sin, yet, He suffered in this real way, the result of sin in His own spirit. It was this horrible and unspeakable experience of alienation from God from which He in His pure undefiled spirit shrank and therefore, which gave rise to the agonizing prayer uttered in Gethsemane at the eleventh hour. Could He not in the limitation which He volunteered for, that which brought Him to this awful hour, not have wished there might be another way to atone for sin? Some say this was the reason for His prayer; whether or not this is the case, we know that the Scriptures express it by saying, "He poured out His soul unto death." If this is not enough to make a sinner turn weeping and running from his sins to Christ, and a saint humbly and eternally grateful, I know not what can.

QUESTION: Please explain, "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. . . . Let us therefore, as many as be perfect, be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you" (Philippians 3:12, 15). I want to better understand the twofold

use of the word, *perfect*, as found here.—Mrs. N. T. Stone, Illinois.

ANSWERS The best aid, I think, in understanding the different uses of the word, *perfect*, as found here would be to keep in mind that the inspired writer using through the figure of a race course or race track as we would say today such as was then covered by the fast runner in the Olympian games. In Verse 15, "as many as are perfect," means as many as are experienced, full grown, no longer in the baby stage in the Christian life. Paul uses similar terminology to express himself in writing to the Corinthians. "Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world that come to nought" (1 Corinthians 2:6). The *perfect* here would be those full grown and fully equipped for running a race. They know and are able to obey the rules of the course. Again Paul uses the same figurative language as he refers to action on the course to illustrate his point. "And if a man also strive for masteries, yet is he not crowned, except he strive lawfully" (2 Timothy 2:5). In Verse 12 not as though I were *already perfect* means not as though I were yet the winner of the race. I have not yet been crowned with the victory. Absolute victory or perfection then is to be seen in the one case whereas relative perfection is observed in the other. Wuest renders Philippians 3:12, "Not that I already made acquisition or that I have not already been brought to that place of absolute spiritual maturity beyond which there is no progress, but I am pursuing onward if I may lay hold of that for which I have been laid hold of by Christ Jesus." Wuest also renders Philippians 3:15, "As many therefore as are spiritually mature (in a relative sense) let us be constantly of this mind. And if, as is the case, in anything you are differently minded and that in an evil sense, this also will God reveal to you."

What Do We Still Have In Common?

(continued from page seven)

ourselves as belonging to the same denomination, even though differences of non-doctrinal practices and usages brought about because of our varying traditions, may make it best that we operate in different organizations? Why can't we let these more important traditional things we have in common bring us back together under the same traditional agreement that held us together for twenty-five years? Nothing has changed but us

NOTES AND QUOTES



By J. C. Griffin

STATE FREE WILL BAPTIST LEAGUE CONVENTION

On Saturday, May 5, closed the 1962 session of the North Carolina State Free Will Baptist League Convention which convened at St. Mary's Free Will Baptist Church, New Bern, North Carolina, with a film, "In Times Like These," this being the theme all the way through. This convention was not as largely attended in some of the former years, but everybody seemed to be happy and all reports were received gladly and all motions and resolutions were passed without any dissent. We did not take notes as usual, but it seemed that the Holy Spirit moved upon everyone, filling their respective place in carrying out the keynote, "In Times Like These."

A film was shown Saturday night entitled, "In Times Like These," which was very fitting for the occasion and was enjoyed by all. New officers for the ensuing year were elected as follows: President, Rev. C. F. Bowen; vice-president, Rev. Frank Ray Harrison; secretary, Miss Sarah McGlohorn; treasurer, Rev. Norman Ard; sword drill leader, Miss Hilda Owens; director for Cragmont, Rev. Henry Melvin; program committee for summer camping at Cragmont, Revs. C. F. Bowen and L. E. Ballard. (The above is written from memory, and may not be absolutely correct, but we are pretty sure that we are right.) Again we want to say that as far as I could judge, the Holy Spirit was leading in every act.

OUR CONVENTIONS

The vacation Bible school clinic at Mount Olive College sometime ago and the Sunday School State Convention at the Children's Home, Middlesex, North Carolina, were both inspiring as the Holy Spirit moved on all concerned. It seemed like days back in the times past when love seemed to move in our hearts.

TRENDS IN CHURCH GOVERNMENT

Of all that has been written concerning the issue, there has appeared nothing that was or is of greater explanatory intelligence than the article written by Mr. J. P. Rice, Bryan, Texas, in the May 2 issue of *The Free Will Baptist*. The following is quoted from that article: "A careful look at the original purpose of the National Association, as stated in its Treatise, reveals the fact that the real reason for its existence is to unify the work of the various states and areas, and to devise and execute measures for the extension for the Kingdom of God." Are we doing that when we attempt to police the actions of different states and areas in the administration of their affairs in accordance with their established usages and customs?" The writer answered this question with a "No," which is right. I say, instead of unifying, the National Association is driving us further apart, by using what we call ecclesiastical powers over the states which was demonstrated in the hiring of legal counsel to fight the Western Conference and the executive committee of the conference.

If it were possible, I would love to reach a long arm of congratulations across the country and shake the hand of Brother Rice. Let us refer our readers to Page 4, Column 2, Paragraph 2, of the same article: "Now let us look at the 'Provision and Claim' as set forth on Page 39 of the National Treatise, and we find: 'Nothing in the foregoing regarding the setting up of the state or district organization shall be construed or interpreted as authorizing the National Association to interfere with or hinder said organization or units in accordance with their established usages and customs, providing for their representatives and delegates in the way that is most satisfactory to the said state or district body.'"

Brother Rice answers by saying: "Did we then, have the right to interfere with the Western Conference of North Carolina, or with the annual or State Convention of that state, or hinder them in administering their affairs in accordance with their established usages and customs? Again the answer is no, notwithstanding the fact that the national executive board claimed in its amicus curiae brief, filed with the court in North Carolina the 'Provision and Claim' was valid and applicable to one area only—that of representation. In fact the matter of representation is clearly set forth in Article IV, Page 58, of the Treatise as part of

the constitution itself, and could not be qualified by the 'Provision and Claim.'"

I thank Brother Rice, who is way out there in Bryan, Texas, for giving to the readers of *The Free Will Baptist* so much ethical, legal, and Christian information and in that you have done this without solicitation, but upon your love and interest for the cause of Christ and the Free Will Baptist church. May God bless you. I never met you as I can recall at this writing, but would welcome you to North Carolina for a visit to all of our institutions: namely, the Free Will Baptist Press, the Children's Home, Cragmont Assembly, and our youngest institution that God has so wonderfully blessed—Mount Olive Junior College, Mount Olive, North Carolina. Yes, if you will come, we will give to you that old-fashioned hospitality and Christian love.

FURTHER COMMENT

We would like to go further in comment of the May 2 issue and say much about the article on Page 7, "Original Free Will Baptists of North Carolina," by the Rev. Ralph Lightsey, promotional secretary of North Carolina State Convention. Our space is limited, but we must refer to the fact the Brother Lightsey says: "The North Carolina State Convention is not a new movement. It is the direct continuation of the first Free Will Baptist movement. Composed of the original conferences, the oldest of which is 213 years old, the North Carolina State Convention is the oldest movement in the world. Therefore, it is the ORIGINAL among Free Will Baptists." Thank you, Brother Lightsey, for your informative, uncompromising presentation of denominational facts—facts that few people know. Not even Free Will Baptists in many sections know what Free Will Baptists believe. I realize that much of our misunderstanding is our ignorance concerning what Original Free Will Baptists believe. I have found some good people who will say that about all the difference between us and other Baptists is that of washing feet as an ordinance. Then I hasten to inform them that there are reasons that distinguish us from others that are more important than washing feet. I do not have the space to go into detail on these issues. I hasten to tell them that we are not Calvinistic Baptist, but we are Arminian and this takes us into a great field of explaining. Many never heard the word Arminian. I have my doubts about some preachers knowing the term and the meaning thereof. But there is a *big* difference.



THE MAGIC DOOR

Jeanette Lockerbie



BILLY JOE came home from Sunday school with a puzzled frown on his face. The very first free minute his mother had, after she put Baby Nancy in her crib, he asked, "Mummie, how can Jesus be a door? Isn't he a *man* like Daddy—like the picture on the wall by my bed? You know, Mummie, Jesus blessing the children."

"Of course, dear," Billy Joe's mother answered. "At least, that is the nearest to what we *know* the Lord Jesus looks like."

"My Sunday school teacher!" Billy Joe said in disgust. "She made us learn, 'I am the door.' *She* said that Jesus is the door into heaven. But how can He be a door, if He is a man?"

"Well, you see, Billy Joe, the Lord Jesus Himself said, 'I am the door,' and if He said it, it must be true. So your teacher is quite right. Let me tell you about it. You know there is a door into heaven. If there wasn't, then all the people who don't love Jesus would go into heaven, and all the bad people, and heaven would be all sinful like our world here is."

Billy Joe was looking up at his mother, his freckled nose wrinkled.

His mother went on telling him more about the door.

"Jesus meant He was like the shepherds who lie down in the doorway in the sheepfold in the Bible countries. No fierce animals, like wolves, could come and hurt the sheep while the shepherd was there. They would have to hurt the shepherd first. He would bear all the wounds. That is what the Lord Jesus did for us. He bore all the pain for our sins, on the cross. Now we don't have to die for our sins."

"Then, too, Jesus is the *door to heaven*. If we believe on Him, He will open the door of heaven to us."

Billy Joe listened, but he wasn't satisfied. He just couldn't figure it all out. Would Jesus just be standing at the door of heaven all the time? Would we see Him opening the door? What kind of door would it be? Billy Joe just could not understand it. All about doors.

Then on Monday afternoon, Billy Joe and Mummie were taking Baby Nancy for a walk in her stroller. She was all dressed up in a new pink dress. Billy Joe was wearing his nice sailor suit Grandma had sent him. They stopped at the supermarket, and Mother picked up Baby Nancy. She would ride in the grocery cart, but "I'm *too big* for that," said Billy Joe to himself. "What I like is the magic door."

Mother walked toward the store door, but then she stopped; back a little way from the door.

"C'mon, Mummie," Billy Joe said, "you have to *walk right up* to the door or it won't open. The man in the store told me." As he stepped up, the door opened for Billy Joe and his Mummie and baby sister. All by itself, it opened.

That night as he got ready for bed Billy Joe was saying his memory verse for Sunday school. "Jesus said, 'I am the door' (John 10:9)."

As his mother knelt beside him for their nightly prayer, she asked "Billy Joe, do you remember about the *door*—the one in the supermarket, today?"

"Yes, Mummie. It wouldn't open because we were too far away. You have to come up real close for it to open," he said.

"Well, dear, that's just like coming to Jesus. We have to do like the man in the store told you; come up right close; believe in Him, and He will open the door for you—the door of heaven."

"Coming to Jesus is just like going up to the magic door! Now I see it, Mummie," and Billy Joe fell asleep saying softly to himself, "Jesus said 'I am the door'; the magic door into heaven."

GOSPEL HERALD

North Carolina Superannuated Ministers

NAME	ADDRESS	CONF.	BIRTHDAY
Rev. Thomas F. Davenport	Route 1, Creswell, N. C.	A.	August 26, 1879
Rev. W. H. Lancaster	209 W. Handcock St., Smithfield, N. C.	C. F.	November 28, 1881
Rev. Hermon Wooten	104 Avery St., Garner, N. C.	C. F.	February 15, 1893
Rev. Howard Pipkin	Route 2, Mount Olive, N. C.	E.	October 15, 1881
Rev. B. F. Ringgold	Route 5, Box 97, New Bern, N. C.	E.	August 22, 1898
Rev. J. A. Collins	343 Riverview Dr., West Asheville, N. C.	F. B.	January 6, 1874
Rev. J. C. Franks	Route 1, Box 341, Black Mountain, N. C.	F. B.	October 9, 1890
Rev. J. W. Jones	Cramerton, N. C.	P.	May 2, 1877
Rev. C. W. Bennett	Box 29, E. Broad St., St. Pauls, N. C.	R. F.	March 29, 1886
Rev. J. C. Rogers	107 Bluett Ave., Rockingham, N. C.	R. F.	February 9, 1890
Rev. R. L. Clark	Rt. 1, Box 481-M, Hamlet, N. C.	R. F.	February 21, 1893
Rev. W. G. Pike	Rt. 3, Selma, N. C.	W.	August 27, 1887
Rev. W. G. Boykin	State Hospital, Raleigh, N. C.	W.	October 10, 1900
Rev. Barney Griffin	330 Vance Ave., Kannapolis, N. C.	W.	July 30, 1892
Rev. M. L. Cummings	Wake County Home	W.	June 2, 1876
Rev. Wiley Ferrell	Rt. 1, Selma, N. C.	W.	September 27, 1902
Rev. G. C. Joyner	Rt. 3, Box 50-A, Smithfield, N. C.	W.	June 12, 1893
Rev. Romie Mitchell	Rt. 2, Pikeville, N. C.	W.	December 17, 1893

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

*Thy word is a lamp unto my feet, and a light
unto my path (PSALM 119:105).*

PEACEMAKERS

"Blessed are the peacemakers: for they shall be called the children of God" (Matthew 5:9).

I purposely sandwiched the two poems last week between the two messages on peacemakers, because I wanted to make crystal clear that without the peace of God in our hearts there can be no real peace among men. I fear that is what the matter with us now—what has brought us to our present state of confusion, distrust and division!

This week I am giving the thoughts of some of the ablest writers in history on the subject.

Charles Simeon, writing on this very text, says, "Religion is altogether a practical thing: it has its foundation indeed in principles; but it has a superstructure of dispositions and actions, which are necessary both for its completion and

utility. Nothing can be stronger proof of this than the discourse before us: for, however we may suppose it designed to rectify men's notions respecting the nature of the Messiah's kingdom, and to explain the law in opposition to the false glosses of the Scribes and Pharisees, its direct tendency is to raise the standard of morality both in the hearts and lives of men. The beatitudes, . . . refer principally to the exercises of the heart: that which we propose to notice at this time, relates to the conduct: and, as our blessed Lord has counted it worthy of such a conspicuous place in His discourse, we may be well assured that it deserves from us the most attentive consideration."

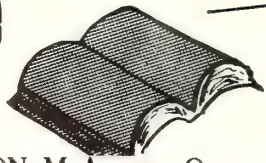
In another place Mr. Simeon continues by writing of those who strive to preserve peace: "View them *in the Church*. It is their constant endeavour so to walk as to 'give no offence in any thing,' to 'cast no stumbling-block before any,' but to edify all in faith and love. Many there are, so bigoted to their own sect or party, or so fond of some particular doctrines, that they can scarcely meet a brother or a sister without bringing forward their favorite opinions; and not at all concerned what perplexities they cause in the minds of individuals, or what divisions in the Church, provided they can but make proselytes, and increase their own party." (Here we are referred to Titus 1:10, 11, which reads, "For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.") "Such

generally obtrude themselves wherever the Gospel is faithfully preached; and are but too successful in 'beguiling unstable souls,' and in 'corrupting them from the simplicity that is in Christ.' This they do in direct opposition to the command, 'Him that is weak in the faith receive ye, but *not to doubtful disputations*.' The peacemakers, on the contrary, will 'bear the infirmities of the weak'; will deny themselves many lawful things, rather than wound a conscience; and will 'become all things to all men'; in short, they will do any thing, or forbear any thing, that they may 'keep the unity of the Spirit in the bond of peace.'"

Jesus said, "Blessed are the peacemakers: for they shall be called the children of God." I cannot think of a greater blessedness. Surely it is well worthy of our careful and constant pursuit. Nor can I think of a greater objective than that we continually aspire to be the children of the Most High God. We should seek this blessedness by "Endeavouring to keep the unity of the Spirit in the bond of peace" (Ephesians 4:3).

Another has written on this text: "The peacemaker is blessed. Very beautiful, surely, is the office of the peacemaker, well befitting the man whose God is the God of Peace, whose Saviour is the Prince of Peace, whose hope is in the Gospel of Peace, whose joy is that the very Peace of God keeps his heart and soul."

THOUGHT FOR THE WEEK: "And the fruit of righteousness is sown in peace of them that make peace" (James 3:18).



The Praise of the Redeemed

(Lesson for June 17)

LESSON: Revelation 7:9-17

GOLDEN TEXT: Revelation 19:6, 7

I. INTRODUCTION

This is the second of three lessons on the Book of Revelation. May we suggest that at this point you stop and reread The Lesson Explanation for last Sunday for the background material on the Revelation. We add the following information on the book as a whole.

Even though the name, Revelation, suggests that something is about to be revealed, it is a mistake for one to suppose that he can understand the book offhand. It cannot be done. It was purposely written to baffle the superficial reader, but it was meant to be understood by God's people, not in every detail but in its general sweep and scope.

At the very outset of the book, a blessing greets us for reading and studying (1:3). Evidently, the Holy Spirit wants this book read; so He holds out this inducement. Note that this blessing is personal, not collective. We are to sit down and read it, allowing the Spirit of God to guide us into its truth. Most of us feel so helpless when we approach it that we are willing to allow anyone who claims to understand the book to guide us. Often we are led astray and miss much of the blessing of the book. There is no better teacher than the Holy Spirit.

As you read this book, remember that it is a revelation of the Lord Jesus Christ. No other book so greatly exalts Him. Do not worry about the things you do not understand in the book, but read and rejoice as you see Christ exalted. We believe that through doing this repeatedly, some of the great truths of the book will be unfolded by the Holy Spirit.

Dr. James H. Brookes, noted Bible scholar of the past generation, said that he had the habit of reading the Bible through, almost through that is. He would start with the Book of Genesis and read through the Book of Jude and then he would turn back to Genesis again. He did this because he felt that

he could not understand Revelation anyway. One day he was convicted that he was not dealing fairly with the Bible since the Revelation is an integral part of it. The next time he read on into it and through it. That reading changed the whole course of his life. Dr. Brookes found himself possessed with a key to Bible truth; using it he became known as one of our greatest Bible scholars and expositors. Let us not judge the book until we have given the Holy Spirit an opportunity to speak to our hearts through its pages.—*The Advanced Quarterly*.

II. HINTS THAT HELP

The background Scripture should be noted:

1. The redemptive power of Christ (Revelation 5).
2. The lesson text (Revelation 7:9-17).
3. The seventh trumpet (Revelation 11:15-19).

—*The Teen-Age Teacher*.

III. ADDITIONAL TRUTHS

1. "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands" (Vs. 9).

Though few in proportion to the many who hear the gospel receive it, we see from this verse that the Lord Jesus did not die in vain. In every age and from every clime, where the gospel has been preached, there have been some who have received it and believed unto eternal life. The accumulation of believers who have been added to the body of Christ through the long process of the ages will in time amount to a great multitude, so great that the apostle here names them numberless. We note also that these came from every nation under the sun. The blood of the Lord Jesus was not shed for any particular race of people, but it was shed for the remission of the sins of all who would believe in His name, even unto the uttermost parts of the earth.

The white robes worn by this great multitude constitutes a symbol of the

righteousness which they had found of the Lord; the palms which they carried in their hands were symbolic of the death which they overcame and the victory which they attained in His name.

"And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb" (V. 10).

One of the glories of heaven will be our ability to worship God in His very presence. Here we see through a glass darkly, as we must see and worship through the medium of our imperfect faith; but in heaven that faith, though it has served us well during our earthly state and brought us to salvation, will give place to something even more glorious and that is sight. Then we shall be privileged to see our God in all of His majesty and glory; then we shall know as we are known. These can well testify to the saving grace of the Lamb of God for these of them has been privileged to enter the portals of the heavenly Kingdom through the power of His redemptive work.

"And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne of their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and might be unto our God for ever and ever. Amen" (Vv. 11, 12).—*The Senior Quarterly*.

2. Life is filled with trials and tribulations. Jesus told the disciples that they would have them, but it is believed by many Bible scholars that there shall come a time of great tribulation. Advocates of this teaching say that the sealing of the 144,000 is done so there will be a witness for God during that time.

There is a question as to who this great host is. John naturally desired to know who they were, and from whence they came, but before he could make the inquiry, one of the elders asked the question. "And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?" (Vs. 13). All were curious in the matter, and were anxious for an answer.

The host were those who came out of great tribulation. It is not possible to discuss the events surrounding the second coming of Christ and the events that shall follow His return in this lesson. We shall, however, discuss the matter in the light of Verse 14: "And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes

and made them white in the blood of the Lamb" (Vs. 14). May we consider some of the interpretations given this verse. In the first part of this lesson, we made application to the innumerable host as being the redeemed of all ages. "Now it should be evident, we feel, that at this great company is not the Church, the Bride. For the Church is the Body of Christ, the fullness of Christ (Ephesians 1:22, 23). Her relation to Christ in the Revelation is as the Bride, the Lamb's wife. But this company is before the throne—not the place of the Church (which is hidden until Chapter 19)."—William R. Newell, "The Book of Revelation."

Surely the greatest message of Verse 14 is the fact that the host is made up of those who have washed their robes white in the blood of the Lamb. There are many who do not like to think of the blood of Jesus Christ, but all who are saved must come through the Blood of the One who gave His life for our sins. —*The Bible Student*.

3. Whatever the circumstances were out of which the great multitude came, we can be certain that the members of the multitude were those who overcame those circumstances, and that the power through which they overcame was from God, as a result of their faith in His grace, and not of their own strength. These conditions are pointed out in the Book of Revelation to be overcome: namely, lukewarmness, doubt, and tribulation. Hence, the great multitude of the redeemed souls in John's vision are those who have obtained the victory. Therefore, they are created as being in the care and fellowship of the Lamb.

"Therefore, are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat" (Vv. 15, 16).

This latter verse suggests some of the tribulations out of which the multitude has come. They have suffered hunger, but they shall hunger no more. They have suffered the torture of thirst, but they shall thirst no more. They have suffered the damaging effects of the sun's heat, but they shall suffer this no more. They had been subjected to burning of merciless heat by their enemies, but they are forever delivered from even this.

"For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes" (Vs. 17).

Because of the severe afflictions upon the members of the great multitude in their lifetime, they had wept tears of bitter sorrow, but God wiped away their tears and removed the pain of their memory—they were wiped away forever. But most beautiful of all is the suggestion that the Lamb, the Guardian and Shepherd of our souls, shall lead His redeemed ones and feed them. As described in Psalm 23, He will lead them by living fountains. Thus, they are completely relieved from any source of anxiety—no hunger, no thirst, no loneliness, no crying—forever.

Finally, the relationship between the Lord and His redeemed ones is that of guardianship and service. They serve Him day and night, and He serves them. It is not clear how they will serve Him, just what services they will perform for Him. On the other hand, His services to them are particularly enumerated—feeding them, giving them drink, and otherwise supplying all their earthly experienced needs. Besides, He removes from their countenance all signs of sorrow or grief. It is left to us, yet, to dream about the service we shall render to Him in heaven, and most people of vision believe that there will be such services for us, while He leads and feeds us. —*The Bible Teacher*.

PAGES CLOSED

(continued from page five)

was printed in full in *The Free Will Baptist*, issue of January 10, 1962. However, *Contact* still refuses to publish factual statements from the Western Conference of Original Free Will Baptists of North Carolina. It should be further noted that the above refusals to publish information released by the Western Conference took place long before the North Carolina State Convention terminated its affiliation with the National Association, "until such time as the National Association in regular session or through its General Board expresses a desire to return to the spirit and stated principals upon which it was founded . . ."

It should also be known by all who have a common interest, that in a letter dated January 3, 1962, the Executive Secretary of the National Association, who is also editor of *Contact*, was invited to attend the third day of the Seventy-Fifth Annual Session of the Western Conference which was to meet at the First Free Will Baptist Church in Wilson, North Carolina on January 10. He did not attend or even acknowledge the invitation.

It should be further known that in a letter dated February 17, 1962, the executive secretary was offered the privilege of examining the evidence upon which the Western Conference and its boards and committees had acted in the Ronald Creech and Edgemont dispute. Again, he did not accept or acknowledge the invitation.

Yet, in view of all the foregoing, the Executive Secretary of the National Association did come to Durham, North Carolina, during the trial of the Edgemont case and did testify on behalf of James A. Miles, who admitted that he believes in the doctrine of eternal security, and those who are united in interest with him, many of whom also admit that they are strong believers in the doctrine of eternal security. The executive secretary along with the vice-moderator of the National Association and other national persons not only supported the faction led by those who admit their belief in eternal security, but they also testified that, "No Free Will Baptists have a right to practice any form of church government not in keeping with that of the National Association."

(This article is released on behalf of the Western Conference of Original Free Will Baptists of North Carolina, by its Executive Committee acting under authority of our Bylaws, Article 4, Section 1, and is intended as information to those who have a mutual interest in the matters discussed, which matter are true and are of record.)

ARE YOU WILLING

(continued from page seven)

I don't think there are many that are willing to give up these things,
And say to God, "I'll be a missionary and do anything
To tell others of Jesus, your Son,
And that serving Him can really be fun."

Are you willing to give up your support?
To our missionaries in every port,
Just think of yourself in their place
If you have a heart I'm sure by now you
have a red face.

I'm not a poet as you can see,
But my conscience won't bother me,
Because I'm doing everything I can
To support the missionaries in other
lands.

Come on and don't give up the fight,
Let's do what God says is right;
So send your support to our forty-three
missionaries and pray
That they will win some souls to Jesus
every day.

SUNDAY SCHOOL LITERATURE

The Free Will Baptist Press offers the Sunday school quarterlies and materials listed below to Free Will Baptist Sunday schools everywhere. All lessons are based on the International Sunday School Lessons, Uniform Series, which is the most widely used guide of its nature in the world. The content of the material is fundamental and evangelical. The writers are qualified and capable Free Will Baptists. The materials are graded to best serve the several age groups. Teachers' quarterlies, workbooks and activity materials are prepared to co-ordinate with other materials for each age group. Prices given below are per copy, or set when not sold singly.

Pupils' Quarterlies

The Advanced Quarterly, 16c
For Adults. Our Best-Seller.

The Bible Student, 14c
For Young People (Ages 18-24).

The Senior Quarterly, 14c
For Teen-Agers (Ages 15-17).

The Intermediate Quarterly, 14c
For Junior-Hi (Ages 12-14).

The Junior Quarterly, 12c
For Youths (Ages 9-11).

The Junior Workbook, 20c
For Pupils Using The Junior Quarterly.

The Little Folk's Quarterly, 12c
For Primary Pupils (Ages 6-8).

The Little Folk's Workbook, 20c
For Pupils Using The Little Folk's Quarterly.

Tiny Tots, 16c

Sold in sets of 4-page leaflets. Each set contains a supply for one pupil (Ages 4, 5, preschool 6) for one quarter. Contains Bible story, picture to color, things to do, and things to remember. Price is per set only.

Beginners' Packet, 30c

Contains one set of Tiny Tots and one pupil (Ages 4, 5, and preschool 6) workbook. Order one packet for each pupil. Schools ordering Beginner's Packets do not need to order Tiny Tots. Sold by packets only.

Acme Picture Lesson Cards, 13c

Set of cards with full-color Bible picture and Bible story. Order one set for each pupil for each quarter. Sets only.

Nursery Packet, 30c

Set of Acme Picture Lesson Cards and a set of 4-page leaflets in color to supply one pupil for one quarter. Class ordering Nursery Packets do not need to order Acme Picture Lesson Cards. Order by set only.

Teachers' Quarterlies

The Bible Teacher, 25c
For Teachers of Adults and Young People.

The Teen-Age Teacher, 25c
For Teachers of Seniors and Intermediates.

The Junior Teacher, 20c
For Teachers of Juniors.

The Little Folk's Teacher, 20c
For Teachers of Primary Students.

The Preschool Teacher
For Teachers of Beginners and
Nursery Pupils

Miscellaneous Supplies

Cradle Roll Manual, 25c
A guide for teachers and superintendents which gives information as to what a cradle roll department is.

Cradle Roll Record Book, 50c
Contains Space for a Complete Record of 25 Babies

Cradle Roll Packet, 75c
Contains a baby's folder, nine letters to the parents, enrollment certificate, a card for baby's enrollment, a promotion certificate, and birthday cards.

Sunday School Single Lessons, 45c
Each lesson on 4-page folder. Supplied in units of five folders, enough to supply five visitors each Sunday for one quarter. Sold in sets only.

The list of all the Sunday school supplies that are available includes record slips, visual aids, books and booklets which give instructions on how to teach the various age groups, absentee cards, superintendent guide and helps. For a complete listing of these materials write for a free 1961-62 catalog.

You can order your Sunday school quarterlies and supplies from the Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina, with the assurance that you are getting the best Free Will Baptists have to offer. Write today!

NS

the Free Will Baptist

Ayden, North Carolina, Wednesday, June 13, 1962

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JUN 13 1962

DURHAM, N. C.



EDITORIAL

It Has Really Happened

From time to time, during the past four and one-half years in writing editorials for this page, we have perhaps written more about the independent movement within our denomination than any other danger or trend. We have never unjustly criticized those who are independents; that is, those who make no claim to being a denomination. Surely there is a place in God's plan of evangelization for them, just as there is for denominationalism. What we have sought to point out is the harm done when the independent attitude prevails within a denomination.

About eighteen months ago, we were advised by one of the officials of the National Association that as editor of "The Free Will Baptist" we should speak out against the independent movement within our denomination. It was his opinion that our people should be warned. We wonder, however, just what happened to his concern relative to our current denominational problems. We are convinced that the deviation which now exists has been brought about by this independent movement within certain areas. What we feared has really happened, and seemingly there is little that can be done.

The churches and groups in eastern North Carolina that have withdrawn from their respective conferences have been led to do so by ministers who for some time wanted to be independent of those who laid down our principles and heritage. Why would a minister who helped to write and formulate our present form of church government suddenly decide it is wrong? Why would a minister suddenly turn his back on the conference that considered him worthy to become a Free Will Baptist minister? Is it because he cannot be what he wants to be pertaining to power and prestige?

These new groups, however, in formulating their plans, are in reality turning to the highest and most powerful body—the National Association. It will be interesting to observe the shuffle during the next two or three years. It will be interesting to see the plans of that association unfold into the centralization of power in the hands of few. Let us be reminded that it is better to be able to look to a local conference or association for guidance and leadership than it is to one, and only one, higher body.

In an editorial of March 2, 1960, we discussed the reasons for the independent movements. We stated, in the first place, "that there are those who want the controls for themselves. There seems to be those in every denomination who have an unquenchable thirst for power, both in the ministry and out of the ministry. This may be because they think they could do a better job than the other man, or it may stem from some personal grudge or prejudice. They may thus decide to organize their own group and call it independent, so they can gain the power and control which they are after." To a large extent, this is exactly what has happened. It is not so much that these new groups

wanted to be independent of all bodies. Instead, it has been a desire to have things their own way—a cutting loose from those with whom they did not agree. It is quite evident that personalities have been involved.

From time to time in every denomination there will arise that person and group who oppose practically everything that the denomination stands for. Adolph Bedsole, in his book, "Pastor in Profile," speaks of those who go to two extreme courses of action to accomplish their purpose along this line. One of them he lists as the fifth-column tactics: "They patiently and quietly seek to undermine the faith of the members of their denomination. When the big day arrives they will come out into the open and rescue churches from the 'evil clutches of the denomination,' or they will organize independent or semi-independent churches and steal numbers of people from the denomination. There is as much honor in a man who will steal a dollar or an automobile as there is in a man who will steal a member or a church from its rightful place."

What Mr. Bedsole says in the above paragraph is literally what has happened in certain areas. For instance, we know of pastors who have led their members to pull out of the very conference that gave it life. In most cases, with which we are familiar, the conference mission board and the state mission board helped the church to get on its feet. We believe, in such cases, that the church has been stolen from its rightful place. Is there any honor in such a man?

Just for the record, however, let us state again that such cases have been few when compared to the impact of this problem. We are thankful that the overwhelming majority of churches supporting the North Carolina State Convention have remained firm. We are thankful that there are those who are not willing to succumb to the higher powers.

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THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

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CHURCHES, Have You Stopped to Think?

by LOY EVERETTE BALLARD

JUST what will the churches now affiliated with the conferences which make up the North Carolina State Convention of Original Free Will Baptists do if they yield to the pressure that is being brought to bear upon them at this time to withdraw from the conferences with which most all of them have been affiliated since they became churches, and what will they gain? It is important that this be considered well and prayerfully before a decision is made which may be deeply regretted in years to come. Well, let us begin by saying that you will lose all you now possess in our institutions in this state put there by sacrifices made by members of your church over many years. These institutions are the Free Will Baptist Children's Home, Cragmont Assembly, and Mount Olive Junior College, to name them in the order of their age. All these institutions are owned and operated by the North Carolina State Convention and its various auxiliary state conventions. Organizations now being formed in opposition to the present conferences and conventions will have no voice in the control of these institutions. Moreover, there is no definite proof that they are not now encouraging, and have no intention of encouraging, support for these institutions in the future. On the contrary there are strong indications that they will discourage the churches affiliating with them from supporting these institutions; some of which at least have been very dear to our relatives who have gone on. (I have not included the Free Will Baptist Press in this list because the Press always had sought to promote a literature ministry for all Free Will Baptists, and was not owned by any of the denominational organizations as such but is a stock corporation, with stock owned by many organizations among Free Will Baptists. But, because *The Free Will Baptist* as a publication has espoused the cause of Original Free Will Baptists in the present controversies, the Press is not being pat-

ronized nor endorsed by the new organizations now seeking your church for connection.)

Now, what will you gain if you change to one of the new conferences? While the matter is not now settled, let us admit that you stand a chance to gain a different relationship with the National Association than you now have with the North Carolina State Convention out of the National Association. The National Association may ignore a lot of principles of ethics and other considerations and recognize these new bodies, or it may become willing to make reasonable compromises so that the North Carolina State Convention can with honor return to

On Behalf of The Western Conference

BY THE EXECUTIVE COMMITTEE
of the Western Conference of
North Carolina

IT has come to the attention of this committee that a very active *propaganda campaign* is being conducted within the bounds of the Western Conference of Original Free Will Baptists of North Carolina, as well as within the bounds of other Original Free Will Baptist conferences of this and other states.

We are informed and believe that the above mentioned *propaganda campaign* is being conducted for the purpose of spreading false and misleading information in a frantic effort to win support for the churches and ministers who have radically departed from the doctrines, and established customs, usages, principles, and practices of Original Free Will Baptists. Some of these churches and ministers in North Carolina, which for the most part have been excommunicated from Original Free Will Baptist conferences, have formed new and irregular district organizations and are attempting to form a new and irregular state organization with the hope of being seated in the

(continued on page seven)

membership in the organization they helped form in 1935 under an agreement they have never repudiated. We simply do not know at this time.

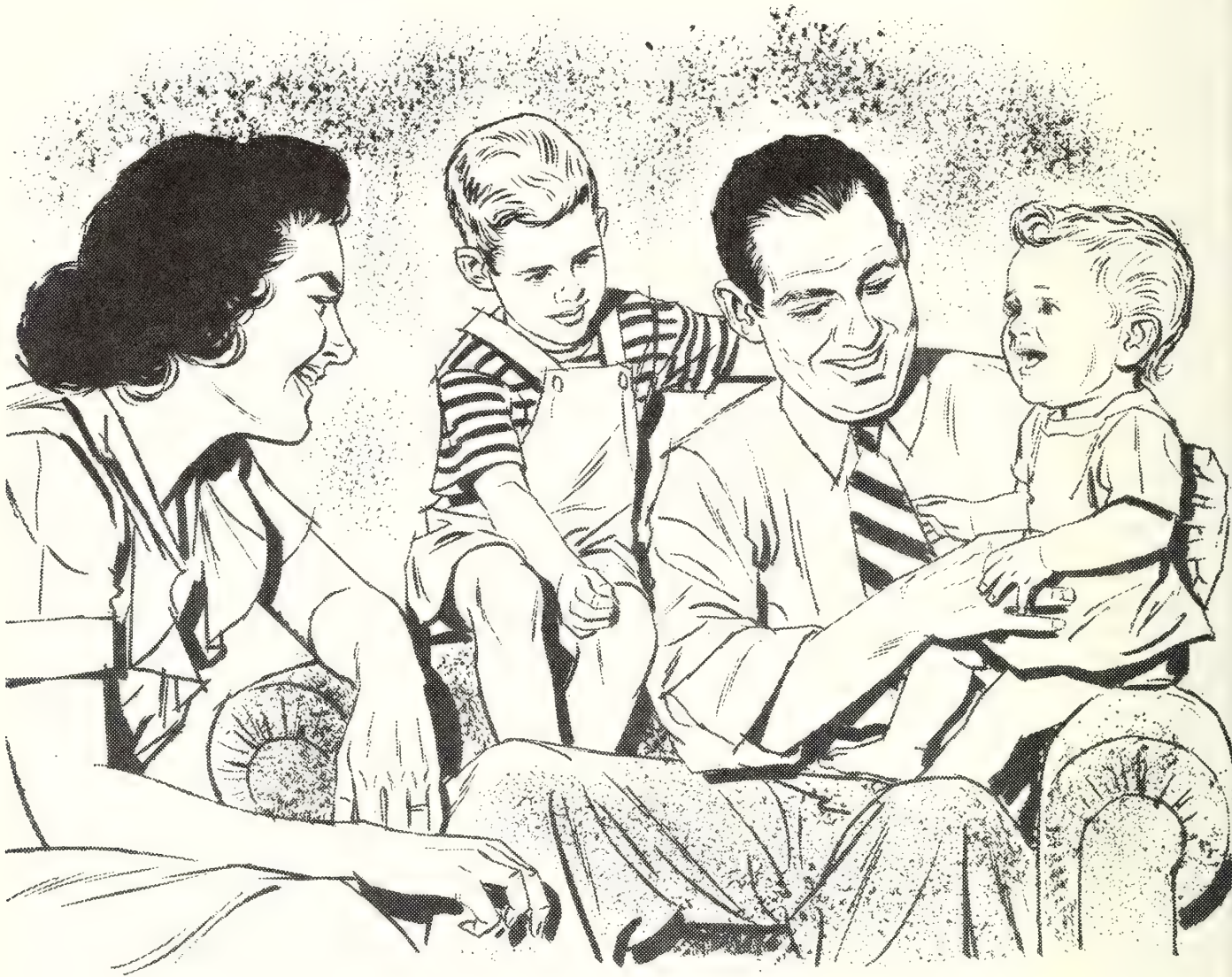
You will not obtain any privilege you do not now possess so far as supporting missions and other projects now being sponsored by the National Association, despite anything you may have been told to the contrary. It is true that the State Convention plans to launch its own program of denominational endeavor if it is forced to do so because of not being able to honorably return to membership in the National Association, and it is also true that the convention will hope for and seek the support of Original Free Will Baptist churches of North Carolina for that program, even as they are now seeking support for our state institutions and programs; but no convention and no conference has the right, nor, so far as we know seeks the right, to interfere with the independence of any church in doing what they may choose to do with their money. Please, dear folks, look into the matter for yourselves before you believe the propaganda that is going around to the effect that you will be forced to stop giving money to the support of any missionaries you love or young people who may be in some college not owned and operated by the North Carolina State Convention. You can still give to anything you want to—in or out of the Free Will Baptist denomination.

You will not gain any freedom you do not now have in managing your own internal affairs without outside interference, for Original Free Will Baptists of North Carolina have reaffirmed every word in both the national and the state treatises which guarantee the independence of the local church in managing its internal affairs.

Brethren, you will lose far more than you gain if you go along with organizations which are not for your Children's Home, not for Cragmont Assembly, not for Mount Olive College, and not for many other things dear to your fathers, and dear to you.

Father and His Family

Grant and Ruth Stoltzfus



THERE are no perfect fathers. All of them must feel at times that their job is bigger than they ever thought it could be. But the father's role is important. It is important for the welfare of the family while the children are still at home. It is important, too, in view of the concepts of father that the children will carry with them when they marry and establish homes of their own.

As boys and girls grow up in a home, unconsciously they form ideas as to what a father is like (a mother, too, of course). How does a man treat his wife and children? What responsibility

does he take in family living? What regard does he have for God, the Bible, the church, the law, the neighbors, the dog, the cat?

Day in and day out, fathers are interpreting to their growing boys and girls the answers to these questions. The children will carry these mental images to their own marriages. Sons who marry will tend to repeat the pattern set by the father. Daughters will look for their father's qualities in their husbands.

Father's role is important, the modern-day comics, cartoons, stories, radio,

television programs notwithstanding. Think of the many instances today where the father is pictured as a bewildered, embarrassed, helpless victim of circumstances, with little more judgment or command of a situation than a child or at best, a confused adolescent.

Contrast this distorted picture of a father's role with the true picture taught in the Bible. The Word teaches that the father is to be a man of true strength and leadership. He is the head of his wife, loving her with pure self-sacrificing, forgiving love. By example and teaching he is the leader in spiritual things at home. He has the

chief responsibility for the training and discipline of the children.

Present-day portrayals and practices are a far cry from this Bible standard. Even in our church circles a great deal is said about the *fact* of man's headship and too little about the *responsibilities* of such headship. This approach contributes, also, to the prevailing concept of the weak role of father in family living.

In a world of tight schedules, how can a father be what he should be to his family? Aside from his task as breadwinner, it takes time for him to be a good lover to his wife, a companion and loving disciplinarian to his children, a spiritual leader in the home as God has ordained. But figured according to the scale of true values, these are all-important parts of his role as a father and well worth some extra study and effort.

What Father Can Do

1. *He can keep up a good relationship with his wife.* This is important not only for the happiness of themselves as husband and wife. The children's welfare is at stake too. They need to feel secure in the assurance that Father and Mother truly love each other. It is in this atmosphere that children develop the ability to love and understand others.

2. *He can enjoy his children.* A father said, after his children were grown, that if he could relive the past he would enjoy his children more. Nothing is more important to the growing boy or girl than to feel wanted, loved, understood, and appreciated. For a father to greet his child with a bright "Good morning!" at breakfast time or a cheerful "Hello!" when he returns from work, may seem like small things. But they can mean much to children.

3. *He can share time with his children.* Here it is not so much the quantity of time as the quality. The father who must be absent for work keeps this in mind. When he is at home he belongs to the family. This is not always easy after a heavy day's work. But he had better lay down the newspaper to listen to the children, laugh and play with them, and pick up the paper after they are in bed.

A father will watch, too, lest his only time with the family is when he is tired and inclined to be impatient. If he habitually stretches out on the living room couch and cannot be annoyed with the children, if he ignores his family except to demand quietness—this father is missing opportunities for happy companionship. He may need his rest, but he also needs his family and his family needs him.

A father will show an interest in his child's school work at times other than just report card time. If there is difficulty with school work, or if his child

is chosen last for a ball game, he will enter into the problem sympathetically. A wise father will understand that ill-tempered scolding can actually stop a child's learning processes and increase the emotional problem that may be the cause of poor school work in the first place.

Father will want to supplement the school program by taking the children with him to, town, to the museum, the zoo or, as suitable, to the place where he works. He should not forget that his own early home has quite a fascination to his children. He ought to walk with them through the meadows where he once drove in the cows. He ought to show them the place in the cornfield where he shot his first pheasant. Stories of what father did when he was a boy (other than misdemeanors) can furnish many pleasant and profitable moments for the children. Somehow these stories build better family solidarity.

It is thought that from the time a child is about four until he is six he has a special affection for the parent of the opposite sex. This means that the little daughter is likely to be unusually fond of her father during that time of her life. A father who takes an interest in his little girl, who spends time reading and talking to her and listening to her small talk, is doing much more than he may realize toward her immediate security and future happiness. We are told that a congenial and happy relationship is important at this time because it actually affects the child's chances of a good relationship with a member of the opposite sex later on in courtship and marriage.

What about a father's life with his boys? It seems that the father's golden opportunity with his son is while he is between the age of eight and fourteen. During those six years a boy looks to his father in a way that he never will again. This is the time for periods of

relaxed companionship—an easy flow of words or happy silence just as father and son desire. This is the time for frank talks on sex or any question that may concern a boy. These are the years especially important for building worthy ideals through the bonds of enjoyable father-son companionship.

Usually a boy in this age bracket would rather be with his father than listen to the radio, or watch television, or spend a quarter at the store. He wants and needs his father more than the things the father's earning power will buy.

A twelve-year-old boy persuaded his father to go ice skating with him. "Daddy fell down only twice," he proudly reported to Mother when they returned. Daddy himself said, "At first I was as stiff as ten boards nailed together, but I soon limbered up and had a good time." The son's smiling lips and glowing eyes spoke their thanks for one of the greatest things in his life—his father's companionship.

4. *He can let his children be themselves.* A wise father will not force his children into a mold. Together with his wife he will study the intelligence, abilities, interests of each child and allow for individual differences. John may be an avid reader, but Ralph excels most in working with tools. Although efforts will be made to help the boys to be well-rounded personalities, each will be encouraged in the thing he enjoys most and can do the best.

At report card time a father will not compare one child unfavorably with another but will help each one to compete with his own record, trying to do better next month than he did this month.

A positive approach will do most to help a child want to do better. A father was examining his children's report cards. Some of the grades left much to be desired but while each child

(continued on page thirteen)

IN OUR MAIL TODAY— —OUT OF P. O. BOX 507

CHURCH VOTES TO STAY WITH STATE CONVENTION

"At a regular quarterly conference of Saint Mary's Free Will Baptist Church, New Bern, North Carolina, Friday night, June 1, the recommendations of the general board and the pastor, the Rev. Henry Melvin, were overwhelmingly adopted. The recommendations were as follows:

"That the church remain a member of the North Carolina State Convention of Original Free Will Baptists, thereby withdrawing all support to the National Association of Free Will Baptists, and that all literature used in the auxiliaries of the church be purchased from the Free Will Baptist Press at Ayden, North Carolina." —St. Mary's Church, New Bern, North Carolina.

Things to Be Found in This Preacher

P—Proper, prepared, praying, patience, pure.

R—Renders, respects, reverence, righteously.

E—Earnest, enlighten, example.

A—Able, advice, absolute, aim.

C—Care, clean, clear, close, concerned, courage.

H—Human, happy, helper, holy, honorable, humble

E—Eligible, encourage, explains.

R—Ready, reserved, rational.

News + Notes

Denominational Interest

Revival in Progress At New Sandy Hill Church

Revival services began at New Sandy Hill Free Will Baptist Church, Wilson County, North Carolina, Sunday, June 10, and will continue through Saturday, June 16. The Rev. J. C. Griffin of Bridgeton, North Carolina, is the guest speaker.

The pastor and the church invite the public to attend the remaining nights of this meeting and Christians are asked to pray for the success of the revival.

Bryan, Texas, Church to Have Evangelistic Services

The First Free Will Baptist Church of Bryan, Texas, will have evangelistic services June 24—July 1, with the Rev. J. O. Fort as the evangelist. Services will begin each evening at 7:30 p.m. Mr. Fort, who now lives at Newton, Georgia, is a former pastor of the Bryan Church.

The pastor, the Rev. James A. Evans, and the church extend a cordial invitation to the public to attend these services. A nursery will be provided.

Special Week at Cragmont Assembly

The management of Cragmont Assembly, Inc., Black Mountain, North Carolina, has designated the week of July 2-7 as *Evangelism-Missions Emphasis Week*. From 8:00 until 11:00 each morning there will be classes in Bible study on evangelism and missions, concluding with a missionary message by a guest minister. An evening session will feature missionary films and an evangelistic service, to which the general public will be invited.

Church and family groups are invited to come to the Assembly for this week, combining attendance at the planned programs with a vacation. Everybody will be free for the afternoons for sight-seeing or recreation. Each group or individual makes their own arrangements for transportation to and from the Assembly in cars or otherwise.

The following special rates are offered for this week:

Room Accommodations

In Motel: Private room with bath, two persons, \$5.00 per night; up to four persons (family group), \$7.00 per night.

In Main Building: (Without Private Bath): \$1.50 first night and \$1.00 for each additional night.

Meals in Dining Room: Breakfast, 50 cents; other meals, 75 cents. Board, room and insurance in main building, beginning with supper Monday and ending with breakfast Saturday, \$15.00.

For motel reservations write: Cragmont Assembly, Route 1, Black Mountain, North Carolina.

No need to register in advance if you are not reserving private rooms. Just come on and "Ma" Ballard will do her best to make you comfortable. Registration for classes begin on Tuesday morning. Each adult is asked to pay \$1.00 registration fee to help take care of expenses of meetings.

This is an opportunity to have a good vacation at a very low cost, and in a Christian atmosphere. What to bring—Bible, notebook and pencil, simple, modest wearing apparel for the week (no shorts on campus).

Rev. M. L. Johnson Elected Superintendent

At its regular quarterly board meeting, the Board of Directors of the Free Will Baptist Children's Home, Middlesex, North Carolina, on June 7, elected the Rev. M. L. Johnson of Newport, North Carolina, as superintendent. Mr. Johnson will begin his duties on August 1. He succeeds the Rev. J. W. Everton whose superintendency has been most successful.

Mr. Johnson has actively served his denomination in various capacities during his ministry. The Children's Home considers it a privilege to secure his services.

N. C. Superannuation Report for May, 1962

The following is the report of the Rev. Walter Reynolds, chairman-treasurer of

the Board of Superannuation of North Carolina State Convention of Free Will Baptists, for May, 1962:

Receipts	
Balance on Hand May 1	\$5,045.00
Regular Receipts for May	354.91
Earmarked for Adopted Ministers and Widows	37.00
Earmarked for Ministerial Retirement System	12.50

Total to Account For \$5,449.41

Disbursements	
Minister's Monthly Checks	\$207.00
Operating Expenses	42.00
Transferred to Ministerial Retirement System Fund	87.50
Total Disbursements	336.50

Balance on Hand June 1, 1962 \$5,113.91

Receipts by Conference	
Albemarle	\$ 41.38
Cape Fear	15.90
Central	36.25
Eastern	110.78
Western	66.87
N. C. Woman's Auxiliary Convention	132.86

Revival Scheduled at Powhatan Church

The annual revival meeting will begin at the Powhatan Original Free Will Baptist Church of Clayton, North Carolina Sunday night, June 18, and will continue through Saturday, June 23.

The Rev. Dewey Bolling of Clayton will bring the evening messages. Services will begin at 7:45. The pastor, the Rev. C. M. Coats of Smithfield, is asking all Christians to be much in prayer that many sinners will be saved and the church brought closer to Christ. Everyone is invited to attend this meeting.

Cragmont Free Will Baptist League Encampment

The Free Will Baptist league encampment, sponsored by the North Carolina Free Will Baptist League Convention will be held at Cragmont Assembly Black Mountain, North Carolina, the week of June 25-30, with the Rev. Wayne West as director. A chartered bus will carry those who go to this conference. The total cost for transportation, all planned trips during the week, board and room at Cragmont (everything but personal spending money) will be \$30.00. A good program of instruction, inspiration and recreation is being planned. League groups are urged to send one or

more of their members as sponsored campers. All ages are eligible to attend this camp. Individuals will find it well worth the cost to take a helpful and enjoyable vacation.

Those who desire to go to the Free

Will Baptist league encampment should register at once. Use the blank below, and send together with a deposit of \$5.00 on the over-all fee of \$30.00 to the Rev. Wayne West, Route 1, Plymouth, North Carolina.

REGISTRATION BLANK

Free Will Baptist League Encampment

Cragmont Assembly, Black Mountain, N. C., June 25-30

Mail with \$5.00 deposit on total \$30.00 fee to the Rev. Wayne West, Route 1, Plymouth, North Carolina.

Name _____ Age _____

Mail Address _____

Church _____

Where do you wish to board the bus? _____

Western Conference

(Continued from Page Three)

National Association during its 1962 session.

This movement of departure from the doctrines, customs, usages, principles, and practices of Original Free Will Baptists first gained public notice in October, 1960, when a Durham, North Carolina, pastor sued officials of this conference for \$400,000 and obtained a restraining order which was served on them at the opening of the annual session of the conference and did in fact prevent the conference from following its established practices of hearing and acting upon the reports of its various boards and committees.

This movement of departure gained further public attention during the 1961 session of the National Association of Free Will Baptists when unprecedented action was taken against ministers who were in good and regular standing in the North Carolina State Convention of Original Free Will Baptists and their various conferences. At the same time, the National Association made certain demands upon the North Carolina State Convention which if met would have constituted a radical departure from the historic position of Original Free Will Baptists.

Meeting in September, 1961, the North Carolina State Convention of Original Free Will Baptists did not repudiate its doctrines, customs, usages, principles, and practices, instead, reaffirmed its faith in and adherence to its *Statement of Faith and Discipline* by a vote of

368 to 61. Following this overwhelming vote, a part of the 61 who had voted against the *Statement of Faith and Discipline*, together with a small number of other supporters of the Durham minister who had sued his conference officials, staged a walk out and the following day, with the assistance of some members of the leadership of the National Association, held a meeting and formed a conservative fellowship.

It appears that it is this *splinter group*, together with their sympathizers, who are conducting the current *propaganda campaign* in an effort to enlist others and obtain recognition by the National Association.

It seems very likely that this *splinter group* will in fact be recognized by the 1962 session of the National Association, since the leadership of the National Association has made it very clear that the regular State Convention of Original Free Will Baptists of North Carolina is not welcome as a member, unless it also departs from its historic doctrines, customs, and practices. This the North Carolina State Convention has refused to do.

In its 1961 session, the North Carolina State Convention designated a special committee for the purpose of working with the General Board of the National Association in an effort to determine the exact standing of the State Convention in the National Association and to seek an understanding and settlement of the problems created by the actions of the National Association and its demands upon the North Carolina State

Convention. This special committee tried to get a statement from the general board or an agreement for a meeting. These efforts met with failure. However, the Executive Committee of the National Association took it upon itself to issue and publish a lengthy and ambiguous statement concerning the standing of the North Carolina State Convention in the National Association which declared in effect that our interpretation of the *Statement of Faith and Discipline for Original Free Will Baptists of North Carolina* "places it in a position of disharmony with that of the National Association and jeopardizes the standing of the North Carolina State Convention in the fellowship of the National Association."

The special committee of the State Convention extended a special invitation to the members of the Executive Committee and General Board of the National Association to meet with them in Wilson, North Carolina, on February 14, 1962, to consider the problems involved. No members of either the executive committee or general board attended in an official capacity. There was not even an official reply to the invitation by the officials of the National Association.

Meeting in a special session, in Wilson, North Carolina, on March 29, 1962, the North Carolina State Convention of Original Free Will Baptists adopted resolutions which declared its belief that recent actions by the National Association, "constitute a radical departure from the spirit and stated principles upon which the National Association was founded," and declared that, "we do not wish to maintain membership in the National Association except upon the terms and conditions we accepted when we first became affiliated with that organization." It also terminated "its affiliation with the National Association of Free Will Baptists as of March 29, 1962, and that this action continue in effect until such time as the National Association in regular session or through its general board expresses a desire to return to the spirit and stated principles upon which it was founded."

Soon after the special session of the North Carolina State Convention, the Executive Secretary of the National Association issued a statement which was released to the public press and which seems to make it very clear that at least a part of the leadership of the National Association has no desire or intention to return to the spirit and stated principles upon which the National Association was

(continued on page nine)

Woman's Auxiliary

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

Attention—Albemarle Woman's Auxiliary Convention

Just to remind you that we voted during our April district meeting to join the \$1,000 Club drive for Mount Olive College.

We were also reminded by Mr. Everton, superintendent of the Children's Home, Middlesex, North Carolina, that they need an electric oven and mixer.

A recent report just came to me that our missionaries in Alaska are badly in need of funds. Remember ladies, Alaskan missions is our project for our state auxiliary work in 1962. Each auxiliary in our district is responsible for at least \$10.00; much more is needed! How can we enjoy the wonderful blessings of God at home, while our missionaries suffer, because we neglect to support them.

Earmark your gifts to Mount Olive \$1,000 Club and to Missions for Alaskan Fund. Mail them to our state auxiliary treasurer, Mrs. Raymond Sasser, 108 Hope Lodge Street, Tarboro, North Carolina. Send your gifts for the electric mixer and oven to the Free Will Baptist Children's Home, Middlesex, North Carolina, in care of the superintendent, Rev. Wilbert Everton.

May I suggest that you send these gifts as soon as possible and make a report of them to our district secretary in October, when our district auxiliary convention convenes. Thank you so much.

May God richly bless and reward you.

Mrs. Edwin Roper, president

Ayden, N. C.,—On Thursday night, May 10, the Y. P. A. of Elm Grove Free Will Baptist Church met at 8:00 at the home of Wallace Beddard. Approximately sixteen members attended the meeting. The Rev. Norman Ard visited with the group. Janice Bateman read the devotion from Philippians 3:7-14. Afterward, the group prayed together the Lord's Prayer. After a short business session, a program entitled, "Graduation," was given by several of the members of the Y.P.A.

After the program, Janice Bateman dismissed with prayer. After the meeting, the group enjoyed delicious refreshments. The next meeting will be at the parsonage, with the pastor and his wife.

Ayden, N. C.,—On May 24, the Woman's Auxiliary of Elm Grove Free Will Baptist Church met at the home of Mrs. Alice Garris. Scripture was read by Mrs. Eva Worthington, John 20:26-31. Mrs. Rosa Murphy led in prayer. Mrs. Eva Worthington, president, presided during the business session. It was decided to honor the juniors and seniors of high school and college, and their escorts, with a banquet on Saturday, June 2, at 7:00 p.m., at the church. The various committee reported after the business session.

Mrs. Norman Ard gave a very inspiring talk entitled, "Be Not Faithless, but Believing." She encouraged all the women to be faithful every day of their life. Mrs. Betty Wade dismissed the group with prayer, after which refreshments were served.

Portsmouth, Va.,—The Woman's Auxiliary of First Free Will Baptist Church met for its regular monthly meeting on Monday night, May 28, 1962, at the church with Mrs. James Gillespie, the president, presiding. The meeting began by the group singing, "Bringing in the Sheaves." After which the woman's auxiliary watchword was repeated by all. Mrs. Mary Matthews offered the opening prayer.

Mrs. Ward gave the secretary and treasurer's report, and they were accepted. Reports from the circles were then given. Ruth Circle report was given by Mrs. Effie Suggs; Dorcas Circle, Mrs. Marie McDaniels; G.T.A., Betty Ann Edwards; Y.P.A., Sheila Suggs; corresponding secretary, Mrs. Mildred Edwards; personal service, Mrs. W. P. Brett.

Under new business Mrs. Brett asked the ladies to bring canned food to make baskets to take to needy families.

A motion was carried to have the next study course with the woman's auxiliary

from Calvary Church.

The meeting was turned over to Mrs. Suggs, who presented a program entitled "Sowing the Word." Different ways to have family devotions were shown.

Mrs. Brett dismissed the group with prayer.

Deep Run, N. C.,—The Woman's Auxiliary of Gray Branch Free Will Baptist Church held its regular monthly meeting May 17 at the church. The meeting got under way with the group singing, "Bringing in the Sheaves," after which the president, Mrs. Laura Boyette led in prayer. A very interesting talk on "The Purpose of the Woman's Auxiliary," was given by the president. After the Scripture was read by Mrs. J. E. Smith, the following members took part in the program: Mrs. Ben Hines, Mrs. Joshua Futrell, and Mrs. Henry Boyette. The group discussed their own experience in sewing. Mrs. Hilda Tyndall read the minutes of last meeting, and twelve members answered the roll call. Mrs. Ada Hines gave the treasurer's report. Benediction was given by Mrs. Norma Smith.

Refreshments of soft drinks and cookies were served and enjoyed by all.

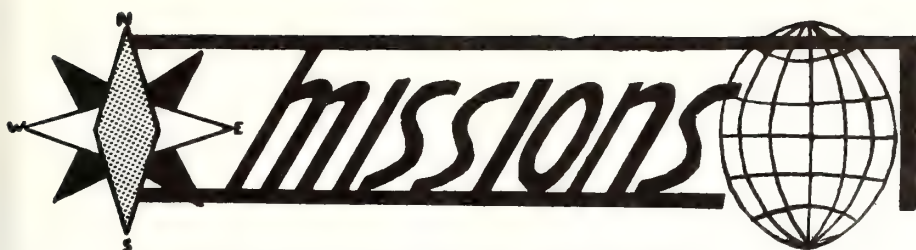
Pink Hill, N. C.,—The Woman's Auxiliary of the Christian Chapel Free Will Baptist Church met at the church Monday night, May 28.

The president, Mrs. Cynthia Smith presided. The Scripture was read by Mrs. Marvin Howard, and was taken from Psalm 41:1-3; 1 Corinthians 8:1-5. The topics of the lesson was, "Sow Beside all Waters."

Several matters of business were discussed by those present, which included 16 members and was adjourned with prayer by Mrs. Harold Howard.

Ayden, N. C.,—The Elm Grove Free Will Baptist Y.P.A. met on Thursday night, May 10, for its regular monthly meeting. During the meeting it was unanimously decided to dedicate the Y.P.A. to Mrs. Rosa Murphy, who has so faithfully served as a member of the woman's auxiliary for the past thirty-eight years. Mrs. Murphy has been an inspiration to young people by her faithful attendance and willingness to help in any way possible to further the work of her Lord, by and through the woman's auxiliary. She has served in the office of president and study course chairman. Though her health holds her back at the

(Continued on Page Fifteen)



MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

N. C. State Convention Mission Board Report

Below is the North Carolina State Convention Mission Board report for the months of April and May, 1962, as prepared by the treasurer, the Rev. A. B. Bryan, Box 308, Ayden, North Carolina:

Funds Invested on Interest	\$1,950.00
Balance in Bank Account, April 1, 1962	1,598.90
RECEIPTS	
General Missions	\$ 828.71
State Home Missions	400.84
Miscellaneous Designations	32.45
Out of State Home Missions (Designated)	234.35
Foreign Missions, N. C. Program	542.26
Foreign Missions (Designated)	1,105.41
Total Receipts	3,209.52
Total to Account For	\$6,758.42
DISBURSEMENTS	
North Carolina Home Missions	\$ 565.00
National Home Missions, Rev. H. E. Willis	65.50
Earmarked to National Home Missionaries	234.35
National Foreign Missions, Rev. Reford Wilson	125.00
Earmarked to National Foreign Missionaries	980.41
Conference Missions, Exchange	10.45
Promotion	38.40
Board Meeting Expense	5.15
Secretary-Treasurer Allowance	120.00
Secretary-Treasurer Expense	27.09
Total Disbursements	2,171.35
Total Less Disbursements	\$4,587.07
Total Invested on Interest	1,950.00
Balance in Treasury, May 31, 1962	\$2,637.07

We would like to express our thanks and appreciation to all those who have supported missions during the months of April and May. Your prayers and financial support make it possible for us to engage in the cause of missions.

The record shows that funds have increased considerably during these last two months. We believe Original Free Will Baptists of North Carolina will continue rally to the cause of missions. Your North Carolina mission program is progressing nicely; not as fast as we had hoped to see, but steadily. It takes some time to get a worthwhile mission program underway. The mission department of the North Carolina Convention has underway a full program of missions, both home and foreign missions. Further expansion is underway, dependent upon missionaries already on the field, future missionaries, and coming decisions of the

National Association of Free Will Baptists.

All general home and foreign mission receipts coming into the mission department of the State Convention will be used under the direction of the convention. All earmarked funds are forwarded as earmarked. You do not need to be in opposition to any other mission program to support the mission program of the North Carolina State Convention of Original Free Will Baptists. Help North Carolina put missionaries on the fields of the world by sending an offering to the State Convention mission program.

The North Carolina budget is \$70,000 annually. Express your confidence in Original Free Will Baptist missions by getting that check in the mail today.

For mission information, suggestions or questions write your State Convention Mission Department, Box 308, Ayden, North Carolina.

North Carolina Mission Funds

Churches and Church auxiliaries belonging to the North Carolina State Convention of Original Free Will Baptists are urged to continue to support both home and foreign missions through the North Carolina treasurer. Please be assured that earmarked funds will reach those to whom it is designated. Send all mission funds to: Rev. Allen Bryan, State Missions Treasurer, P. O. Box 308, Ayden, North Carolina.

Western Conference

(continued from page seven)

founded. It is against this background that the current *propaganda campaign* is being conducted by the circulating of false and misleading information and charges.

In view of the above and since all Original Free Will Baptists have a common interest in these matters, we feel it to be our duty, under Article 4, Section 1, of the Constitution of the Western Conference, to issue some statement and to offer the services of this committee in an effort to assure that those who are involved have the benefit of the truth concerning these matters. We, therefore, plan to submit a series of articles, dealing with some of the false and misleading statements that have come to our attention, for publication. We also plan to release for publication some evidence and statements which we have in our possession. We plan to submit these articles to both *The Free Will Baptist*, and *Contact*, however, we take note of the fact that the pages of *Contact* have been absolutely and completely closed to the Western Conference during the past year and half.

This executive committee also hereby offers to meet with any church or group of churches within the Western Conference for the purpose of an open, complete, and Christian discussion of any of the matters and things that are being used in the current propaganda campaign. We would expect such meetings to be open to all Free Will Baptists of the area who wish to attend and to be conducted in decency and in order. This offer is made in the interest of bringing about a better understanding within our conference and for the benefit of all who have a common interest therein.

(This article by the Executive Committee of the Western Conference of Original Free Will Baptists of North Carolina, under authority of Article 4, Section 1, of the Constitution of said conference.)

Questions & Answers on the Bible

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: What does Paul mean by "I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) How that he was caught up into paradise, and heard unspeakable words, which is not lawful for a man to utter" (2 Corinthians 12:2-4)?—Audrey Unroe, Texas.

Answer: These two places are now only one and the same. Paradise and heaven have been made into one. Christ promised to be in paradise with the penitent thief on the cross the same day He died. Paul was caught up into the third heaven and was in paradise at the same time. The Bible speaks of three heavens. The first is where we behold the birds and clouds. The Bible speaks of the birds of the heavens. And then there is that realm in which we behold the sun, moon, and stars. It speaks of the stars of heaven. The Bible tells of others who were caught up. "Afterwards the spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me" (Ezekiel 11:24). "And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing" (Acts 8:39). "After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne" (Revelation 4:1, 2). The third heaven is where God dwells and has His throne. "But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?" (1 Kings 8:27).

The place mentioned here is that into which Paul was caught up and is identified with paradise. However, prior to the resurrection and ascension, paradise was the place wherein the spirits of the redeemed awaited to reunite with their resurrected bodies. Now they are awaiting in heaven or in paradise, which is in the presence of Christ and God the Father. The following Scriptures should give some light on God's present dwelling place. "Thus saith the LORD, the heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest?" (Isaiah 66:1). "Howbeit the most High dwelleth not in temples made with hands; as saith the prophet, Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest?" (Acts 7:48, 49).

Question: In what way or by what means were people saved before Christ paid the debt of their sins on Calvary?—L. T. T.

Answer: By simple faith in the coming Saviour, Jesus Christ. Job expressed faith and future hope in this Redeemer, at a time that is thought by some to precede the call of Abraham from Ur of the Chaldeas. "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth" (Job 19:25). Isaiah also wrote about Him: "For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy one of Israel; The God of the whole earth shall he be called" (Isaiah 54:5). "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD" (Isaiah 59:20).

Theologians usually speak of this fact by saying, "The scarlet thread of sacrifice was to be seen throughout the Old Testament." We see this in such incidents as that of God using the skins of innocent animals to make clothing for the bodies of Adam and Eve, who had been made bare in the departure of the glory of God that went from them, when

they committed their first sin by eating of the forbidden fruit. (See Genesis 3:1-20.) "Unto Adam also and to his wife did the LORD God make coats of skin, and clothed them" (Genesis 3:21). These suppose that God killed and ordered or directed Adam in offering the animals from which these skins were taken to make their clothes. It may be seen also in: "And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering" (Genesis 4:4). "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts and by it he being dead yet speaketh" (Hebrews 11:4). Abel's faith expressed his obedience to God in which obedience He offered the kind of sacrifice that God had instructed him to offer. A bloodless sacrifice such as Cain, his brother, offered was a worthless sacrifice. His brother did not have faith and therefore offered a self-chosen or self-willed bloodless sacrifice.

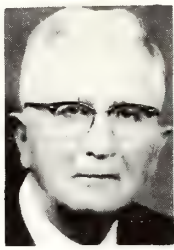
"And Samuel said, Hath the LORD as great delight in burnt offering and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (1 Samuel 15:22). Throughout the Old Testament God, by symbols and precepts, taught that man could be saved only by faith in One that was to come. "The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken" (Deuteronomy 18:15). "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto thee all that I shall command him" (Deuteronomy 18:18).

Faith and obedience have always gone together. Abraham was called to leave his home, friends, and real property with a promise from God that He would bring him into a goodly land and would give it to his posterity. Abram believed and obeyed and was led as an immigrant into the land. He never possessed it but his posterity came into possession four hundred and thirty years later when Joshua led them in the conquering of the whole land of Palestine.

We, of today, are looking for a city not made by hands, but made of God, one that is eternal. The eleventh chapter of Hebrews is one that may be used to encourage us when we feel destitute of the faith we need. Jesus told Martha

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NOTES AND QUOTES



By J. C. Griffin

A QUESTION CONCERNING PASTORS

A lady who lives in Alabama asked, "What are the responsibilities of a pastor?" I know not why this lady should ask such a question. She says that she reads Notes and Quotes, and likes the messages. I know not as to whether she is the wife of a minister or deeply interested in the work of the ministry. She says nothing about why she wants to know the responsibilities. But it is a good question and one that we all should want to know.

FIRST
Let us consider the negative side of the question. A pastor is not the boss of the congregation. He is not to be a dictator, no pops the whip and expects every member to jump, and if he does not jump, turn the non-jumper out of the church. He is not to have special pets whom he shows special favors. He is not to be a tattler or news totter. He is to be honest and meet his financial obligations promptly as possible. He is not to make debts that his income will not pick up.

SECOND
He is to be a person who has felt the divine call to the gospel ministry. The Statement of Faith and Discipline of the Original Free Will Baptists of North Carolina states the following on Pages 47 and 48, Chapter 22:

THE MINISTRY
"No member of our denomination shall take upon himself the public ministry of the Gospel unless he feels sure he is divinely called and makes report of the same to the church, at which time the church shall call for the ordaining council from the conference or association of which the church is a member, and the council shall give the applicant an examination embracing matters of piety, doctrine, conviction and purpose respecting the work of the ministry; and also investigate the reputation and ability of the

candidate and his present and perspective educational and professional qualifications. After the examination, if the council is satisfied, the church shall issue to the applicant a license for one year, and at the expiration of one year, if the licensed minister has developed and proved his ability and usefulness, then the church of which he is a member may request the ordaining council of the conference or association of which the church is a member to give the licensed minister an examination concerning the matters already set forth for a licensed minister, and in addition, as to his knowledge of the doctrine and history of the Original Free Will Baptist Denomination, together with theology, homiletics, and his attained literacy qualifications. The license of the applicant must be allowed to lapse for any period of time prior to ordination."

We call this connectional government. The church recommends the applicant to the ordaining council for examination for license. The applicant is examined by the ordaining council of the conference. The examining council sends the applicant back to the church for being licensed. The applicant makes good, the church sends the applicant back to the ordaining council for examination for ordination. He is ordained and given credentials by the ordaining council and admitted into the conference or association. Again we say that this is connectional government. The church works with the conference or association in the getting of a minister licensed and ordained. The church does not perform the work, neither does the conference perform work independent of each other. This I say, is connectional. Some of the best and most reliable jurist say that this is connectional government.

WHAT THE NATIONAL TREATISE SAYS

Chapter 2, Section 1, Relation to the church—"Every pastor is expected to be a member of a church under his care, and no person is recognized as a member or minister of the denomination who is not a member of some church in regular standing. . . ." (To our mind this rule was broken badly in Norfolk last July in the National Association when men who were not in good standing with their respective conference were recognized and allowed to vote and even serve on committees.)

"When a church desires that one of its members should be licensed or ordained to preach the gospel, it requests the Quarterly Meeting or Association of which it is a member to examine, by council, such member." Notice the difference. The North Carolina treatise

says that no member of our denomination shall take upon himself the public ministry of the gospel unless he feels sure he is divinely called and makes report of the same to the church. The National treatise says, "When a church desires that one of its members should be licensed or ordained to preach the Gospel it requests the Quarterly Meeting or Association of which it is a member to examine by council, such member." North Carolina says the applicant must feel divinely called; the National says the church shall desire. We feel that it is better for the applicant to feel the call and express his desire than for the church to make it for him.

"The examination for license should refer to the piety and doctrines, . . ." We call this connectional government because the church requests the quarterly meeting of which it is a member to examine the applicant. This is a work of both the local church and the quarterly meeting or association. The two are connected in getting the applicant licensed and ordained.

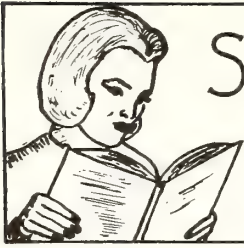
ORGANIZATION OF A CHURCH

The National treatise says: "When several believers wish to be organized into a church, they request a council of a Quarterly Meeting or Association, which examines into the Christian character, doctrine, and fellowship of the applicants, and their ability to sustain a church." We hold that the request for a quarterly meeting or association to organize is the work of connection between the believers and the quarterly meeting or association. This church, after organized, goes to work as an organization to govern its own internal affairs after it is organized by the quarterly meeting or association. We use conference instead of association, but we were demanded by an ultimatum last year to repudiate our form of government of connection with all organized bodies.

OUR CONNECTION

Our local churches are connected with our union meeting, our conferences and our State Convention and at one time was connected with the National Association, which is more connectional than any of our lower bodies. The National is so connectional that it came to North Carolina and employed legal council to defend a man that would not agree to settle his dispute the Bible way, but sued his conference for \$400,000, so the National stepped into the business of North Carolina. This act appears to me that the National Association of Free Will Baptists is to tell the states who can preach in the state and in North Carolina, and we, will recognize him and set

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STORIES for our BOYS and GIRLS



An Extra for PAPA'S DAY

by Margaretta Harmon

EMILY had turned the pages of the catalog to the toy section. He was admiring the picture of a handsome cowboy twirling a lasso over his head. Beneath the picture was this statement: "Special Offer—Real cowboy lariat and book of rope tricks, only 95¢!"

"I feel for certain it's what I been hankerin' after," the boy told his sister in their quaint Pennsylvania-German dialect. "I'll buy it with my birthday dollar. The nickel extra will be for postage."

"Then write it down on the order blank already," Emily advised him, "while I look once in the yarn section."

"Apple blossom pink," she read breathlessly. "Oh, Ezra, for a long while I have felt for such a sweater! Always, I get brown or dark blue because it won't show the dirt so much."

Ezra stared at the picture dubiously. "Have you the darst (do you dare) to buy such a gay color, Em'ly?"

"When Aunt Elvira sent our birthday dollars, Mamma said we might buy whatever we like with them, remember? I'll knit my sweater on rainy days like this."

"Seems to me," sighed Ezra, "you just go buy yourself every time more work with your birthday dollar!"

"Don't be a dopper," smiled Emily, playfully hinting that he was rather stupid. "You feel for doing tricks with a cowboy lariat. I feel for knitting an apple blossom sweater, see? So we've both decided already."

Flip! Swish! There went the catalog's pages again, turning themselves to the farmers' supplies section. Emily smiled and pointed to the picture in the corner. "Farmer's Journal and Ledger Combined," announced the caption under the picture of a book. "Only \$1.89. Guaranteed to save the busy farmer time and trouble with his bills and important records." Papa Kuntz had scribbled the word "Extry" in the margin.

"I thought Papa ordered his Farmer's Journal and Ledger combined awhile

back," Ezra observed.

Emily rolled back the top of her father's desk beside the kitchen window and peeked inside. "No, it don't look much like, Ezra. It's all over with papers and such like, fastened together with paper clips."

"I remember now," Ezra recalled. "Twice already I saw Papa write down on an order blank the Farmer's Journal and Ledger Combined. The first time he crossed it out because I needed new shoes again. The other time you had to have a new dress to speak your piece in at the school program. Remember?"

"Yes, I remember now," sighed Emily. "It don't seem fittin' that Papa should always have to give up his extry."

Ezra glanced out the window and exclaimed, "Emily Kuntz, how you do poke! Look once—the mailman's at Neighbor Gladfelter's letter box already. Hurry and put our dollars in the envelope, or we'll have to wait a whole day longer for our birthday presents!"

The mailman took the children's letter and drove on his way. Ezra found a printed postcard in the letter box. "It's from Pastor Hummel," he announced. "He's fixin' to have a special Father's Day program come Sunday a week."

"Hmmm! That will be nice," Emily nodded. "Papa deserves a special day all his own."

"Ezra!" Emily stopped in her tracks. "It wonders me how we could be so stupid! We got a lace hankie for Mamma's gift on Mother's Day. Now, for Papa's special day we have no present. And we just sent away our birthday dollars!"

Ezra stopped, too. "For shame on us! Our heads must be made of cabbages. That we should buy apple blossom yarn and cowboy lariats, and not remember about a present for Papa already!"

There was only one thing to do. They would have to get the letter back. Ezra lighted out across the cornfield toward Farmer Sommers' lane. Emily followed, her yellow pigtails flying out behind.

The mailman was not too pleased when he heard why they hailed him again. "It ain't accordin' to regulations, you understand. Once you drop a letter in

a big city letter box, like up Lancaster way, you won't get it back so sudden. Still, seein' I know you both, and you papa and mamma besides—" He handed Ezra the letter. "Next time, maybe you should think careful before you give a letter to the United States Government so you don't forget something."

"Oh, we did forget something real important!" Emily assured the mailman. "Thank you so much aplenty."

Back across the cornfield they scampered, with rain water trickling down their ears and noses. "To think we should forget Papa's Day almost," Ezra panted. "It wonders me how we could be so selfish."

Once more the two of them sat down with the mail-order catalog. It was fortunate that Mamma and Papa Kuntz had not yet returned from town. "We must buy Papa something extry to surprise him," Ezra decided. "A Sunday hankie, maybe?"

"Or work gloves all over with leather on the fingers," suggested Emily. "If we buy something not too expensive, we will still have money left yet to save up for the lariat and yarn maybe."

Flip, Swish! The catalog opened again to the farmers' supplies section. Two pairs of eyes read, "Farmer's Journal and Ledger Combined. Only \$1.89." Two pairs of eyes saw "Extry" written in Papa Kuntz's handwriting. That meant he might buy it after more urgent purchases had been made.

Neither child spoke for a while. Both were thinking hard. Finally, Emily murmured, "Papa would be wonderful pleased with such."

"It will leave us nothing of our birthday dollars at all over, when the postage is added," her brother pointed out. "Still, I feel for certain it's what Papa hankers after."

Quickly, before they might change their minds, Ezra tore up the order the mailman had almost taken away. To replace it, with just a tiny tremble in her fingers, Emily wrote down on a fresh new order blank: "One Farmer's Journal and Ledger Combined, \$1.89, plus 11 cents postage. Two dollars enclosed."

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Father and His Family

(continued from page five)

stood waiting for comments on his record, the father read aloud the list of subjects and the grade for each. He made no comment on the poor grades until when he came to an "A" he gave the child a hearty handshake and said, "Congratulations!" This kind of handling will do more good than any amount of scolding or comparing with other children.

5. *He can be level-headed in the discipline of his children.* Good discipline begins with parents who are self-disciplined. Someone has said that it is amazing, in this day of supposed enlightenment, how many fathers still think that discipline is a matter of muscle. If a father takes measures against his children to relieve his inner frustrations, more is wrong with him than with the child he is correcting. If he rules chiefly by force or the threat of force, he need not be surprised if his children later defy all authority. If he does not help them to develop inner control at home they will not exercise proper control away from home.

While avoiding the extreme of over-strictness, fathers will avoid the other extreme of being too lenient. Children want and need kind yet firm control for the sake of their own security. Although it sounds like a flat contradiction, children do not want to do everything that they want to do.

A little eight-year-old girl proved this to her parents when she came home from school with this complaint, "We had a substitute teacher today. She let us do just anything we wanted to do, and we didn't like her." Children want good, firm, fair discipline and they thrive on it. Children who do not have it are unhappy and they become handicapped in their personalities.

It is not good for children to go swimming, skating, visiting, and shopping every time they ask to go. It is not good for them to have as much money to spend as they would like to have. There are certain regulations and restrictions that they need.

Even the baseball game teaches us a lesson in this. Suppose the batter could have any number of strikes, the pitcher could throw the ball in any direction, the fielders and base runners would roam about as they pleased. Such a ball game would be no fun at all, and life is no fun for parents or children when there are no regulations.

Though he makes mistakes and misjudges at times, a father can achieve his goals if he truly loves his children. True love and concern for the children is what matters most of all. It will keep him from being overstrict or overindulgent. It will prevent both coddling and cruelty.

The Bible speaks of this love that motivates a father's discipline: "Whom the Lord loveth he correcteth; even as

a father the son in whom he delighteth." Out of deep love and concern, the father disciplines wisely for the best welfare of his child. He will remember that in his authority as a father, he is subject to the authority of a heavenly Father.

6. *He will take the lead in making religion a reality in home life.* As head of the home this is his duty and privilege. He is head of the home not as a tyrant or dictator for his personal comfort and advantage but as leader in everything worth while—a leader whose example and teaching can be safely followed.

The tendency to expect the mother to carry the load of spiritual training in the home is one of the saddest things about present-day home life. Mother is his important assistant and all members of the family can take an active part in family worship, but the father is the spiritual leader. This is not so much a matter of status as a God-ordained responsibility to be fulfilled.

The father leads in family worship, in churchgoing, in showing example. "The way to have a good son is to be a good father."

Young children have a way of looking up to their father with almost unbelievable admiration. One day a little girl found her pet kitten, limp and almost lifeless, beside the road where it had been hit by a car. But she was not greatly upset. "Daddy can fix it," she said.

Think of the wisdom of God in ordaining that the father, to whom the children look with such admiration, should be the one, chiefly, who should teach them the Word of God and lead them to the Saviour. Since a father's words carry extra weight with the children, it is a pity when he does not seize the opportunity to speak about God and His Word and lead the family in meaningful worship experiences. There is no greater blessing to children and "children's children" than Christian teaching of parents at home backed up by happy, contagious, consistent Christian living.

What Mother Can Do

Father is more likely to fulfill his role successfully if he has the love, encouragement, and help of an understanding wife. Besides being aware that nagging does no good and may do harm to her relationship to her husband, she understands that her children need to see their father in as good a light as possible. They need to look up to him and think well of him. This means that disagreements between parents must be aired away from the presence of the children.

Mother senses the need for father to spend time with the family and does not demand so many gadgets and furnishings that he is forced to overwork to pay for them.

One family faced this problem squarely. Yes, it would be nice to have

more money and nicer things in the home, but it would mean that father would be with the family very little. After looking at all sides of the question, they decided that the family would be deprived most by giving up the father. So they gave up the extra income instead. They did not want more finances if it meant less of father.

It Is the Extra Effort That Counts

Good father-family relationships are made not born. They do not just happen. They come as a result of special effort. This is true whether the father is at home most of the time or away from home most of the time. It is not so much a question of how much he is at home as what goes on when he is at home.

Many fathers have jobs that keep them away from home much of the time. Can a traveling salesman be what he ought to be to his family? The answer may be yes or no. It depends on whether the father and the family keenly sense the threat to family companionship. It depends on whether they are willing to put forth extra effort to make the father's fellowship with the family the very best during the hours he is at home.

One family reports that this extra effort has paid off well for them. The father hesitated to take a job as a traveling agent because it would mean being away from his family from Monday morning until Friday evening. But this is where the extra effort comes in. While he is away this father writes home every day, telling about his work, where he has been, and the little happenings of interest. Sometimes he sends gifts for the family.

Several times a week the family writes to him. In the exchange of letters, he and the family plan what they will do together on Saturday. He closes his books on Friday evening and does not belong to the company again until Monday morning. This gives him two full days with the family. Now they have more wonderful times than before, they report.

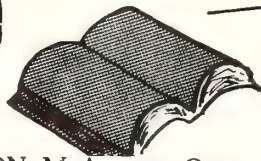
Each family will have to decide what its own extra efforts must be in order for the father to have a close and happy relationship with his family.

So long as the world stands children will need the strength, spiritual leadership, discipline, love, and companionship of a godly father. Whatever it takes to meet this need will be well worth the effort.—*Courtesy of National Sunday School Association.*

Complete Sayings of Jesus

A handy volume of the essence of all Christian faith. Every recorded word spoken by the Master.-----\$2.00

Order from Free Will Baptist Press



The Kingdom Triumphant

LESSON: Revelation 21:1-8, 22-27

GOLDEN TEXT: Revelation 11:15

I. INTRODUCTION

The Apostle Paul wrote, "If in this life only we have hope in Christ, we are of all men most miserable" (1 Corinthians 15:19). The Christian life is the only life that offers hope beyond the grave. The Christian hope has always had assurance for the future as well as encouragement for the present. This lesson—the vision of the holy city—from the Book of Revelation, emphasizes the future aspect of our hope.

There are those who do not believe that heaven is a literal place. Some of the modern-day cults misrepresent the truth about heaven, but what would the Christian life be without belief in heaven? We could not sing many of our hymns, nor could we preach with meaning and purpose. If we are in Christ, then heaven is in us.—*The Bible Student*.

II. HINTS THAT HELP

1. The new heaven and earth (Vs. 1).
2. The new fellowship (Vs. 2-8).
3. The new bride (Vs. 9).
4. The new home (Vs. 10-21).
5. The new temple (Vs. 22).
6. The new light (Vs. 23-27).
7. The new Garden of Eden (22:1-5).

—*The Advanced Quarterly*

III. ADDITIONAL TRUTHS

1. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea" (Vs. 1).

In this verse, a new heaven and a new earth open to our view; that is, of course, a new universe; for the term, heaven, as here used, signifies all of the rest of the earth.

To make way for this new heaven and new earth, the old must pass away. In our new estate, we shall be spiritual beings, and the new heaven and the new earth shall be suited to these glorified bodies. The old earth, with all of its troubles, trials, and tribulations, shall pass away, and all things shall become new and pure.

"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband" (Vs. 2).

We are convinced that this new Jerusalem, which the apostle saw coming down from heaven, was none other than the glorified Church of God; for he observes that it is prepared as a bride adorned for her husband. We know that this adorning of the church is the putting on of the beauty of perfection in wisdom and holiness deemed meet for the Lord Jesus in all of His glory.

When the bride has made herself ready, the Bridegroom will come to receive her unto Himself; then shall this glorious vision of John become a reality.

"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God" (Vs. 3).

We notice from this verse that when the church comes from heaven to the earth that God will be with it. We shall continue to be His people and He shall continue to be our God. When we are with God and are a part of His Kingdom, we are in an heavenly estate regardless of where we are located. This new heaven and this new earth is the eternal dwelling place of the saints, and Jesus Christ, their Lord and their God, shall be with them forever.

This being with God throughout eternity should bring great consolation to the hearts of all followers of the Lord Jesus. It may be that we will be called upon to face trials and tribulations during this present life; but when we meet the Lord, all of this will be over, and we shall live and reign with Him forever.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Vs. 4).

When we reach our heavenly estate in the presence of God, all of our troubles and the sorrows that perplexed us during our stay on earth will be over. Our God will take away every thing that could

bring pain, anxiety, or sorrow into our lives, and we shall know these things no more.

When God wipes away the tears from our eyes, they will be wiped away never to return again. All of the things listed in this verse are for our consolation, but the greatest consolation that it has to offer is the promise that there will be no more death. Death is the arch enemy of life, but when we are in Christ, it shall no longer hold dominion over us. It is appointed unto man once to die, and after we have been found worthy of eternal life, death will not be able to touch us any more.

"And he that sat upon the throne said Behold, I make all things new. And he said unto me, Write: for these words are true and faithful" (Vs. 5).

Here is another command from the Lord Jesus for John to write. The reason here given for this command is that the words are true and faithful. Coming from the Lord they could be nothing else.

"And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely" (Vs. 6).

Here is the reason why death will no longer have dominion over us—the Lord Jesus will give to us the water of life freely. We see also from this verse that eternal life is the free gift of God. It cannot be attained through any works of our own, but must come to us as the gift of God.

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son" (Vs. 7).

This is the promise to those that overcome, those that endure unto the end—they shall inherit all things; God will be their God, and they shall be His people. This is a blessed promise.

"But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Vs. 8).

The blessings listed in the preceding verses were for the children of God. Such is not the fate of the unbelieving and the sinners. Their destiny, according to the Scripture, is the lake of fire and brimstone, which burns forever and constitutes the second death.—*The Senior Quarterly*.

2. Years ago the poet said, "It matters not where it may be, Where Jesus is 'twill be heaven for me." He could not fathom

the glory of the holy city, but he knew at where Jesus is all things are wonderful. The apostle validates this great fact he says, "And I saw no temple there: for the Lord God Almighty and the Lamb are the temple of it" (Vs. 22). There is no need of a temple where God and the Lamb are so manifestly present. Perfect and immediate communion with God will more than supply the place of temple institutions.

"And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof" (Vs. 23). Where there is no light, there can be no star nor pleasure. What a dismal world this would be if there were no sun to give it light! But in heaven there will be no need for any light. The Lord Jesus Christ is the light of it, and that light dispels all darkness. God's light shines here; and it is concentrated in the Lamb, from whom it is everywhere diffused.

In heaven will be the redeemed from every age and nation, and everyone that there will always bask in the sunlight of God's love. There will be no night in that wonderful land, and the gates shall always be open. There will be no locks on the doors, for no mean people will be among the inhabitants. There will be no thieves to break through and steal, no traitors to undermine the walls. No evil influence will be there. What a glorious place!

"The acknowledged persevering members of the true Church of Christ shall enter into heaven, and only those who are saved from their sins shall have a place in the Church militant. All Christians are bound by their baptism to renounce the devil and all his works, the temptations and vanities of this wicked world, and all the sinful lusts of the flesh; to keep God's holy word and commandments; and to walk in the same all the days of their life."—Adam Clarke.

—Intermediate Quarterly.

Woman's Auxiliary

(continued from page eight)

of seventy, she still continues faithfully in all auxiliary work.

To Mrs. Murphy, the members of the W.P.A. sincerely hope that they may serve their Lord as faithfully as she has. The W.P.A. will be honored to have their group called, "The Rosa Murphy Y.P.A." The Y.P.A. prays that God will bless her and they are confident that He will bestow great blessings on such a faithful woman as she.

NOTES and QUOTES

(continued from page eleven)

him in responsible positions in the National. That very thing was done last July in Norfolk. Clean Christian gentlemen were disrobed of office and men not in good standing in the respective

conference helped to disrobe these dedicated Christian gentlemen.

In closing, I know every one of these men. They believe and practice the autonomy of the local church, but they don't believe that a local church should have dominating power over a conference or association.

PROPOSED PROGRAM

MINISTERS' CONFERENCE

NORTH CAROLINA MINISTERIAL ASSOCIATION
OF ORIGINAL FREE WILL BAPTISTS

Cragmont Assembly—Black Mountain, North Carolina

JUNE 18-21, 1962

THEME: Original Free Will Baptists: "Steadfast in the Faith"

Monday

- 6:00 p.m. Supper
- 7:15 p.m. Opening Devotions—Rev. J. B. Starnes
- 7:45 p.m. Introductory Sermon—Rev. B. L. Shook

Tuesday

- 7:40 a.m. Morning Devotions—Rev. Ed Taylor
- 8:00 a.m. Breakfast
- 9:00 a.m. Inspirational Period—Rev. E. E. Edwards
- 9:30 a.m. Original Free Will Baptists and the Free Will Baptist League—Rev. Earl Glenn
- 10:10 a.m. Original Free Will Baptists and Sunday Schools—Rev. Raymond Sesser
- 10:50 a.m. Fellowship (Recess)
- 11:15 a.m. Sermon: "The Freedom of the Human Will"—Rev. C. L. Patrick
- 12:15 p.m. Lunch
- 1:30 p.m. OPEN FORUM; Presided over by Rev. N. B. Barrow
Report of the Special Original Free Will Baptist Committee of the State Convention and Discussion of the Report.
Discussion of Topics of Interest in View of Current Conditions
- 3:30 p.m. Fellowship and Recreation
- 6:00 p.m. Supper
- 7:00 p.m. Original Free Will Baptists and Missions—State Mission Board
- 7:45 p.m. The Annual Business Meeting

Wednesday

- 7:40 a.m. Morning Devotions—Rev. Lemmie Taylor
- 8:00 a.m. Breakfast
- 9:00 a.m. Inspirational Period—Rev. Melvin Everington
- 9:30 a.m. Original Free Will Baptists and Publications—Rev. N. B. Barrow
- 10:10 a.m. Original Free Will Baptists and Care of Children—Rev. J. W. Everton
- 10:50 a.m. Fellowship (Recess)
- 11:15 a.m. Sermon: "Perseverance of the Saints"—Rev. Lloyd Vernon
- 12:15 p.m. Lunch
- 6:00 p.m. Supper
- 7:00 p.m. Original Free Will Baptists and Ministerial Retirement—Rev. Walter Reynolds
- 7:45 p.m. Communion Service—Rev. J. C. Griffin

Thursday

- 7:40 a.m. Morning Devotions—Rev. Paul Jenkins
- 8:00 a.m. Breakfast
- 9:00 a.m. Inspirational Period—Rev. W. S. Burns
- 9:30 a.m. Original Free Will Baptists and Christian Education—Dr. Roy C. O'Donnell
- 10:20 a.m. Original Free Will Baptists and Woman's Auxiliaries—Mrs. J. C. Moye
- 10:50 a.m. Fellowship (Recess)
- 11:15 a.m. Sermon: "The Second Coming of Christ"—Rev. F. B. Cherry
- 12:15 p.m. Lunch

Questions & Answers

(continued from page ten)

"Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" (John 11:40). The same exhortation comes to us of the church age. (Compare John 3:3-5, 16, 36; Acts 16:31; Romans 10:9-11). Jesus, when here, often upbraided His followers for their unbelief or lack of faith. Abraham, in more than one place in the New Testament, is held up as an example of faith. This should help to answer any question one might have as to the means of salvation in the Old Testament time.

In summary form let us consider a few of the prophecies Old Testament saints had by which to look forward to Christ's coming:

1. God taught Adam and Eve by making coats of skin. (Genesis 3:21)
2. Abel knew and therefore offered by faith. (Genesis 4)
3. God promised a seed to bruise the head of Satan (to put him out of commission.) (Genesis 3:15)
4. The Passover Lamb symbolized Christ. (1 Corinthians 5:17)
5. Isaiah 53 and Psalm 22 graphically portray Jesus in His redemptive offering of Himself for our sins.

Besides these, hundreds of Scriptures may be given as direct prophecies portraying the coming, dying, resurrection, etc., of Christ, so that no Jew in Old Testament times or any Gentile needed to be without a knowledge of the promise God had made to a lost world. The Queen of Sheba came to hear the wisdom of Solomon, heard and believed, and according to Jesus will rise up in the judgment to condemn the unbelieving Jews of His day. It was the faith she expressed that caused Jesus to say such of her. (See Matthew 12:42.)

Boys' and Girls' Stories

(continued from page twelve)

A week passed. To the impatient youngsters, it seemed like a month. At last the mailman left a flat, oblong package in the mailbox.

Emily and Ezra had been watching for it. Emily slipped it under her apron. She told their mother all about it. Mama Kuntz had to wipe her eyes on her

apron before she found a place where she could hide the "extry" for Papa.

Father's Day was a perfect June Sunday. Pastor Hummel's sermon paid glowing tribute to fathers everywhere.

Emily and Ezra were happy to see Aunt Elvira and Cousin Addie again. Cousin Addie was a big girl now, in high school up Lancaster way. She no longer wore dresses made from flowered feed bags, as did the country girls.

"Your mamma tells me you are going in for knitting, Emily," said Cousin Addie. "I knitted, too, when I was your age. In fact, I bought skeins and skeins of yarn, but somehow I never got anything finished. If you feel like using some of my yarn, I'll be glad to send it to you."

Emily swallowed hard. "It's brown yarn, I suppose. Or dark blue maybe?" she asked timidly.

Cousin Addie laughed and shook Emily playfully by the arm. "It's plain to see you're a country girl still. We don't wear plain, dark colors in the city! Wait till you see the pretty blue and pink and fluffy yellow. You won't want brown or dark blue any more."

Emily looked at her brother and blinked back happy tears. "I feel so good all over, Ezra," she whispered, "like I was dreaming."

Farmer Pfeiffer's big son, Caleb, was at the outing, also. He was home on vacation from his work far away in the state of Colorado. The boys gathered around him to ask questions about western life. Then Ezra said, "Caleb, do you know any real cowboys out West?"

"Know any cowboys? Ha, ha, ha!" laughed Caleb. "I not only know cowboys. I know all their tricks."

"Do you know how to throw a lariat?" Ezra asked, almost fearfully.

"Throw a lariat? Ha, ha, ha! I can whirl a lariat like a big cart wheel, and step right through the loop while it's still in motion. Like to see me? O. K. Come over to my father's farm tomorrow, and bring along a length of your mother's clothesline. I'll show you how to do that and a lot of other rope tricks besides."

Ezra helped his father with the evening chores. Emily helped her mother prepare supper. Then, after they had eaten, Papa Kuntz sat down at his desk.

"It wonders me what I see here!" he exclaimed, looking around at his family. He was unwrapping the flat, oblong package he found in the desk.

"It's a surprise, Papa!" squealed Emily.

"An extry for Papa's Day," Ezra explained.

Papa Kuntz brushed a work-worn hand over his eyes and murmured, "Such a happy papa I am! I feel for certain my children spent all their birthday money to buy me an extry already. I would rather you should get something you want for yourselves."

"We did! We did!" shouted both youngsters together. Hadn't Ezra a opportunity to learn rope tricks from someone who knew a real cowboy? Hadn't Emily the promise of lots of knitting yarn—not brown or dark blue but light blue, pink, and fluffy yellow?

"How come you children knew just what I wanted?" asked the father, twinkle in his blue eyes.

Emily came running with the mail order catalog. Flip! Swish! Its pages opened to the pages marked, "Extry."

"This reminded us," she explained while her grinning brother nodded in agreement.

Papa Kuntz reached to a shelf and took down the big family Bible. It, too, opened of itself to a much-read page. Then Papa Kuntz read aloud a familiar passage:

"The father of the righteous shall greatly reprove: and he that begetteth a wise child shall have joy of him." This, he added, "has been such a nice Papa Day." (Proverbs 23:24).—Adapted from *Junior Life*.

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Ayden, North Carolina, Wednesday, June 20, 1962

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JUN 20 1962

DURHAM, N. C.



EDITORIAL

BE NOT DECEIVED

Trouble in churches is nothing new. There have been problems in churches since the days of the Early Church. We read of them in Paul's epistles. The Corinthian Christians had become divided into four factions. The Galatian Christians had turned from the true gospel to another gospel. Division and disunity have plagued the church from its very beginning. From time to time, God has raised up those who would lead in a reform, or a call to return to the old paths.

Strife, division, and contention in churches have resulted in many persons being driven from the church, while the unsaved have been unmoved to respond because they have failed to see Christ magnified.

In writing to the Galatians, Paul sought to show them the error of their ways. In Chapter 5, he sets forth the contrast between the flesh and the Spirit: "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies . . . But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law" (Vv. 19-23).

Then in Chapter 6, we read the familiar words: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Vv. 7, 8).

It is not our purpose to discuss the sins of adultery, fornication, murder, etc. It seems, however, that when we think of the works of the flesh, we usually think of the sins associated with the lust of the flesh, or the lust of the eyes. But Paul lists other sins of the flesh which we often overlook and do not consider as being bad at all. In the light of recent controversy and division in our denomination, we wish to briefly discuss four of these which surely must be the cause of much trouble. They are: variance, emulations, strife, and sedition.

Variance is defined as a difference of opinion producing dispute or controversy. To be sure, among any people, you will find differences of opinion. It is when these differences of opinion reach the point of dispute or controversy that they become works of the flesh, and therefore a sin.

Emulations is defined as seeking to equal or excel another by ambitious or envious rivalry. Strife is very similar. It is exertion or contention for superiority. We cannot help but wonder just how much these two works of the flesh have played in certain developments. Surely the Spirit is not prompting division and disunity. Neither is He sponsoring competitive tactics between groups. It is not right for one group to do something just to excel. The psalmist wrote: "Except the LORD build the house, they labour in vain that build it: . . ." (Psalm 127:1). One thing is certain, the Lord is not building upon strife and emulations. They are works of the flesh.

Sedition is defined as strife between factions—partisan violence. Further, it is an insurrection against constituted authority; a tumult caused by dissension, partisan hatred, or discontent.

All four of these are very closely associated with the other. Yet, the apostle saw fit to list each one. As we think of them, we ask these questions: Have our differences of opinion produced dispute or controversy? Have ambitions or envious rivalry existed? Is there an effort to gain superiority by certain groups? Is there partisan violence? an insurrection against constituted authority? a tumult caused by dissension or discontent? If in any case the answer to any one of these questions is yes, then we must confess our sins. We must be restored to God's favor and be reconciled one with another. Remember, we will reap just exactly what we sow. Be not deceived!

CHURCH MINORITY UPHELD

On May 5, the Kansas Supreme Court handed down a ruling which stated that the First Baptist Church of Wichita, Kansas, may not leave the American Baptist Convention and affiliated organizations even if a majority of its members have elected to do so.

Justice Schuyler Jackson, who wrote the opinion stated: "We hold that not even in an autonomous Baptist church may the denomination of the church be changed by a mere majority vote." The decision was a reversal of the state district court. Two years ago the congregation voted 739 to 294 to withdraw from the American Baptist Convention. The higher court declared that to leave the ABC was to depart from the original tenets and practices of the church.

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THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

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WHAT FREE WILL BAPTISTS BELIEVE

By RALPH LIGHTSEY

Director of Public Relations, Mount Olive College

This is the Fourth in a Series of Articles Based on the Articles of Faith

THE DOCTRINE OF THE HOLY SPIRIT

"The Scriptures ascribe to the Holy Spirit the acts and attributes of an intelligent being. He guides, knows, moves, gives information, commands, forbids, renders forth, reproves, and can be sinned against.

"The attributes of God are ascribed to the Holy Spirit.

"The works of God are ascribed to the Holy Spirit: creation, inspiration, giving life, and sanctification.

"The apostles assert that the Holy Spirit is Lord and God."

As has been pointed out in previous articles, God is the only self-existent, independent being of the universe, He exists eternally in three persons—Father, Son, and Holy Spirit. With the exception of the incommunicable attributes, which distinguish the persons, all the attributes apply equally to each. In every respect, however, each person of the Godhead is equal to each of the other two.

Books of various kinds and values have been written about the Holy Spirit from time to time, some of which have been worth a great deal to the people of God. But in this day of confusion, schisms, divisions, and a falling away, there is a real need for the truth regarding Him.

There is no Christian fact more misunderstood and misrepresented than the doctrine of the Holy Spirit. The main reason for this is that people take their ease about His person and work from teachers who are not taught from the Word of God. Believers need to insist that anyone who talks and preaches about the Holy Spirit should make his statements conform to the teachings of the Bible. My reason for saying this is that many false and fallacious things are being propagated and believed about Him which are based solely upon emotional experiences, which is a sure road to delusion and fanaticism. On the other hand, some people say so little about the Holy Spirit that one wonders if they know anything about Him.

It is of the utmost importance that Christians understand the person and ministry of the Holy Spirit, since He occupies such a vital and indispensable relation to their lives. Their Christian life began with His regenerating power, is

continued through his never-failing ministry, and will be consummated by His resurrection power. The believer is as dependent upon the Holy Spirit as a babe is upon its mother. She gives birth to it, nourishes it, cares for it, and otherwise ministers to its development. The Holy Spirit is even more vital to the Christian. He not only brings us to birth spiritually, but is the abiding principle and power of the Christian life itself. The child may survive the mother's death, but the spiritual life is constantly dependent upon the Spirit's inhabitation of the heart. He is the Counselor within.

The Holy Spirit is a person, and He is never to be referred to as "it." We do Him and ourselves an injustice when we fail to recognize Him as a person. He has the power to reason, to love, to determine, and to guide—qualities possessed only by a person.

It is the purpose of God that we recognize the personality and ability of the Holy Spirit who has come to abide with us. He is never to be treated as an influence that we may lay hold of and use, but as a person who wants to lay hold of and use us to glorify Christ here on earth. He wants to teach us, and make us instruments through which Christ can flow to a lost and perishing world. He is the constant companion of every believer all along the way, bringing into his heart the very wealth of God. He is the great communicator of all divine blessing and the one who links us to God the Father.

Just before our Lord ascended to heaven, He said, ". . . I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you" (John 14:16, 17). These words must have been a very welcome announcement to the disciples, although it is doubtful if at the time they grasped their full meaning. But at least they knew it was a gift they were promised, and a precious one at that.

The Holy Spirit is the Father's gift to every Christian, and He is much more indispensable than most of us realize. His ministry is co-extensive with our life in this world. There is no aspect of it that

is independent of His activity and power. He is so necessary that we read, ". . . if any man have not the Spirit of Christ, he is none of his" (Romans 8:9).

The Bible teaches us to be filled with the Spirit. This does not mean that we are to think of Him as we would water or air that can be put into a container. A person is never thought of as filling a vessel, tube, tank, or any other space. What is meant by being filled with the Spirit is that we are to be so completely yielded to Him that He has full control of our lives. That which one yields to gets into the place of control. If a man yields to alcoholic beverage, the accursed stuff fills him and controls him. While drunk he lives under the power of the damnable substance. He does not enjoy self-control; he is controlled by liquor.

When we are filled with the Spirit, by yielding the control of our lives to him, He guides us, and glorifies Christ in us. As we let Him have His way in our lives, He seeks, as has always been the case with Him and the Father, to exalt Christ in every way possible. "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you" (John 16:13-15).

Our Lord said that He must go away for the Comforter—the Holy Spirit—to come. "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment" (John 16:8). In other words, the Holy Spirit would reveal to the unconverted facts which they would not otherwise consider. He would manifest to their hearts the judgment of God, bringing home a sense of guilt, with the result that their mouths would be closed to excuses and alibis. He would bring home to them the judgment of God concerning themselves. He would drive home with real force the divine estimate of sin.

The Holy Spirit's ministry does not end with the revelation of sinfulness, but He proceeds to make known the provision of righteousness—righteousness provided and obtainable. He presents Christ to lost men as the remedy for their sin; and when they accept Him as Saviour and Lord, His righteousness is imputed to them.

Judgment is not a welcome note, but the Spirit does not hesitate to bring it (Continued on Page Fifteen)

On Behalf of The Western Conference

BY THE EXECUTIVE COMMITTEE
of the Western Conference of
North Carolina

(Article 2 of a Series)

IN our last article we set forth some of the events and facts which provide the background against which the current propaganda campaign is being conducted against the doctrines, customs, usages, principles, and practices of Original Free Will Baptists of North Carolina, and especially against the Western Conference.

In this article we discuss some of the propaganda that we know is being used. Actually, we feel that it is somewhat of an indictment against the intelligence of our people that these things must be discussed. However, so long as we have in our midst those who pose as authorities on Original Free Will Baptist polity and seek to propagate such unfounded claims, our people, who have a mutual interest, have a right to know the truth.

Let us consider a certain document, or paperwriting, which has been widely circulated and which purports to give an outline of a comparison between congregational and connectional church government with the implication that the outline of connectional church government as set forth therein is what the Western Conference subscribes to. This document, or paperwriting, is said to have been prepared by the attorneys for Ronald Creech and the James A. Miles faction of Edgemont. Frankly, this document seems to us to be more in the nature of a campaign platform of a reactionary political candidate for high office than a sane, honest, and Christian analysis of the forms of church government believed in and practiced by Original Free Will Baptists. We absolutely deny that any group of Original Free Will Baptists in the world, and more especially the Western Conference of Original Free Will Baptists, either believes in, practices, or advocates, the form of connectional church government as set forth in the above mentioned document. Yet, this misleading document continues to be widely circulated and used as the basis for other equally fantastic and false claims.

Let us consider the claim, having its basis in the above mentioned document, that the Western Conference, and other conferences in this state, will soon start "sending pastors to their member churches." We do not herein discuss the merits

or demerits of such a system. There are those of our sister denominations who do use this system. We do not condemn their polity. We simply absolutely deny that any Original Free Will Baptist conference, and more especially the Western Conference, practices, advocates, or is about to start practicing this system. We challenge anyone to produce publicly any evidence of fact that will give any real justification for such claims.

However, since so much has been said about the above, we are caused to wonder if it is not actually a smokescreen to divert attention from something which does appear in the National Treatise. At this point we invite the reader to make a careful comparison of the North Carolina Discipline and the National Treatise relative to the selection of pastors for local churches. Please note, on Page 46 of the North Carolina Discipline, under the Section entitled, "The Pastor," the following:

"The church shall call its own pastor out of the duly ordained ministers upon such terms as may be mutually agreeable. A pastorate shall not be terminated by the church or pastor without a ninety-day previous notice, or unless agreed to by both parties."

The above is the position of the *Statement of Faith and Discipline for Original Free Will Baptists of North Carolina*. It is also the position of the Western Conference, the North Carolina State Convention and other conferences belonging to the State Convention.

In comparison with the above, we invite the reader to examine the provisions of the National Treatise, where on Page 50, under the chapter on "Quarterly Meetings," the Section on "Organization," Item 4 reads in part as follows:

"4. The election of a moderator, clerk, treasurer, and an executive board of not less than three members, so constituted that a portion of the members shall be elected annually for three years.

"It shall be the duty of this board or committee to arrange the program of the Quarterly Meeting sessions, if not otherwise determined; TO ASSIST IN SECURING PASTORS FOR THE CHURCHES AND SUITABLE FIELDS OF LABOR FOR THE MINISTERS; . . ." (emphasis added).

The above provision does not appear in the *Statement of Faith and Discipline for Original Free Will Baptists of North Carolina*, but it does appear as a part of the form of church government, as set forth in the National Treatise. We also note with interest that this identical provision does appear on Page 50 of "A Treatise on the Faith and Practice of the Free Baptists," printed in 1895. We note that this was the Treatise of the Northern (Randall) Free, or Freewill Baptist, movement and that under the provisions

of said Treatise this movement merged with the Northern Baptists in 1911 and with the merger transferred all its property to the Northern Baptists.

Another part of the current propaganda campaign is the claim that the conferences belonging to the North Carolina State Convention are about to "take over the property of the local churches" and that churches must "repudiate the State Discipline in order to save their property." Again, we invite the reader to compare the North Carolina Discipline and the National Treatise. Please note, on Page 45 of the State Discipline, under the article on the "Officers of the Church," and the section, "Duties of Officers," the following:

"Board of Trustees: They shall hold title to all property, maintain all legal rights to said property, convey said property in the discretion of a four-fifths majority of the members present at a regular quarterly conference; said anticipate sale or conveyance having been previously announced at the last regular quarterly conference of said church, and public notice of anticipated sale or conveyance having been made in the local paper, or posted as the law requires."

The above is the position of the *Statement of Faith and Discipline for Original Free Will Baptists of North Carolina*.

It is also the position of the Western Conference and other conferences belonging to the North Carolina State Convention.

Now, at this point we are unable to quote a section of the National Treatise since the form of church government, as set forth in the National Treatise, simply does not provide for trustees of a local church. Neither does it state who shall hold title and legal rights to property owned by the local church. The National Treatise is in fact absolutely silent on the matter of how the title to local church property is to be held. However, we are informed and believe that churches operating under the National Treatise do elect trustees for this purpose. However, they do so by custom and practice and not by virtue of the printed National Treatise.

It is generally known that in some cases in Original Free Will Baptist conferences in this state, as well as other states, there are cases where the deeds to church property are made jointly to the trustees of the local church and the conference, and in some cases the deeds are made directly to the conference. However, in each such case these provisions were a part of the considerations of the gift or purchase of property in the beginning, to insure that the said churches remain Original Free Will Baptist churches. In no case has any

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ON GOING TO SLEEP IN CHURCH

Reprinted from May, 1962, DECISION
(C) The Billy Graham Evangelistic
Association, Minneapolis.
Used by permission.

WE KNOW a Christian friend with the unfortunate habit of going to sleep in church. Various people, including his pastor, have discussed the matter with him, and he gives the appearance of being quite penitent. He says he has tried every possible kind of method and device to stay awake.

Our friend makes his case this way: Sunday morning is the first peaceful break he has had in six days. The hectic life all of a sudden has become holy and calm. As he sits in his pew, so warm and so cozy, a soft light filters through the stained-glass windows. The choir soothes his frayed nerves with what he calls "the most beautiful lullabies." The fragrance of the flowers is pleasant. The dulcet tones of the organ provide background music. The cushions are tender to his body.

Nowhere, he says, can he gain such a blissful feeling of peace as he finds in the morning church service. He glances at the order of worship and finds the poem on the back of it charming. There are no advertisements, commercials, signs, billboards; nothing strident or garish. Such words as he hears are full of comfort and encouragement. The prayers are styled with a stately rhythm. About him are people relaxed and quiet. Even the passing of the offering plate no longer obtrudes with the ugly chink of silver; envelopes and dollar bills ride quietly down one aisle after another.

And so, as everyone settles down for the morning message, this particular parishioner's eyes become heavy and he drifts off into slumberland.

Our friend says he would not think of missing church. He has gone ever since childhood. He always sits with his family and is gently prodded each time his head gives a down-jerk. He says he just wants to lie down in the green pastures, and put his head on the Lord's shoulder, and rest. But, he adds, it can get a bit embarrassing.

We have been at some pains to deal with our friend about his problem. We have pointed out that he is destroying his testimony; that snoring is not praying; that he ought to become an usher, or go to bed earlier, or change churches. He tells us that he does, in fact, retire early most evenings; that he has served his

term as usher; and that he does not wish to change churches because his wife and his children enjoy the fellowship groups.

But our friend says that he is aware that God is displeased with his behavior. So he has started going with some other Christian laymen to a downtown rescue mission where they conduct services one evening a week. It is not much of a place, he tells us. The furnace is always kicking out, the benches are hard, the singing is fearful, and half the keys on the piano have no felts. The congregation is quite rough, and generally speaking, it puts up with the sermon only because it knows a handout is coming.

He says that the messages they give are always about sin, evil, wickedness, and how Jesus can save men and change lives. Every once in a while somebody has to be ejected; but more often, someone is saved.

And we understand from our friend that he has not once gone to sleep in the service.

REPORT ON CHURCH AT DAVIS

LESLIE STYRON
Davis, N. C.

The Original Free Will Baptist Church of Davis, North Carolina, has taken its stand. We believe that much of the ill feeling and confusion in our state and denomination today has been caused chiefly by the action taken by the National Association which convened in Norfolk, Virginia, during July, 1961. We believe the demands were unwise and unjust in requiring us to repudiate our historic form of church government which has been basically the same for over 200 years. It is also a matter of common knowledge that there are Free Will Baptists in some states and sections that fail to practice some of our church ordinances as set forth in the treatise and at the same time teach spurious doctrines. Yet, not a voice has been raised against them by our national leaders.

Why then all this strife and confusion regarding the so-called connectional government issue? Why have the people in the state of North Carolina been so violently attacked? A state that has pioneered in every great enterprise of our denomination now finds itself in a mass of strife unequaled in our history. Some churches are split. Families and friends are divided one against another. Generations yet unborn will never be able to undo the evils of this present day. One must study and understand the history of

Free Will Baptists to get a clear understanding of what is happening today.

It is true the North Carolina State Convention severed its relationship with the national body, but only after all means of reconciliation had been exhausted.

We resent the statement made by some that we are renegades. Such a term means apostate; a traitor. Statements to the effect that we are setting up a new denomination are too absurd to be commented upon.

To our regret many Free Will Baptists appear to be ignorant of the things that are going on, or they are so stubborn or so closely tied to certain leaders they refuse to listen to reason.

The most pathetic and disturbing aspect of the whole matter is that everybody claims to be in the will of the Lord. God does not cause the splitting of churches, neither is He the author of confusion.

The Bible says, "... whatsoever a man soweth, that shall he also reap" (Galatians 6:7). What will the harvest be? We should think seriously on these matters. One thing we can be sure of, however; sometime, somewhere, right will prevail.

The original church at Davis, Carteret County, North Carolina, has definitely taken its stand with our state organization. We have labored with them through the years. We have faith in them now.

Principle is worth more to us than following a multitude. We had rather be right even if it means standing alone. The original church here is strong in the faith and is holding regular services. Christian fellowship is the best we have ever known and offerings are exceeding all expectations. Every phase of our church work is to be supported. We have recently made a special gift to Mount Olive College of \$100.00 and have also joined the Mount Olive \$1,000.00 Club.

To our regret the old church has had a split. Splitting churches seems to be part of a master plan now a days. Although reduced somewhat in numerical strength, the Original church has retained a good portion of its officers and some of its best church workers and has the good will of the community in general. With such faith, fellowship and determination we are sure of success.

In these trying and serious times, each Free Will Baptist must very carefully examine his stand on denominational issues and the stand of the leader he is following. He may be your pastor, but he could be on the wrong road. May the Lord help us in these perilous days.

News + Notes % Denominational Interest

Miss McGlohon Added to Editorial Staff

Miss Leah McGlohon of Winterville, North Carolina, has been added to the editorial department of the Free Will Baptist Press. She will assist in the various phases of editorial work.

Miss McGlohon is a graduate of Winterville High School. She received a B. S. degree from East Carolina College, Greenville, North Carolina; a B. A. degree from Free Will Baptist Bible College, Nashville, Tennessee; a Master's degree from East Carolina College. She also taught English at Mount Olive Junior College and was assistant to the business manager. Last year, she was teacher-librarian in the Grifton High School.

Miss McGlohon assumed her duties at the Press on June 15. She is a member of the Winterville Church.

Mt. Tabor Church Adopts Resolution

The Mt. Tabor Free Will Baptist Church, Creswell, North Carolina, at the quarterly conference June 9, passed a resolution to adopt the ruling of the North Carolina State Convention pertaining to the National Association.

It was voted unanimously that any minister belonging to the National Association will not be recognized and allowed to preach at Mt. Tabor Free Will Baptist Church.

Successful Bible School At Newport Church

The daily vacation Bible school at Sound View Free Will Baptist Church, Newport, North Carolina, came to a close Sunday night, June 9, with a very impressive program. To see the small tots perform was an experience not soon forgotten. There were 52 enrolled and an average attendance of 48 during the entire week.

A special thanks to the following: Mrs. Randolph Garner, the director; Mrs. Lera Ward, secretary-treasurer; Mrs. Hattie Heath, who did a wonderful job with the juniors. Miss Frances Henderson was in charge of primary department and Misses

Anna Marie Taylor and Kay Hall worked with the beginners. Mrs. Bessie Pelletier worked with the intermediate department. A special thanks also to Miss Brenda Taylor who did a fine job as pianist.

Everyone was very pleased with the co-operation of the parents and thanks also to the woman's auxiliary who treated the group to a very delicious hot dog dinner the last day of school.

The group is looking forward to next year when they hope to do even better.

An offering of \$23.00 was taken for the Children's Home at Middlesex.

Teasley Named Acting Editor

The Rev. J. Garland Teasley has been named by the management of the Free Will Baptist Press as acting editor. He is presently serving as pastor of Bethany Church of Winterville.

Mr. Teasley graduated from Free Will Baptist Bible College in 1956, and from

Coming Events

June 18-22—North Carolina State-Wide Ministers' Conference, Cragmont Assembly, Black Mountain, North Carolina

June 25-30—Free Will Baptist League Camp, Cragmont Assembly, Registrar, Rev. Wayne West, Route 1, Plymouth, N. C.

July 4—Independence Day

July 30 - August 4—Albemarle Youth Conference, Cragmont Assembly, Registrar, Rev. Wayne West, Route 1, Plymouth, N. C.

August 6-11—Young People's Bible Conference, Cragmont Assembly, Registrar, Rev. L. E. Ballard, Box 338, Scotland Neck, N. C.

August 12-17 — Youth Conference at Mount Olive College

August 13-18—Woman's Auxiliary Conference, Cragmont Assembly, Registrar, Mrs. Dola Dudley, Fuquay Springs, N. C.

Tusculum College, Greenville, Tennessee, in 1960, receiving a B. S. degree. He has received further study at Peabody College and East Tennessee State College. He also received a Th. B. degree from Trevecca College of Nashville. His major study is in history and english. He has also served as writer for the Sunday School Department of the National Association, where his abilities in writing and journalism were recognized.

Mr. Teasley has also served pastorates in Burlington, North Carolina, and Greenville, Tennessee. While serving in Greenville, he was chaplain of the Free Will Baptist Home for children.

He is married to the former Shirley Hancock of South Carolina. They have three children: Pam, seven; Susan, four; Garla Jean, one. The Teasleys reside in the Bethany parsonage.

North Carolina Children's Home Report for May, 1962

The Free Will Baptist Children's Home, Middlesex, North Carolina, reports the following receipts for May 1962. Receipts have been mailed to each individual, auxiliary, or organization contributing, but totals are shown here only from each conference for the period covered. The books and files are open at the home for inspection or checking for any particular receipt:

General Fund

Albemarle Conference	\$ 590.50
Blue Ridge Association	64.75
Cape Fear Conference	626.90
Central Conference	1,215.90
Eastern Conference	1,708.30
French Broad Association	82.30
Pee Dee Association	112.80
Piedmont Association	40.00
Western Conference	791.00
Farmer Concert Class	445.30
Miscellaneous	1,140.70
McLeod Educational Loan Fund	65.00
Central Conference Building Fund	101.90

Clothing Fund

Eastern Conference	50.00
Western Conference	40.00

Total May Receipts \$7,075.80

Rowe Accepts Pastorate of Holly Springs Church

The Rev. Jerry Rowe, pastor of Piney Grove Free Will Baptist Church, Greenville, North Carolina, has accepted the pastorate of Holly Springs Church, Newport, North Carolina, for the coming year. He has served as pastor of Piney

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BILLY GRAHAM'S CHICAGO CRUSADE

In the months that preceded the opening of the Billy Graham Greater Chicago Crusade, men and women who held the crusade in their hearts and in their prayers thought often of Christ's challenge to the people of Nazareth, as recorded by Luke (4:23).

"And He said unto them, Ye will surely say unto me this proverb, 'Physician heal thyself: whatsoever we have heard one do in Capernaum, do also here in thy country.'"

In a sense, Chicagoland might be called "Billy's country." He was graduated from Wheaton College, in the Greater Chicago area, and it was there that he met his future wife; he was a pastor in Western Springs, another suburb, for a time, and he and his wife made their first home in a nearby Hinsdale apartment. George Beverly Shea, soloist of the Billy Graham Team, and Don Husfeldt, organist, live in the Chicago area.

More significantly, Chicago's reputation, deserved or not, resembles that of Nazareth. Around the world there are many persons who paraphrase Nathaniel's biblical comment on Jesus' "home city" by asking: "Can any good thing come out of Chicago?"

So doubters asked: "Can any Crusade reach the hearts of Chicagoans?"

It could happen in New York, in the great industrial centers of Britain, in still darker areas of Africa, in the continent of China, in the teeming cities of Asia—but could it happen in Chicago? There were those who answered with an unequivocal negative. Chicagoans would not come to the Crusade. If they came, they would not respond to the invitation. The newspapers of the great city would ignore the Crusade.

But that was before the Holy Spirit moved through Chicagoland and drew men and women to McCormick Place, the great exhibition complex overlooking the lake. That was before thousands of men and women, some of whom had traveled hundreds of miles to attend the Crusade, responded to the challenge of Christ, as delivered by His ambassador, Billy Graham.

Before the first week of the Crusade had ended, the word had flashed around the world that Chicago was no different, that the people of Chicagoland had a heart-deep longing for peace with God, for the assurance of forgiveness, and the security of Christ's leadership in their lives.

The Crusade opened on Memorial Day, with an attendance estimated by McCormick Place officials at 33,500, and with 514 decisions for Christ recorded. Following the pattern of other Crusades, attendance dipped on the second night, soared again on Youth Night, and rose to a new peak on the first Sunday of the Crusade.

In the first five days of the Crusade, 167,000 persons (estimated by McCormick Place officials) attended the services. By actual count, 3902 persons recorded decisions for Christ.

On the first Sunday afternoon of the Crusade, the attendance reached 44,000, including 1,500 standees and an overflow crowd of about 2,500 in the main lobby, to whom Billy spoke briefly, and some 1,500 persons who stood throughout the service.

Youth Night attracted 35,000, more than half of them under 25 years of age, and resulted in 1,495 decisions. As in other Crusades, the world around, Youth Night decisions in percentage of attendance were nearly double those of other nights.

Thirteen high-ranking editors of newspapers in Europe, Africa, Latin America and Asia were among interested visitors on Saturday and Sunday. They were especially impressed by the show of thousands of Bibles, held aloft in response to Billy's query: "How many of you have your Bibles with you tonight?"

When the invitation was given on Saturday night and 768 persons responded, one of the visiting journalists commented to an American companion that it was "all emotionalism." To prove his point, he circulated quietly among the inquirers and listened to their conversations and queries. After visiting the counseling rooms, he returned to his companion and apologized for his previous remark. "There is no emotionalism here," he said.

The Crusade has been "front-page news" for the great Chicago newspapers, which have published entire pages of pictures, editorials, special features on the life of Billy Graham, other features on the Crusade itself, and of course the day-to-day news stories. One paper is publishing a daily front-page message by the evangelist.

"We have never had such extensive, intensive and sympathetic coverage in any other city," Dr. Graham declared.

At the invitation of Capt. Joel C. Ford, USN, commander of the Great Lakes Naval Training Center, Great Lakes, Ill., Billy spoke Sunday morning, June 3, to more than 8,000 recruits, members of

their families and friends, Training Center personnel and residents of nearby communities.

MISSIONARIES KIDNAPPED IN VIET NAM

By LARRY WARD, Director
E. P. News Service

The headlines screamed the story, stark and bold: "Reds Kidnap Three American Missionaries."

The dateline leaped out to catch my eye: Ban Me Thuot, Viet Nam.

And my heart sank a little as I hurriedly scanned the columns and found a familiar name: that of Dr. Eleanor Ardel Vietti of Houston, Texas, serving in Viet Nam under the Christian and Missionary Alliance.

The terse story told how Dr. Vietti and her fellow Alliance missionary, Rev. Archie Mitchell, along with Daniel Gerber, Mennonite Central Committee volunteer, had been taken prisoner by Viet Cong Communist guerrillas in a night raid on May 30. Mrs. Mitchell, her four children, and the four nurses at the Alliance leprosy colony some nine miles outside of Ban Me Thuot had not been molested. Mrs. Mitchell had managed to reach Ban Me Thuot with the news the next morning, and her children and the other missionaries had been safely evacuated to the comparative safety of the town. Vietnamese troops and helicopters had been dispatched to search for the guerrillas and their captives, but as yet there was no definite report.

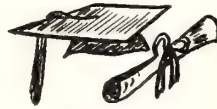
I put down the paper, my mind full of memories . . . my heart full of prayer.

I remember Ban Me Thuot—remember that bumpy, bouncing ride out to the leprosy colony ("the longest nine miles in the world," my notes recalled) . . . remember that courageous lady doctor and the dedicated folk serving with her.

It was a short visit that Photographer Roy Wolfe and I made there last fall—just one eventful day. But we have often remembered the thrilling sight of that testimony for Christ out there in the middle of the jungles. We have remembered, often and always prayerfully, how we accompanied Dr. Vietti on her rounds of the more than 200 in-patients there in the Ban Me Thuot Segregated Village, as the leprosy colony is known.

Dr. Vietti we remember as an easy-going Texan, but one whose every word and action revealed her deep interest in
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Christian Education



Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

F. W. B. Minister Completes Payment to Club



Pictured above are the Rev. and Mrs. J. C. Griffin presenting a \$700 check to Ralph Lightsey, director of public relations of Mount Olive College. This check, which completes payment of their \$1,000 Club membership, is for the building fund.

As the gift was made, Brother Griffin dedicated it to the Lord to be used to help build a sound program of Christian higher education for the Free Will Baptist youth of North Carolina and other states, as well as qualified young men and women of other denominations.

Mrs. Griffin, joining her husband in the presentation, said, "We felt we must do this for Mount Olive College; we have supported every Free Will Baptist educational institution since the days of the Ayden Seminary."

The Rev. Mr. Griffin has given well over a half century to the Free Will Baptist ministry. He has served the denomination well, making many sacrifices to do so. No matter what his lot, or whatever

the conditions, He has been a loyal and faithful Free Will Baptist, as well as a devout soldier of the Cross.

This gift represents a substantial part of the aged couple's savings, but they seemed so glad to give it. They wanted to share their life's accumulation with their denomination's educational program.

If an eighty-three year old minister and his wife can give \$1,000 to the building fund of Mount Olive College, what can other Free Will Baptists give? What will they give?

Six Students Make Dean's List

Six students made the Dean's List at Mount Olive College, Mount Olive, North Carolina, during the spring semester, according to an announcement by Dean Michael Pelt. The Dean's List is made up of students who attain an hours-

quality point ratio of 2.5 or better with no grade lower than a "C" on at least twelve hours.

Those earning the required grades for this honor are Howard Bryan, Kinston; Ruth Cotton Clark, Greenville; Howard Douglas Drew, Goldsboro; Sara Wanda Johnson, Newport; Mrs. Anne Waters, Seven Springs; and Linda Worthington, Ayden.

Two other students, Mrs. Jane Becker, Mount Olive and Mrs. Margaret Mangum, Faison, earned the required average, but carried only a part-time load.

In addition to the above, several other students made at least a "B" average with no grade lower than "C." They are James Ray Adams, Washington; Hugh Barnett, Pantego; Faye Dutton, Rockingham; Mary Lois Grade, Mount Olive; Melissa McCoy, Cove City; Douglas Outlaw, Mount Olive; Martha Joyce Potter, Mount Olive; Ann Pugh, New Bern; Wayne West, Plymouth; and Athel Stone, South Carolina.

O'Donnell Named Academic Dean

Dr. Roy C. O'Donnell, acting president of Mount Olive Junior College, will become academic dean September 1, President W. Burkette Raper announced today. O'Donnell will succeed the Reverend Michael Pelt, who has served as dean since 1958. Pelt will continue his duties as head of the department of religion and director of religious activities.

A native of Ashville, Alabama, O'Donnell holds the B.S. and M.Ed. degrees from Auburn University and the Ph.D. from Peabody College. He joined the faculty of Mount Olive Junior College in September, 1961, as head of the department of English. He has been serving as acting president since January 1 in the absence of President Raper, who is on sabbatical leave.

Director of Public Relations Resigns

The resignation of the Reverend Ralph Lightsey as director of public relations and promotional services at Mount Olive Junior College, Mount Olive, North Carolina, was announced today by President W. Burkette Raper. Mr. Lightsey, who joined the staff of the College in September of last year, stated that his resignation was upon the recommendation of his physician who had advised him to leave the Mount Olive area because of

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Woman's Auxiliary

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

Goldsboro, N. C.—The Woman's auxiliary of Black Jack Free Will Baptist Church held its June meeting at the home of Mrs. Cassis Hinson on Monday night, June 4. The group sang, "Nothing but the Blood," followed with prayer by Mrs. Sarah Moore. Mrs. Elease Trickland, vice-president, presided over the business session. The business that was discussed was about Bible school, which will start from June 18 until June 22.

To make money for the group, the ladies quilted a quilt, had a hot dog and hamburger sale and saved CCA points. During the month they made \$78.00. They sent \$21.00 to the mission field.

The roll call and minutes were read by Mrs. Dollie Kornegay. Mrs. Rachel Powell, Mrs. Jerlie Womble, Miss Jo Ann Stafford and Miss Jean Dail were welcomed as new members. All chairmen gave reports.

The program topic was on missionaries. Mrs. Cassis Hinson, program chairman, gave a discussion on different missionaries. Different ones took part in the discussion.

The meeting was adjourned by Mrs. Hilda Hines, with prayer.

Mrs. Cassis Hinson served refreshments to 16 members and two visitors present.

Cedar Island, N. C.—The Pilgrim's Rest Free Will Baptist Woman's Auxiliary met Thursday, June 7, at the home of Mrs. Ruth Lupton, with six members present. The president opened the meeting by having everyone sing, "Draw Me Nearer." She then read Luke, Chapter 20, and Mrs. Martha Garner led in prayer. The secretary then called the roll, collected the dues, and read the minutes of the last meeting.

For the business session, it was discussed that the group make a quilt top and sell it for the benefit of the auxiliary and the church. They then sang, "Leaning on the Everlasting Arms," and were dismissed by prayer, after which the hostess served refreshments.

Morehead City, N. C.—The Woman's Auxiliary of the Faith Free Will Baptist Church met on June 5 for the regular monthly meeting. The president, Mrs. Addie Starnes, presided. Prayer was led by Mrs. Hazel Mason. The minutes were read and approved. Three new members were welcomed as the roll was called. The treasurer's report was accepted. The Belma Griffin Circle turned \$142 over to the parsonage fund. A motion was made and seconded to sponsor youth night to be held each Wednesday one hour before prayer meeting. The members of the auxiliary are responsible for refreshments for these meetings. Mrs. Starnes led in a Bible quiz.

The theme of the program was, "Found Faithful in Alaska." Scripture, Psalm 2, was read by Mrs. Beatrice Lovick. On the program were Mrs. Maybelle Fulcher, Mrs. Hazel Mason, and Mrs. Ellen Morton.

The group was dismissed by Mrs. Addie Starnes. The deacon board joined in for refreshments of homemade cakes and coffee, served by Mrs. Maybelle Fulcher and Mrs. Ann Bass.

Newton Grove, N. C.—The Annie McPhail Woman's Auxiliary of Oak Grove Free Will Baptist Church met at the church June 6, at 8 p.m., with Mrs. Pearl Tart presiding over the meeting. She read from Psalms and prayed. The subject of this lesson was, "Found Faithful in Alaska." Mrs. Grace Jones read the minutes of the last meeting and called the roll. Mrs. Emma Rose, program chairman, read a poem, "From Greenland's Icy Mountains." For the business discussion, the auxiliary voted to send \$10.00 to Mr. and Mrs. Kirby Joe Godwin, missionaries to Alaska, in memory of Mrs. N. R. Lewis, who died June 6, 1962. The group sent \$5.00 to the national fund for other missionaries.

Mrs. Tart then read the introduction. Those who took part are as follows: Mrs. Katie Lee, Mrs. Muriel Swinyer, and Mrs. Annie McPhail.

Mrs. Vada Bizzell gave the benediction. There were 21 members present.

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

Thy word is a lamp unto my feet, and a light unto my path (PSALM 119:105).

TRUTH AND RIGHTEOUSNESS

"Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness" (Ephesians 6:14).

In my study I came across the following article which I believe is well worthy of the space of this column:

To the student of mechanized warfare the weapons suggested in this passage of Scripture would seem antiquated indeed—a girdle, a breastplate, sandled feet, a shield, a helmet, and a sword! But even the ballistic missiles of the next age must be inadequate for the battle that the Christian faces, which is not against flesh and blood, nor against tanks, planes, and outerspace satellites, but against principalities and powers, and the world-rulers of this darkness. Nor would the breastplate, or the shield, or the strongest and sharpest steel be of value in this conflict. They are written in the Bible as symbols to illustrate the use of our weapons which "... are not carnal, but mighty through God to the pulling down of strong holds" (2 Corinthians 10:4).

It has been observed in earlier studies that the armor that is suggested speaks of Christ who is the Truth and the Living Word of God. This is spiritual language, but it is also very practical. This we shall discover as we examine the first two articles that are to be donned: the girdle and the breastplate.

"Stand therefore, having your loins girt about with truth." In the days when Paul wrote these words, they did not dress as we do now, of course. Men wore robes and tunics which gave them a dignified appearance and yet were satisfactory for general every-day duties. But, when there was active work to be done, these garments were exceedingly impractical and cumbersome. So they would raise their skirts and tie them around their waists

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Questions & Answers on the Bible

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

QUESTION: Does the Bible teach that Jesus Christ is to make a visible, personal appearance on this earth in what some call the second coming of Christ?—*Jane Sims, Illinois.*

ANSWER: Indeed it does, and to my mind there is nothing taught more clearly in the Word of God than the fact that Jesus Christ our Lord is coming back to this earth personally, bodily, and visibly. The two angels so stated. "And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:10, 11). The disciples had seen Jesus go from the Mount of Olives into heaven personally and visibly being in the same body as He was raised from the dead. Now they are told by the heavenly messengers that He was to come back just as they had so recently seen Him ascend into heaven. There have been enemies of Christ and His return that have made a play on the words, *in like manner*. They mean *with equal certainty*, but Dr. R. A. Torrey says in his book, *Questions Answered*: "The Greek words translated 'so in like manner' permits no such construction." This, I believe, further confirms the personal convictions that I have maintained a long time which is that Jesus Christ is coming back exactly as His disciples saw Him disappear, visibly, bodily, and personally.

This same truth is to be found in other Scriptures, "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also" (John 14:3). "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thessalonians 4:16, 17). Almost the same truth is to be found in "So Christ

was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" (Hebrews 9:28). Again I am told that the word from which, *shall appear*, is translated means *shall be seen*, and can apply to none than those seeing with the eye. This truth that He shall be visible to the eye is clearly set forth in "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen" (Revelation 1:7). Only His intimate friends saw Him disappear, but perhaps all His enemies shall look on Him in His return. Many of the best scholars I know of so teach. Some, however, that try to explain away the plain Bible teaching on His personal, visible, bodily, return do not agree.

These very plain promises may not by any unbiased method of interpretation be made to teach His coming at Pentecost in the person of the Holy Spirit as I have heard ridiculously done. We admit, of course, that the coming of the Holy Spirit at Pentecost was in a definite sense the coming of Christ, but not the visible, bodily appearance these Scriptures above speak of. (See John 14:15-18; 21-23.) The only way one may make the above Scriptures that teach His bodily return to be fulfilled in those immediately above is by perverting the Scriptures. Neither is the coming described in these verses the coming when our Lord is to receive His believing children, the church, at the death of each believer. When the death of each believer here in the world comes about, that believer goes to Christ rather than that taught by some who think that the passages of Scripture that teach Christ's coming have reference to the believer's death.

Then there is yet another wrong interpretation that says that these passages teach that Christ was to and did come at the destruction of Jerusalem. The destruction of Jerusalem was rather a precursor prophecy and type of the judgment which is to come at the end of the present age and therefore the two events

as seen in Matthew 24 and Mark 13 and so described as to be seen in conjunction with each other. However, God's judgment on Jerusalem is manifested and not the events referred to in the Scripture given above. After the descent of the Holy Spirit at Pentecost, and after the destruction of Jerusalem, the coming again of Christ Jesus our Lord, which is so often mentioned in the New Testament, is the great hope of the church, the bride of Christ, and is still mentioned as being yet future. Compare "Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me" (John 21:22, 23). "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen" (Revelation 1:7). "He which testifieth these things saith, Surely I come quickly . . ." (Revelation 22:20).

How then is Jesus Christ coming again? As stated above, He is coming personally, visibly and bodily. He is however, also coming with manifest publicity. "Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto west; so shall also the coming of the Son of man be" (Matthew 24:26, 27). Also note Revelation 1:7 as quoted above. Quite frequently we hear of one here and there announcing himself to be Christ in His second coming. But Christ while yet on earth warned His followers against paying heed to those in a secret chamber, those on the mountains, etc. He said not to go to see them. "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory" (Matthew 24:30). He will have His Father's glory and will be accompanied with the holy angels. "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be" (Matthew 24:27). "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed when he cometh in the glory of his Father with the holy angels" (Mark 8:38). "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels" (2 Thessalonians 1:7). He is coming unan-

ounced and without further warning—unexpected—sudden. “Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame” (Revelation 16:15). “For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape” (1 Thessalonians 2, 3). “But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be” (Matthew 24:37-39). “And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you awares. For as a snare shall it come on all them that dwell in the face of the whole earth” (Luke 21:34, 35).

NOTES

AND

QUOTES



By J. C. Griffin

WHAT I BELIEVE

First, I believe in the Lord Jesus Christ the Son of God, born of the virgin Mary. I believe that He was God manifested in the flesh as taught in the first chapter of the Gospel according to John.

I believe that John 3:16 expresses the will of God and that whosoever that believeth on Jesus Christ, accepting Him as saviour and Lord are saved. I believe that our salvation comes by grace, through faith and not by works as taught in Ephesians 2:8, 9). I believe our sins were judged on the Cross when Jesus died according to the Word of God. I believe that we are justified by faith (Romans 5:1). I believe that there is no condemnation to them that are in Christ Jesus (Romans 8:1). I believe that,

“Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him that is begotten of him” (1 John 5:1).

I believe that Jesus literally arose from the grave. See John, Chapter 20 and 1 Corinthians, Chapter 15, and other Scripture. I believe that Christ ascended into heaven bodily and that He will return in a visible form as He went into heaven. I believe that all who will confess and repent of their sins will be saved. I believe that from the day that Cornelius and his household were saved, that all who are saved are baptized with the Holy Ghost and that this baptism is into Christ. My reason for this belief is based on the word of Jesus, when He said John baptized with water but ye shall be baptized with the Holy Ghost. Listen to Peter, “And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost” (Acts 11:15, 16). Verse 11 says that Peter was to tell Cornelius what to do to be saved. So the household of Cornelius was saved and baptized into Christ the same minute, and from then everyone saved is baptized at once.

In closing, I believe in the Original Free Will Baptist Articles of Faith. I do not believe in calvinism, if I did, I would not pastor in an original Free Will Baptist church. Neither would I try to steal members from the church that believed in the original Free Will Baptist doctrine. I would go somewhere and try to get people saved and build a church out of members that never knew about the original Free Will Baptists.



The Lighted Pathway

(Continued from Page Nine)

with a bond or cord that was referred to as a girdle.

Thus the Christian is to be girded in all the exercises of spiritual warfare—

with truth. Every activity, whatever it may be, is to be truth-centered. What truth? The Truth, that is, Christ who is the truth of God. If we pursue education, it is to be God-centered. If we engage in business, it is to be God-controlled. If we make friendships, they are to be godly friendships. In all that we do Christ is to be all and in all, practically as well as factually.

It is the loins—the inward parts, the seat of our appetites and affections—that are to be girded about with truth. God's desire for us in respect to this was expressed by David when he said: “Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom” (Psalm 51:6). “Stand therefore, having your loins girt about with truth.”

“And having on the breastplate of righteousness.” The breastplate covers the heart; and he who would be victorious over the enemy of our souls is the one whose heart is pure and righteous. Obviously this message is to Christians. There is no righteousness before God apart from Christ in whom we are made the righteousness of God (2 Corinthians 5:21). But practical righteousness is earnestly to be coveted. “Who shall ascend into the hill of the LORD? or who shall stand in his holy place? He that hath clean hands, and a pure heart; . . .” (Psalm 24:3, 4). Surely the one who does not wear the breastplate of righteousness will not be able to stand against the foe. If evil thoughts or impure desires are cherished there can be only defeat in the spiritual warfare.

What of our activities, of yours? Are they saturated with the truth? Are our hopes, and ambitions, and friendships, and work Christ-centered or self-centered? As we comport ourselves in conformity with the great principles of Scripture, as we live our earthly lives in Christ-likeness by yieldedness to Him, we are enabled to resist the enemy and put him to flight. Only as the Lord reigns in our hearts can our thoughts and desires be pure and righteous.—Selected.

During the next two or three weeks I will pursue the importance of truth in our lives and for eternity.

THOUGHT FOR THE WEEK: “For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness” (Romans 1:18).



STORIES for our BOYS and GIRLS



KAZI'S SECOND SIGHT

by AMELIA O. STOTT

KAZI and his friend Selvam were climbing down the steep path, making their way home from a village up in the North Indian hills.

Although they were just boys, they were wonderfully strong and big for their age. They had been hired to carry bundles of cotton goods on their heads for their village merchant. Kazi, who was the elder, could carry nearly as much as a man, and everyone praised and admired him.

Selvam, his friend, loved adventure. He was a faithful, fearless boy who was fond of jokes and making fun of Kazi, who loved the things of nature, especially all birds, flowers, and trees.

"Look, Kazi, look quickly!" he exclaimed, as they rested. "Look at that butterfly on the red canna bush!"

Kazi gazed with delight at the brilliant colors of the gorgeous insect. How he loved all these beautiful creatures, and the hills, and the sunsets, which filled him with breathless joy!

Lately, however, he had noticed that Selvam had become much quieter and really quite serious, for him, and as they sat on the hillside he asked: "Anything wrong at home, Selvam? Somehow you seem different of late."

His companion was silent for a few minutes; then he said: "Well, Kazi, you are right. I'm not the same at all. I listened to some Jesus preachers when I went with my uncle to the market town, and now I believe what they say. I know I am a sinner, and Jesus died that I might be forgiven. He, and He only, can take away our sins."

Up jumped Kazi, fear and anger in his face.

"Selvam," he cried, "whatever will happen now? The spirits we all worship in our village will cause great trouble, not only to your family, but to us. I can have nothing more to do with you until you give up this folly," and Kazi spat in his friend's face, cursing him loudly, before he turned and rushed away.

For many months the boys did not

meet again, because Selvam and his family were turned out of the village and had to go and live across the valley, where there were a few Christians who welcomed them.

As time passed Kazi began to have trouble with his eyes. A fire had broken out in his hut and in trying to save some of their goods he had been badly burned in the face and hands. Although these healed in time, his eyes got worse, and soon he could not see to carry loads over the hills.

His family was very poor, and anyone unable to earn his rice was a heavy burden. The village folk became very unkind to this useless blind boy, and the children mocked and abused him.

The only one who helped him at all was his married sister's little son, and he led Kazi out to the hills, and pictured to him the brilliant birds and flowers.

One day, as they sat by the side of the path, a stranger stopped to chat.

"Why don't you go to the hospital at Udapore, where there is a doctor who is said to restore sight to the blind?"

"Oh," cried Kazi, "I would love to go! But, tell me, are they Jesus people? I have sworn to have nothing whatever to do with them!" and he spat on the ground with contempt.

The stranger shrugged his shoulders and lifted his load. "Oh, well," he said, "please yourself. I thought your sight was more precious to you than anything."

That night Kazi could not sleep for thinking about what the carrier had said. He longed, oh, so much, to see again, and to be no longer despised, ill-treated, and almost starved.

When at last he slept, he dreamed he had gone to the hospital and his sight had been given back again.

Next day he groped along to his sister's home and begged her husband to lead him to Udapore, but they only laughed at him.

"It is a Jesus place," they said. "We won't help you to go there, so be off!"

As the days passed, Kazi began thinking about his old friend Selvam. He, and only he, would be the one to help him now. After a bitter struggle with his pride, he managed to get his little nephew to lead him over the valley to Selvam's place.

When Selvam heard, from some people who had met them, that they were coming, he ran out to greet them at once.

"Welcome, Kazi, welcome, my brother! This is joy! Come and rest in the shade, while I bring refreshments."

"O Selvam, have pity upon me, and take me to the Udapore Hospital, where they may heal my eyes."

"Truly, Kazi, I will do so, but you know that it is a Jesus place."

"I cannot help that now," said Kazi. "I do not mind anything, if only I can see again. My life is so miserable!"

So, next day, they set off together, Selvam leading his blind friend and doing all he could to make the long, weary journey as easy as possible.

When at last they reached the hospital, the doctor looked grave as he spoke.

"My little brother, we will do our best for you, but there must be an operation on your eyes, and I cannot give you much hope of seeing again. God our heavenly Father, whom we worship here, does however, hear and answer our prayers in very wonderful ways."

Kazi was never to forget the words he heard before the operation: "O loving Father, enable us to give back sight to this boy. Grant that he may learn to see Jesus his Saviour."

A month later, the bandages were taken off, and, although things were very dim for a time, Kazi gradually began to see the hills growing clearer. During those weeks of darkness everyone had prayed much for him, and told him about Jesus the Saviour.

Kazi felt moved, when he heard of such marvelous love, and he came to believe in time, what he heard about this Saviour who made people so different.

By the time he was ready to go home Kazi had really gotten the very best sight of all—he was able to see clearly that only Jesus Christ was the Light of the world.

Of course, he was now welcomed back by the village people, but Kazi fearlessly and faithfully told them of his Saviour and taught them his favorite chorus:

"Once I was blind,

But now I can see;

The light of the world is Jesus."

—S. S. Times

Western Conference

(continued from page four)

The above mentioned deeds been the result and/or requirement of the form of church government practiced by Original Free Will Baptists.

We absolutely and completely deny that the Western Conference has ever sought to take over the property of any of its member churches, or that it is attempting to, desires to, or has the right to do. We hasten to note that we are aware that there are those who claim that the Western Conference has attempted and is attempting to take over the property of Edgemont. Again, we absolutely and completely deny that claim. If the Western Conference and the J. G. Teasley faction get everything asked for in the Prayer For Relief in the case now before the State Supreme Court, the Western Conference will not own any part of that property. We plan to deal with this item more fully in another article in this series.

We even have in our possession a copy of a deed for the property of a local church which is made "to the Free Will Baptist Denomination." It is of interest that this church has, for many years been considered subject to the jurisdiction of the Central Conference, for the simple reason that it is within the bounds of the Central Conference and is a member thereof. The Central Conference has in fact exercised jurisdiction over this church, as a member church, as can be seen on Pages 8, 9, and 13 of the Minutes of the Central Conference for 1943. The procedure of the committee and the subsequent recommendation of the committee and action of the Conference did in fact reverse action that had been taken by the local church as a part of its internal affairs.

It is of interest that the above mentioned church trial, or investigation, was the first ever observed by the moderator of the Western Conference. It is also rather ironic that the procedure attempted to be followed in the Edgemont Church case was patterned very much after the procedure observed in the above.

Yet, even in view of the above mentioned action, it is generally known today that some members who served on the above mentioned committee, including the chairman, now deny that the annual conference has any jurisdiction over its member churches. It is further generally known that some of these former committee members, who acted in 1943, are helping in the current propaganda cam-

paign and in the efforts to form the new movement of independent churches in this state. Can it be that what was right in 1943 was wrong in 1961? If so, what has made the difference?

We suggest that the above questions bring us to the very crux of the current controversy, which is not actually the Edgemont Church dispute, or even the forms of church government practiced by Free Will Baptists, but instead is in fact a jurisdictional dispute wherein the National Association, with the help of its sympathizers, is attempting to take over the authority and jurisdiction which has historically belonged to the annual conference among Original Free Will Baptists.

The historic position of Original Free Will Baptists (Palmer) is set forth in the North Carolina Discipline, Page 53 under the Section entitled, "Independence of Churches" and reads in part as follows:

"The annual conference or association being the highest tribunal, shall have final disciplinary authority over the local church."

The National Association, through its leadership and sympathizers, is attempting to replace this with the following, taken from the National Treatise, Page 59 and Article VI, which reads in part:

"Discipline — This National Association shall have the right to settle any question of discipline, doctrine, or practice that may properly come before it from any of the bodies composing said organization of the National Association of the Free Will Baptist Church, . . ."

If the leadership of the National Association is successful in the above, then the Free Will Baptist Denomination will in fact be nationalized. We plan to discuss this further in our next article.

(This article released by the Executive Committee of the Western Conference of Original Free Will Baptists of North Carolina, under authority of Article 4, Section 1, of the Constitution of said Conference and is intended for the benefit of those who have a mutual interest in the matters and things discussed.)

NEWS NOTES

(continued from page six)

Grove Church for approximately three years.

Mr. Rowe attended Mount Olive Junior College during 1958 through the spring 1961. He has been employed by the Free Will Baptist Press since October of 1961, on a part-time basis, in the editorial department. His work at the Press has consisted chiefly in operating the Varityper and the designing of bulletins.

Mr. Rowe is married to the former Jean S. Goodwin of Alliance, North Carolina. They have two children: Gregory, eleven; and Luther, eight. They plan to move to Holly Springs sometime in the early fall.

Subscription Honor Roll

Mrs. J. J. Blizzard, Deep Run, N. C.	70
Holly Springs Church, Newport, N. C.	59
Walter Sutton, Beulaville, N. C.	56
J. C. Griffin, Bridgeton, N. C.	47
W. A., Marsh Swamp Church, Sims, N. C.	30
Mrs. Lillian Grubbs, Mount Olive, N. C.	27
Mrs. Lester Mills, Greenville, N. C.	26
First F.W.B. Church, Flint, Mich.	23
W. A., Elm Grove Church, Ayden, N. C.	23
C. L. Patrick Walstonburg, N. C.	23
Jimmy Tyndall, Pink Hill, N. C.	21
Philip Gilbert, Cordova, Ala.	20
Mrs. C. F. Abrams, Macesfield, N. C.	20
C. J. Harris, Greenville, N. C.	20
Pleasant Grove W. A., Pikeville, N. C.	20
Mt. Zion W. A., Nash County	19
W. A., First F. W. B. Church, Kinston, N. C.	19
M. B. Hutchinson, McArthur, Ohio	18
Mrs. T. E. Dickerson, Greenville, N. C.	16
W. A., Calvary Church, Wilson, N. C.	16
Sue H. Gay, Walstonburg, N. C.	15
Mrs. R. L. Goff, Fountain, N. C.	15
W. A., Greenville Ch., Greenville, N. C.	15
David C. Hansley, Wilson, N. C.	14
W. A., Little Creek Ch., Ayden, N. C.	12
W. A., Gray Branch Ch., Deep Run, N. C.	11
Casey's Chapel F. W. B. Ch., Goldsboro, N. C.	11
Fidelia Class, Ayden F.W.B. Ch., Ayden, N. C.	11
Mrs. D. O. Wilder, Zebulon, N. C.	11
R. E. Gray, Pocahontas, Ark.	10
W. A., Selma Ch., Selma, N. C.	10
R. C. Baggett, Manning, S. C.	10
Myrtle C. McRoy, Greenville, N. C.	10
Flossie Cogdell, Detroit 2, Michigan	10
John W. Beaman, Walstonburg, N. C.	10
Mrs. Pearl Pearce, Mero, N. C.	10
W. A., White Oak Hill Ch., Bailey, N. C.	10
Mrs. Otto C. Merritt, Rocky Mount, N. C.	10
Gethsemane W. A., New Bern, N. C.	10
Mrs. Woodrow McCoy, Cove City, N. C.	9
Mrs. L. W. Cook, New Bern, N. C.	9
R. W. Allman, Benson, N. C.	9
Pine Level W. A., Pine Level, N. C.	9
W. A., Gum Swamp Ch., Greenville, N. C.	9
Sarecta W. A., Kenansville, N. C.	9
Mrs. G. C. Carter Sr., Surrency, Ga.	9
Mrs. Corbett Morris, Vanceboro, N. C.	9
Mrs. J. R. Cayton, Aurora, N. C.	8
G.T.A.'s, Mrs. Geo. Wilson, Bailey, N. C.	8
W. A., St. Mary's Church, New Bern, N. C.	8
Jimmie D. Barnes, Kenly, N. C.	8
W.A., First Ch., Wilson, N. C.	8
Lena Gaskins, Vanceboro, N. C.	8
Mrs. L. L. Parker, Holly Ridge, N. C.	7
Al Wells, Thomaston, Ga.	7
Mrs. Pauline Godwin, Jacksonville, N. C.	7
Mrs. C. M. Whaley, Richlands, N. C.	7
Mrs. Martha Braxton, Winterville, N. C.	7
Mrs. Kathleen Slade, Merritt, N. C.	7
Adult League Class, Hickory Chapel, Ahoskie	7
W. A., St. Mary's Ch., Lucama, N. C.	7
Mrs. L. V. Pinson, Pensacola, Fla.	6
Walter Reynolds, Snow Hill, N. C.	6
E. C. Morris, Tifton, Ga.	6
Mrs. Howard Ambrose, Creswell, N. C.	6
Mrs. Fannie Swindell, Arapahoe, N. C.	6
Mrs. S. L. Aycock, Selma, N. C.	6
Stoney Creek Woman's Auxiliary, Mrs. Hazel Pate, Pikeville, N. C.	6
William Webster, Pinetown, N. C.	6
Mrs. K. L. Frisbee, Akron, Ohio	5
Robert E. Sullivan, Lake City, S. C.	5
Mrs. W. H. Jones, Stantonsburg, N. C.	5
Mrs. H. C. Barnes, Bayboro, N. C.	5
Yelverton Grove Ch., Smithfield, N. C.	5
Rev. Willet L. Moretz, Swannanoa, N. C.	5
J. B. Starnes, Morehead City, N. C.	5
W. A. Banks, New Bern, N. C.	5
Mrs. James Spell, Dunn, N. C.	5
Mrs. Felton Watson, Kenly, N. C.	5
Mrs. James Lupton, New Bern, N. C.	5





TOO LITTLE, TOO LATE

(Lesson for July 1)

LESSON: 2 Kings 23:2, 3, 21-27

GOLDEN TEXT: Luke 6:46

I. INTRODUCTION

With this lesson, we begin the last study of Hebrew history for this six-year cycle. Scripture material is drawn from several Old Testament books and from one of the New.

The period covered is divided into three units which show the disaster suffered by the Hebrew people and God's deliverance from the oppressor.

The lessons this quarter begin with Josiah who was just a mere child of eight when he came to the throne of Judah. He was too young to show any significant traits, but old enough to be directed by someone who would train him for a definite ideal. It is not known who did it, but someone took charge and trained the young king in the right way. At the age of sixteen, he frankly voiced sympathy for the prophets; and in just a few years, he was actually leading in reforms.

The public reading of the book of the law came first. Then followed a covenant into which all entered to restore the lost order. The work went forward; and a simple reading of the story shows how thoroughly, so far as Josiah was concerned, the work was done. The temple underwent a thorough cleansing; and from one end of Judah to the other, the idolatrous idols and altars were swept away.

After this drastic renovation of the entire country, the Passover Feast, which had long been neglected, was restored with all its ancient glory. This whole matter, as far as the king was concerned, was the outcome of sincerity and loyalty. It was different, however, with the people. They were simply following the lead of the king, without a sense of penitence and with no return to Jehovah. This young reformer did all he could, but it was not enough to turn the people of Judah back to God. Therefore, God turned not from the fierceness of His anger against them.—*The Bible Student.*

II. HINTS THAT HELP

Attention should be given to the background Scripture:

1. The general character of Josiah's reign (2 Kings 22:1-7).
2. Discovery of the book of the Law (2 Kings 22:8-12).
3. The prophecy of Huldah (2 Kings 22:15-20).
4. Josiah's renewal of the covenant (2 Kings 23:1-3).
5. Josiah's reforms (2 Kings 23:4-27).
6. Josiah's death (2 Kings 23:28-30).
7. The short reign of Jehoahaz (2 Kings 23:31-33).
8. The early years of Jehoiakim (2 Kings 23:34-37).

—*The Teen-Age Teacher.*

III. ADDITIONAL TRUTHS

1. "And the king went up into the house of the LORD, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which he found in the house of the LORD" (Vs. 2).

Josiah, the king, had received a message from the Lord that the ruin of Jerusalem was to be accomplished. The king had been charged only with the responsibility of saving his own soul, but we see from this verse that he exercises a great concern for the welfare of his subjects.

Though he realizes that it is perhaps too late to do anything that will save Jerusalem; nevertheless, he sets about to do everything within his power to accomplish it.

In this verse we see him calling a solemn assembly of all of the peoples of Jerusalem. Priests, prophets, and all of the people of the city were asked by him to assemble themselves together in the house of God. Josiah realized that the Word of God was more powerful than any words of his own; so he now takes advantage of this opportunity that is offered him to read in the hearing of all the people the covenant which they had made with the Lord.

There is no better way in the world to

institute a reform than to base it upon God's Word; but at times, we, like Israel, wait too late for even its great power to accomplish its purpose in our lives.

"And the king stood by a pillar, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments and his testimonies and his statutes with all their heart and with all their soul, to perform the words of the covenant that were written in this book. And all the people stood to the covenant" (Vs. 3).

The worship of God and the reading of God's Word had not been practiced in Israel for many years. Many of these people that were here assembled had never had the opportunity of knowing the covenant which had once been established between themselves and God. When they heard it, they, of their own accord, confessed their willingness to stand by this covenant. From subsequent events that transpired in Israel, however, we must come to the conclusion that his was lip service only, and that their hearts were not even at this time truly turned to God.—*Senior Quarterly.*

2. One great change had reference to the national festival, the Passover. For a long time, it had been a family feast. At the time of the spring moon, every household throughout the land had killed its lamb and sprinkled the blood and eaten the sacred meal. Now all this was made illegal, and everyone who wished to join in the rite must go to Jerusalem to the great celebration at the temple. "And the king commanded all the people, saying, Keep the passover unto the LORD your God, as it is written in the book of this covenant" (Vs. 21).

Josiah inaugurated the new form of the Passover with impressive ceremony, and thus started that long series of pilgrimages that for seven centuries brought Jews from the four corners of the earth each year to the sacred city, until in 70 A. D. Rome quenched the sacrificial fire. Regarding this festival ceremony, the sacred writer says, "Surely there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah; But in the eighteenth year of king Josiah, wherein this passover was holden to the Lord in Jerusalem" (Vv. 22, 23). To show how complete the cleansing was, the writer continues, "Moreover, the workers with familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law which

ere written in the book that Hilkiah the priest found in the house of the LORD" (Vs. 24). What a full destruction Jotham made of all those relics of idolatry. He showed his zeal for the Lord of hosts, and his holy indignation against all that was displeasing to Him.

The law was that the monuments of the Canaanite idolatry must be destroyed. All the vessels that were made for idolatry must be wiped out too. None of these should ever be employed in the service of God, nor reserved for any common use. They must all be burned and the ashes carried to Bethel.

Josiah is known for his great reforms, and concerning the kind of man he was, the writer says, "And like unto him was there no king before him, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him" (Vs. 5). Josiah was one of the best kings that ever sat on the throne of David. Morally speaking, none, including David himself, ever sat on the Jewish throne as truly exemplary in his conduct and so thoroughly zealous in the work of God as Josiah. In some respects, David may be considered greater but not better than Josiah.—*The Intermediate Quarterly*.

3. "Notwithstanding the LORD turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal" (Vs. 26). The previous verse tells us what a good king Josiah was, but in spite of this the Lord was still provoked. In 2 Chronicles 7:14, there is a wonderful promise, "If my people which are called by my name will humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their iniquity, and will heal their land." In the face of this promise, we are justified in concluding that the reforms of the people were superficial. So far as the king was concerned they were real, but the people did not from the heart repent and turn to God.

"And the LORD said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, my name shall be there" (Vs. 27). Samaria, the capital of the northern kingdom, had fallen about a hundred years before. God had said that He would never abandon His temple, but when God's people are unfaithful, what further need is there for the temple?—*The Advanced Quarterly*.

FREE WILL BAPTISTS

(Continued from Page Three)

home to the sinner's heart. The cross was a place of judgment. It was a judgment day for sin, a revelation of divine judgment upon sin. God had already pointed out that the soul that sins shall die; and at the cross the penalty was being exacted of Christ, the sinless one, in order that through grace the sinner might be spared and saved. As a result of His death, the sinner is without excuse; and

if he fails to accept Him and His atoning work, he will have to account for his rejection of Him, as well as all his other wicked deeds.

The Holy Spirit is our constant companion. He brings a supernatural wealth of power into these feeble lives of ours and makes us sufficient for anything and everything God calls upon us to do. We should, therefore, recognize His presence and power and count on Him continuously.



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Christian Education

(continued from page eight)

a health condition that is incompatible with the local climate.

In accepting his resignation, President Raper declared, "We sincerely regret to lose the services of Mr. Lightsey, and we wish to commend him for the dedicated manner in which he has discharged the duties of his office. We recognize, however, the problem of his health."

Mr. Lightsey will terminate his duties at the end of June. He has not announced any future plans.

MISSIONARIES

(continued from page seven)

and love for her patients.

We remember how she and the others shrugged off any suggestion of heroism on their part, even though we knew that the area around them had been the scene of many night raids . . . and that one night not too long before they had heard a bridge blown up just a few hundred yards away. They have been careful to observe the curfew and other stringent regulations, but the danger has been there. (Two weeks to the day after our brief visit, we read of a pitched battle involving several hundred Vietnamese troops and an unknown force of guerrillas in this very area.)

In its 50 years of faithful service in Viet Nam, the Christian and Missionary Alliance has written a great chapter in the history of Christian missions. The country is dotted with little churches bearing the sign "Tin Lanh" (Evangelical Church); the National church which is the fruit of Alliance endeavor now can count a total constituency of over 25,000 . . . and the little band at Ban Me Thuot have been a great credit both to the Alliance and to the cause of Christ overall.

And now three faithful servants of Christ, like many before them in the march of missions, are in the hands of the unregenerate.

At this writing we don't know what the exact situation is out there.

We pray . . . and trust.

But this we know: that wherever they are, back in the depths of the jungle or up in remote mountain heights, they aren't alone.

There's another with them . . . the

One Who not only told them long ago to "go into all the world," but also promised "Lo, I am with you alway."

He is there, too.

Three there, in the midst of the fires of persecution?

No, take another look, Viet Cong Guerrillas. . .

Look carefully.

There's a fourth Person there . . . and "the form of the Fourth is like the Son

of God."

That is Who He is: the Son of God the Lord Jesus Christ.

He is there . . . and we trust these dear servants to His care.

NOTE: E. P. News is regularly checking wire services for latest reports on this situation. When any additional word is received, we shall either revise the above or file a completely new report as the time and news dictate.

NEW SUNDAY BULLETIN SERVICE



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Ayden, North Carolina, Wednesday, June 27, 1962

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EDITORIAL

ASK FOR THE OLD PATHS

by C. H. OVERMAN

"Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein" (Jeremiah 6:16).

The National Association of Free Will Baptists will meet in Nashville, Tennessee, July 10-12. The plans of the association have already been formulated. The steam-roller tactics used in the 1961 session will, in all probability, be more acute this year. The new leadership in the National Association will not have to contend with the stalwart soldiers of true Free Will Baptist principles and practices from North Carolina. Many of these faithful soldiers of the Cross will not be there, and it isn't very likely that those who are present will be allowed a seat in this session. Instead, a new group and organization will be represented and seated—a group which has rebelled against the old paths and principles of Free Will Baptists; a group which does not possess the qualities of understanding and brotherly love in their hearts; a group which has set about to destroy everything the North Carolina State Convention of Free Will Baptists has built up.

It is still our firm conviction that a great injustice has been committed against Free Will Baptists in North Carolina. As we have previously pointed out, the officials of the National Association found what they were looking for in the church government controversy. How thankful we are, however, that the effort to whip North Carolina in line did not materialize.

Since it has been reported that there are eight conferences or associations in North Carolina that have joined this new movement, separate and apart from the North Carolina State Convention, we feel that a clear statement should be made regarding these conferences and associations. In the first place, two or three of them are completely new; that is, they have been organized during recent months. The number of churches belonging to these conferences and associations is small. Some of the churches are splinter groups from churches belonging to the State Convention. The other conferences and associations consist of churches in the western part of North Carolina, and certain of these conferences and associations have never been actively engaged in support of the State Convention. One of the largest (with about eighteen member churches) was organized under the National Treatise. On the other hand, the conferences and associations that have stood behind the program of the State Convention are made up of more than two hundred churches, representing a membership of approximately 40,000.

It is our earnest prayer unto God that there will be enough Spirit-filled and God-loving Free Will Baptists at the 1962 session of the National Association that will call for a return to the old paths, which is a good way, and that the Free Will Baptist denomination will find rest. If it doesn't happen this year, then

may it happen in 1963.

Some may wonder what we mean by the old path. In the first place, it means a return to the spirit of cooperation and brotherly kindness upon which it was founded. There was a time when we could disagree and still accept one another as brothers in Christ. But those days are gone. There was a time when each organization making up the National Association was recognized in its own distinct place, but now each organization must relinquish its own peculiar characteristics to be a part of the National Association.

We are aware of the advancements made in the field of missions by the National Association. It is inconsistent, however, for those propagating the cause of missions to advocate love for the heathen, when such love is not exemplified toward fellow Christians here in the homeland.

We believe there are Free Will Baptists in other states who will call for the old paths. We believe that such persons are presented the truth, they will not condone the injustices which have been committed. From all indications, however, the leadership of the National Association is afraid of the truth, as evidenced by their unwillingness to hear the case of the North Carolina State Convention.

PRESS DENIED DISPLAY SPACE

The Free Will Baptist Press has been denied display space at the 1962 session of the National Association. Previously, the Press has had to pay the usual commercial rates for such space. It is strange indeed that such denial has come when space is allowed each year to those who are not Free Will Baptists, and some of them non-denominational.

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THE FREE WILL BAPTIST

J. GARLAND TEASLEY, Editor

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WHAT FREE WILL BAPTISTS BELIEVE

By RALPH LIGHTSEY

Director of Public Relations, Mount Olive College

This is the Fifth in a Series on the Articles of Faith

THE DOCTRINE OF MAN

Of all the earthly beings, man is the chosen creation. He is the most interesting and most capable of the creatures; at the same time, he is the most troublesome of all. He is God's only problem, and what a problem he is!

MAN'S ORIGINAL STATE

Man came into being by the direct act of God. "And God said, Let us make man in our image, after our likeness . . . God created man in his own image, the image of God created he him; male and female created he them" (Genesis 1:26, 27). From the beginning, man has been a human being. He was created above all other earthly creatures, and therefore has dominion over all of them.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Genesis 2:7). This statement is made of no other being, which placed man in a unique category. There is no other like him in all the world. No other being has a soul. He will continue to live forever, although not in his present form or in his temporary abiding place.

Man is more complex than any other creature. Embodied in him is a sort of miniature cosmos. At the same time, however, he is more understanding and more capable than any other earthly being. Let us note also that he was the last being created.

Theologians agree that God wanted a being to whom He could reveal Himself and in turn would give to Him adoration and praise for all His wondrous works. He, therefore, made man capable of understanding His revelation of Himself to him; and as a result, man is the only creature that gives Him honor and glory through worship and service.

In his original condition, man was in the image of God and after His likeness. Of course, we do not know all that is meant by this statement; but there are some things we do know. In the first place, God made him exactly as He wanted him to be. As such, he was not a sinner; in fact, there was no sin in him at all.

He was innocent, absolutely free from sin in every shape, form, and fashion.

The will of God for man in his original state was a big thing. The creature could freely partake of everything in the Garden of Eden, with the exception of the tree of knowledge of good and evil. That he was to let alone, under penalty of death. Otherwise, he could exercise his own will in choosing whatever he wished for himself.

In the Garden of Eden, man enjoyed a perfect state, created and furnished to him by Almighty God. He had a right relationship with his Maker, and he was free from sin and its consequences. Provision had been made for his every need, leaving him free to partake of the many things created for his good and the glory of God.

MAN'S FALLEN STATE

Although man could have continued indefinitely in the free state into which he was created, he fell by his own disobedience. He exercised his power of choice and transgressed God's law. He ate of the tree of knowledge of good and evil; and as a result, he lost his right relationship with God. He became a lost, condemned sinner; and after putting a curse upon him, God drove him from the Garden of Eden.

As a result of Adam's transgression, the whole human race fell from the free state into which it was created. ". . . For there is no difference: For all have sinned, and come short of the glory of God" (Romans 3:22, 23). Without a single exception, natural man is lost; and even the best of us are continually falling short of the glory of God. This is not the kind of language men like to hear, for it places all of us in the same class. We are sinners; and in the face of God's Word, we cannot deny the fact. We stand condemned in the sight of God.

MAN'S HOPE

Although man fell from his state of innocence, it came not as a surprise to God. He knew before He created man that he would sin and thereby lose his right relationship with God; and as a result of this knowledge, He made provision for the creature's sin from the foundation of the world. He gave His only begotten Son as the Lamb slain for sinners, although He actually went to the Cross to die for them less than two thousand years ago. Nevertheless, His aton-

ing work was made effectual to all who by faith looked on Him as their Redeemer, no matter when they lived.

When Jesus Christ atoned for man's sin, He made it possible for any person to be saved by believing on Him as Saviour. His was a universal atonement, satisfying God for the sins of the whole world. He died to save any and all who will accept His redemptive work; and upon the individual's acceptance of Him as Saviour and Lord, the work of redemption is made effectual to him.

Although Christ died for every man, salvation comes only to those who decide for Him. Only in Him is there hope. No matter who we are, where we live, or how high on the ladder of success we may be able to climb, there is no hope for a single person apart from His redeeming grace. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). Therefore, it goes without question that man's only hope is in Jesus Christ as Saviour and Lord.

The believer becomes the recipient of salvation upon his decision for Christ. Up to that point, he has been entirely on the receiving side; but from that moment on, he should be so completely yielded to his Lord that no matter what may be his task he is faithful to it. He should live each day so that those who know him best will come to know God better.

No person can save himself; neither can he keep himself saved. It is the Lord Jesus Christ who saves and keeps us. We cannot work to stay saved any more than we can work to be saved; but because we are saved, and out of appreciation for what our Lord has done for us, we work to bring glory to Him and blessings to humanity.

The man who is fully committed to Christ has the assurance of the Lord's presence at all times; and in addition to that, he knows that all his needs will be met by Him who said, ". . . My God shall supply all your need according to his riches in glory by Christ Jesus" (Philippians 4:19).

As man serves the Lord, he can look forward to the time He will come for him; and all who remain true, and are not driven by every wind of doctrine, will be present to the Father holy and unblemished and unprovable in His sight.

On Behalf of The Western Conference

BY THE EXECUTIVE COMMITTEE
of the Western Conference of
North Carolina

(Article 3 of a Series)

IN our last article we discussed some of the propaganda currently being used against the Western Conference and against Original Free Will Baptist doctrines, usages, and customs in general. We suggested that some of the propaganda might actually be a smokescreen to divert attention away from some of the provisions of the National Treatise and some of the aims and plans of at least a part of the present leadership of the National Association. We also suggested that the real crux of the current controversy seems to us actually to be a jurisdictional dispute wherein at least a part of the present leadership of the National Association, with the help of their sympathizers, are attempting to take over the authority and jurisdiction which has historically belonged to the annual conference or association among Original Free Will Baptists.

We further suggest that the result of the above mentioned attempts would, if successful, create a centralized and nationalized denomination. We invite the reader to think seriously with us along this line. It is now our conference and our state that is involved. Next time, it could be yours.

Let it be clearly understood that the Western Conference of Original Free Will Baptists of North Carolina believes now, as it has always believed in, and practiced, the historic and established doctrines, usages, and customs of Original Free Will Baptists. Contrary to the propaganda you may have heard, the Western Conference has not adopted, nor is it about to adopt, any new form of church government. The current difficulties in the Western Conference arise from the fact that, for the first time in its history, there are those who have come in and introduced new doctrines, usages, and customs and have demonstrated that they have absolutely no respect for the historic doctrines, usages, and customs that others have respected and observed throughout the history of our conference. Having failed in their efforts to take over, they are now attempting to make them a conference to suit them. Theirs will be the new government, and will be unlike anything Original Free Will Baptists have ever known.

Let it be further clearly understood

that the Western Conference believes now, as it has always believed, and practiced, that within a local church congregational church government does apply; that every local church has every right to manage its own internal affairs—so long as it does so as an Original Free Will Baptist Church. However, this conference also believes now, as it has always believed, and practiced, that there is a connectional form of church government between the annual conference and a local Original Free Will Baptist church wherein the annual conference not only has the authority and jurisdiction to furnish councils for the organization of churches and the settlement of serious difficulties, but that the annual conference also has the duty to help protect the rights of a loyal majority or minority, in cases of radical departures or new doctrines, usages and customs.

As we pointed out in our last article, the section of the North Carolina Discipline that has been so violently attacked is the sentence, on Page 53, which reads:

"The annual conference or association being the highest tribunal, shall have final disciplinary authority over the local church."

Fortunately for us, until the current new breed of Free Will Baptists came along, Original Free Will Baptists have believed in, practiced, and been protected by, the above. The oldest records available of Original Free Will Baptists in this state, and in other states, prove conclusively that the above has been the custom and practice of Original Free Will Baptists since their founding in 1727.

As evidence that the above has not been true only in eastern North Carolina, as some would have you believe, we list the following for your consideration:

1. Cumberland Association of Tennessee: Under the Government and Constitution listed on Pages 19, 20, and 21 of their Minutes of 1944 (the latest copy we have at hand) we read:

"3. All subordinate churches shall be subject to the ruling of this Association.

"12. This Association may exclude from its body any minister who teaches heresy, or any other church that countenances him in said teaching or that may be disloyal to the tenets of Faith as held by this Association and expressed in our Articles of Faith.

"19. This Association, having jurisdiction over all the churches within its bounds, shall discipline any church which calls a minister for a pastor who has been excluded by the Presbytery."

2. South Georgia Association: Under the Constitution listed on Pages 15 and 16 of their Minutes for 1949 (the latest copy we have at hand) we read:

"4. This Association shall be considered as an ecclesiastical body and shall con-

trol all the various churches composing the same so far as Gospel order extends. Also, no house or lands shall be sold or disposed of without its consent."

3. French Broad Association: A resolution on Page 31 of their minutes for 1957, which we have at hand, reads:

RESOLUTION

"Be it resolved that this Association be empowered to have jurisdiction over all churches in this body, and shall have the power to settle disputes that cannot be settled peaceably in said church, the dissatisfied party shall have a right to appeal to the association, and abide by the decision of the same."

4. General Conference of Free Baptists (Randall): On Page 149 of the book *Free Baptist Faith*, under the section entitled "Digest of General Conference Law," we read:

"If the majority of the members of a church connected with a Quarterly Meeting determine to sever that connection the Quarterly Meeting should recognize the minority remaining as the original church."

Thirteenth, Pages 283, 1847

The above are some of the many records which show the established usage and customs of the various states and districts. This was recognized by the National Association in its formation and was more clearly set forth in the "Provision and Claim" placed on Page 39 of the National Treatise in 1948. This Provision and Claim was intended, and has been so recognized in the past, to allow each state or district organization to operate under its established usages and customs. This was never questioned until the current controversy. It is of interest that the pastor of Edgemont Church submitted a resolution during the 1960 session of the Western Conference, (the same session at which he sued the officials for \$400,000 and restrained them from reporting their action to the conference), which resolution reads in part as follows:

"Whereas, it is permissible for State Conventions to carry on their own work in accordance with their established usages and customs" as is plainly stated in the Provision and Claim on page 39 of the National Treatise . . ."

Now, he must have changed his mind or been told differently, since October 1960, because he, the vice-moderator, and the Executive Secretary of the National Association, and others of their supporters claim now that the Provision and Claim on Page 30 applies only to the manner of electing delegates.

The above parties also claim, and testified under oath in Durham, North Carolina, that no Free Will Baptists have a right to operate under any form of church government except that set forth in the

(continued on page thirteen)

"Connectional Segment"

By LOY EVERETT BALLARD

I AM no detective, neither am I a woman with a candle and broom, but I have been searching for that *connectional segment* mentioned in some of the abundant statements recently issued concerning our present denominational controversies. Perhaps I have not searched diligently enough, for the very word implies that it is a small thing.

I have had no trouble finding segments. It seems that we have had a number of preachers who cried loudly that the majority ought to rule in the church and then backed up their argument by kicking a *segment* out of the church whenever the majority voted against them and organized a new church, putting forth the claim that they were getting out in order to remain true to the same faith and practices of Original Free Will Baptists which the majority in the old church had so overwhelmingly endorsed, or reaffirmed! Yes, we do have several segments!

I have also found *connection*. I have found groups of churches in North Carolina who have been connected together in various types of organizations for more than two hundred years. I have found so that new organizations are being formed which are seeking to get churches to disconnect from the old conferences and then connect with them—they don't seem to care how the *disconnecting* is thought about. "Get a letter if you can, will out if you can't," is the advice given the church. These new groups are connected, but they claim they are not connectional.

Well, in my searching, I have found forms of connectional government. I have found that for over two hundred years some of these connections have had regulations to govern the local churches in carrying on their internal affairs in an orderly manner, also, the churches collectively have established regulations to govern them in carrying on the affairs of the *connection* in an orderly manner. Hence both the rules under which the local church operates with independence and the management of its internal affairs and the rules under which the relationship between the local churches is governed came about through mutual agreement between the churches involved, it is a *form of connectional government*. But nowhere have I found in existence any forms of government which deny

the local church one single right that is guaranteed the church by the *Treatise of Faith and Practices of Original Free Will Baptists*—both of North Carolina and of the National Association.

No ministers nor churches in North Carolina have been asked to subscribe to any forms of government other than those in the recognized treatise and discipline which has been acceptable to the National Association for the past twenty-five years. At the last session of the Central Conference, of which I am a member, a number of ministers were denied seats in the conference because they had repudiated the discipline and constitution of the conference. How could the conference be expected to seat as in good standing those who were unwilling to agree to abide by the discipline and constitution under which the organization operates? A motion was made during the conference session that any minister thus refused a seat might be reinstated by simply reaffirming his acceptance of the discipline and constitution which he had already repudiated. One minister declared to me on the yard of the church that he didn't believe that the conference would honor this provision after passing the resolution; whereupon, I offered to go into the meeting with him that minute and let him stand up and say that he accepted the discipline and constitution. Then I would make a motion that he be reinstated, and if the conference refused to honor that motion, I would walk out with him. He would not do it. If he had, and the conference had refused to reinstate him, I would not be a member of the Central Conference today.

Thank God, the churches of the Original Free Will Baptists of North Carolina have not been stampeded into a mass rejection of our traditional forms of faith and practices, as some predicted, but the most of them still stand just where they have stood during the whole period of their history. Whatever forms of connectional government we have—let me repeat, none of them denies to any church its independence in the management of its internal affairs—we have always had, and, by the help of God, we will always preserve, in or out of the National Association.

Where is the *connectional segment* in North Carolina?

BE GREAT!

By WALTER E. ISENHOUR
Taylorsville, North Carolina

BE GREAT! That doesn't necessarily mean that you must be famous. The very opposite may be your portion. Many of the greatest people of the centuries have been very unpopular because of the stand they took for God and righteousness and against sin and wickedness. However, some of them became famous afterwards—perhaps after they died. I think this was true of Saint Paul and other followers of Jesus Christ. Their critics, enemies, persecutors and murderers are gone and forgotten, generally speaking, but such mighty men of God live on in influence, whose names and noble deeds are known to the world today.

Be great. You may not be highly educated. Some of the best, greatest, most wonderful men and women of the world were, and are, minus a high standard of education; but they forged their way forward to noble manhood and womanhood, and, by the grace and power of God, left their "footprints on the sands of time." Today the world rises up and calls them blessed. If you have a high standard of education, use it to bless mankind. Let your education help you to be great. Don't let it come between you and true greatness, as it surely will if you are educated to doubt God and the Holy Bible, leaving God and the Christian religion out of your life. This will make you small and dwarfed rather than great and tall.

Be great. Think good and great thoughts; be a student of the Bible and the best in literature. Don't waste your time with trashy, degrading books and literature that is flooding our country today. Such will make you small in mind, heart, soul and life. No doubt many of our criminals are the outgrowth of sex literature: of trash and rottenness that many writers and publishers are putting out. Tommyrot in literature will make one sick mentally, morally and spiritually, if he forms the habit of reading it. It may even cause physical illness.

Be great. Let your greatness manifest itself in your home. There is no better and more important place in the world to be great than in the home. Just here is where many people win out or lose out. To be kind in the home, loving, patient—
(Continued on Page Fifteen)

News + Notes of Denominational Interest

Piney Grove Church Reaffirms Stand

The Piney Grove Free Will Baptist Church, Beaufort County, North Carolina, in its regular business meeting Saturday night, June 9, 1962, took a firm stand with a single dissenting vote.

They voted to stand with and support the North Carolina State Convention of Original Free Will Baptists in the action taken in the call meeting in Wilson, North Carolina, March 29, 1962, and to reaffirm its stand with the Statement of Faith and Discipline of Original Free Will Baptists of North Carolina. The meeting was presided over by the pastor, the Rev. Ed Fordham, New Bern, North Carolina.

Davis Church Moves Ahead

The Davis Original Free Will Baptist Church (the group loyal to the State Convention) moves ahead in its efforts to promote the cause of Christ. The Spirit of the Lord rests upon the membership, and there is a Christian fellowship the church has never known before. Harmony, unity, and co-operation prevail at all times; and everyone seems eager to do whatever he can to promote the Kingdom of God.

The attendance at Sunday school and the worship services average about a hundred. The leagues are very good with an average attendance of about sixty. Attendance at prayer meeting is good, and the Spirit of Christ can be felt in all the services.

The offerings average about \$200 per week. The church supports the complete program of the Eastern Conference and the State Convention.

Aware of the fact that Mount Olive College is a bulwark of the Free Will Baptist faith and that the destiny of the Free Will Baptist Church will be determined to a great extent by this institution, the church voted to join its \$1,000 Club. By receiving an offering monthly for this purpose, the membership hopes to raise this amount for the building fund in about two years. Gifts for this pur-

pose are over and above the regular liberal support to the general fund.

It gives the writer of this article a great deal of pleasure to watch a group move forward so rapidly in the face of so many difficulties. Although temporarily meeting in the community building, this loyal group gives new courage and inspiration to all the churches supporting a worldwide ministry through the North Carolina State Convention.

Although this church is making great strides, let us not forget to bear it up in prayer. Ultimate victory always comes easier when sincere efforts are supported with earnest prayer.

Successful Bible School At Spring Branch Church

The vacation Bible school for 1962 made history so far as Spring Branch Free Will Baptist Church, Greene County, is concerned. They broke an all-time record in average attendance, the average for the week was 238, also in the interest manifested, and the loyalty of the teachers and officers.

The Sunday school bus, with a volunteer driver each night during the week,

Coming Events

June 25-30—Free Will Baptist League Camp, Cragmont Assembly, Registrar, Rev. Wayne West, Route 1, Plymouth, N. C.

July 4—Independence Day

July 30 - August 4 — Albemarle Youth Conference, Cragmont Assembly, Registrar, Rev. Wayne West, Route 1, Plymouth, N. C.

August 6-11—Young People's Bible Conference, Cragmont Assembly, Registrar, Rev. L. E. Ballard, Box 338, Scotland Neck, N. C.

August 12-17 — Youth Conference at Mount Olive College

August 13-18—Woman's Auxiliary Conference, Cragmont Assembly, Registrar, Mrs. Dola Dudley, Fuquay Springs, N. C.

added to the interest shown. Several who probably would not have had another way of transportation attended.

The education building, now being constructed, proved its worth by having three temporary rooms laid off, and without these, the church would not have been able to accommodate the crowd.

On Saturday evening, a picnic supper was given, and at eight o'clock the primary classes rendered an interesting program.

The members of the church and the surrounding community are looking forward to next year's Bible school.

Goldsboro W. A. Joins \$1,000 Club

The Woman's Auxiliary of the First Free Will Baptist Church of Goldsboro, North Carolina, has joined the \$1,000 Club of Mount Olive Junior College. The college launched a campaign in the fall of 1961 to secure 100 persons or groups who would contribute \$1,000 to the college. There have been more than fifty persons or groups to join. The funds are to be used for the erection of a building on the new campus site.

The woman's auxiliary of the Goldsboro Church has thirty-nine active members and is divided into three circles. Mrs. Lois Howell is president. Plans call for the paying of the \$1,000 during the next five years.

Register For Young People's Bible Conference

With over 60 fine young people from many sections of North Carolina in attendance, the first of two state-wide conferences for young people sponsored by the North Carolina Free Will Baptist Sunday School Convention was held at Cragmont Assembly the week of June 11-16.

The second state-wide conference will be the Young People's Bible Conference which will be held the week of August 6-11 under the direction of the Reverend Earl H. Glenn of Wilson. A program of instruction, inspirational features and recreation, all giving emphasis to the Bible and Bible standards, is being planned, with a dedicated staff of workers and counselors working with the director.

It is time now to register for this conference. Because of increased facilities at Cragmont over past years, we can take up to 100, and can have two buses for transportation to and from the assembly provided those who want to go will register early enough for the arrangements to be made.

Sunday school classes and other groups

the churches are urged to send one or more to this conference. The Woman's Auxiliary Convention of Original Free Will Baptists of North Carolina are cooperating with us in this conference to make possible G.T.A. and Y.P.A. instruction.

The cost to each person for transportation to and from Cragmont, cost of all recreation features, board and room—everything but personal spending money—only \$30.00. A chartered bus will pick up passengers at New Bern, Cove Point, Kinston, Greenville, Wilson, Smithfield and Raleigh on the morning of August 6, leaving New Bern at 6:00 a.m. To register, use the blank on this page, just write the same information in a letter, and send to Rev. L. E. Ballard, Post Office Box 338, Scotland Neck, North Carolina. Send a deposit of \$5.00 for each person.

YOUNG PEOPLE'S BIBLE CONFERENCE REGISTRATION BLANK

To Rev. L. E. Ballard, Box 338,
Scotland Neck, North Carolina

Please register _____

whose address is _____

_____, and whose age _____

_____, from the _____

Free Will Baptist Church. Reserve a _____

seat on the bus from _____

for August 6, 1962. \$_____ is enclosed as a deposit on the \$30.00 total cost fee.

(If more than one from the church, list all names, addresses and ages carefully on sheet of paper and send together.)

Free Will Baptist Children's Home Concert Class Itinerary

MISS BONNIE FARMER, Manager
All programs will begin at 8:00 p.m. unless otherwise stated.

CENTRAL CONFERENCE
Wednesday, July 4, Rocky Mount
Thursday, July 5, Tarboro
Friday, July 6, Dawson's Grove

ALBEMARLE CONFERENCE
Monday, July 8, 11:00 a.m., Hickory Chapel

CENTRAL CONFERENCE
Monday, July 8, Williamston-Cedar Grove
ALBEMARLE CONFERENCE
Monday, July 9, Corinth

THE FREE WILL BAPTIST

A STATEMENT

During the past few weeks, there has been an extensive effort on the part of certain individuals, who are in opposition to the program of the Free Will Baptist Press, to discredit this institution. In order to achieve their desired purpose, they have publicly, and otherwise, accused one of the writers of misconduct. They have not answered letters written to them by the management, in seeking further information.

When the management of the Press heard about it, he made several calls to get to the bottom of the matter. The writer in question was contacted, as well as those who started the rumor. The matter was thoroughly investigated.

The management is happy to report that from all indications, and from proof which has been offered, the rumor is false. The writer in question has secured the names of approximately eighty personal friends who vouched for his Christian character.

It is believed that this was simply another effort to destroy the program of the Free Will Baptist Press. It is hoped that Free Will Baptists will not be swayed by such tactics, but will seek to learn the truth at all times.

Please be assured that the management is deeply concerned in the matter of Christian conduct among those employed by this institution. Every writer is well qualified, and each one is a leader among Free Will Baptists.

Tuesday, July 10, Mt. Olive
Wednesday, July 11, Union Chapel
Thursday, July 12, Plymouth
Friday, July 13, Mt. Zion
Sunday, July 15, 11:00 a.m., Mt. Tabor
Sunday, July 15, Malachi's Chapel
Monday, July 16, Soundside
Wednesday, July 18, Gum Neck
Thursday, July 19, Belhaven
Friday, July 20, Sidney
Sunday, July 22, 11:00 a.m., Trinity
Sunday, July 22, Shiloh
Monday, July 23, Free Union
CENTRAL CONFERENCE
Tuesday, July 24, Washington

EASTERN CONFERENCE

Wednesday, July 25, Smyrna
Thursday, July 26, White Hill
Friday, July 27, Dublin Grove
Sunday, July 29, 11:00 a.m., Mt. Zion
(Pamlico County)
Sunday, July 29, Warden's Grove

Free Will Baptist Children's Home Concert Class Itinerary

MISS HULDAH JERNIGAN, Manager

CAPE FEAR CONFERENCE

Wednesday, July 4, Goldsboro
Thursday, July 5, Riverside
Friday, July 6, Casey's Chapel

CENTRAL CONFERENCE

Sunday, July 8, 11:00 a.m., LaGrange

EASTERN CONFERENCE

Sunday, July 8, White Oak Grove

CAPE FEAR CONFERENCE

Monday, July 9, Daley's Chapel

EASTERN CONFERENCE

Tuesday, July 10, Kinston
Wednesday, July 11, Jacksonville
Thursday, July 12, Calvary
Friday, July 13, Verona
Sunday, July 15, 11:00 a.m., Folkstone
Sunday, July 15, Soundview
Monday, July 16, Mt. Pleasant
Tuesday, July 17, Faith
Wednesday, July 18, Russell's Creek
Thursday, July 19, Welcome Home
Friday, July 20, Ottway
Sunday, July 22, 11:00 a.m., Edwards Chapel
Sunday, July 22, Davis
Monday, July 23, Free Union
Tuesday, July 24, Holly Springs
Wednesday, July 25, Croatan
Thursday, July 26, St. Mary's
Friday, July 27, Bridgeton
Sunday, July 29, 11:00 a.m., Friendship
Sunday, July 29, Core Creek

IN OUR MAIL TODAY—
—OUT OF P. O. BOX 507

DESIRES CHURCH

"My name is Carolyn and I am sixteen years of age. I would appreciate your help in finding me a church to worship in.

"I'm going away to Jamestown, North Dakota, for the second semester of school. I would like very much to have a Free Will Baptist church to fellowship in. I have been attending the First Free Will Baptist Church in Spenard, Alaska.

"You might wonder why I'm writing this letter so early in the year. My pastor is going on a vacation and won't be back before my departure for school. I would like to have him write my church letter and write to the church personally for me. If anyone knows of a Free Will Baptist Church in that area, please contact me.
(continued on page eight)

Woman's Auxiliary

Mrs. Bruce Barrow, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

The Calvary Free Will Baptist Woman's Auxiliary held its regular June meeting in the home of Mrs. Retha White on Tuesday, June 19.

Mrs. Margie Pittman, president, read the poem, "From Greenland's Icy Mountains." Mrs. Etta Harrell gave the opening prayer. The group sang "My Jesus I Love Thee." Mrs. Pittman then read the Scripture from the Psalm 2.

The minutes of the previous meeting were read by the secretary, Mrs. Alice Owens. Mrs. Lilly Thomas, treasurer, gave her report and called the roll with sixteen members and three visitors present.

Mrs. Florence Taylor, corresponding secretary, asked that members bring any old school books or clothes so that they might be sent to schools in Ecuador. The youth chairman, Mrs. Rosalie Jones, reported that the G.T.A.'s had placed a glass top upon the communion table and sent donations to the missionaries.

It was decided that the auxiliary would place signs on the main streets directing people to the church.

There was a general cleanup of the church on Saturday morning at 5:30 a.m. for all who could help.

The program for June, "Found Faithful In Alaska," was given by Mrs. Nany Murray, Mrs. Taylor, and Mrs. Martha Bartlett. Mrs. Jones closed with prayer.

After refreshments were served, Mrs. Owens was honored with a stork shower by the members.

Portsmouth, Va.—On Monday night, June 11, 1962, at the home of Mrs. Effie Suggs, a Bible Scripture contest was held between the G. T. A. and the Y. P. A. of First Free Will Baptist Church in Portsmouth, Virginia. The boy or girl memorizing the most Scriptures would be given a trip to the Youth Rally at the National Association in Nashville, Tennessee.

The G. T. A. winner was Sandra Suggs and runner-up was Betty Ann Edwards. The Y. P. A. winner was Sheila Suggs and the runner-up was Linda Atwater. The runners-up will be given a prize at

the next meeting.

The judge for the contest was Mrs. W. A. Dowless.

Mrs. James Rawls, G. T. A. leader, and Mrs. Effie Suggs, Y. P. A. leader, expressed their sincere appreciation for the effort the boys and girls put forth for the contest.

IN OUR MAIL TODAY—

(continued from page seven)

tact me at P. O. Box 4036, Spenard, Alaska." Miss Carolyn Louise Martin.

THANKS FRIENDS

"I want to take this means of thanking my many friends for remembering me of late. The Sadie Rice Auxiliary and the Woman's Auxiliary of Sts. Delight Free Will Baptist Church of Craven County recently held services with me. The Woman's Auxiliary of Juniper Chapel held services with me June 17, Father's Day. I also want to thank my many friends who have remembered me with cards and letters. Please continue to pray for me." Rev. B. F. Ringgold, Sr., Route 5, Box 97, New Bern, North Carolina.

CHANGE OF ADDRESS

"This is to state that my address has changed from 103 N. Bright Ave., Kannapolis, North Carolina, to Route 1, Box 10A, Kenly, North Carolina."—Rev. J. C. Yates.

BETHEL CHURCH NEEDS PASTOR

"We would like to hear any preacher who would be available for full time services for a trial sermon who is in good standing with the North Carolina State Convention of Original Free Will Baptists. Please contact Mr. Wilson Whorton, Route 1, Box 157, Merritt, North Carolina, or call him collect at SH 5-2681, Bayboro."—Mrs. Kathleen Slade, Merritt, North Carolina.

READER COMMENTS PUBLICATIONS

"I have felt led to write to the Free Will Baptists of my home state appealing to them for their loyalty to the Original Free Will Baptist faith, doctrine and practices.

"I am inclosing a letter to them and if it meets with your approval please run it in the Baptist for me.

"I regret to learn that you are leaving the editor's office of the Press, however, I wish to commend you for your unbiased and fair editorials in presenting the true facts related to the unchristian acts

of the National Association toward the Western Conference and State Association of North Carolina.

"It is heartening to note the steady improvement in the Baptist and the whole line of literature for a number of years and, especially during your tenure of office.

"We shall miss your weekly message coming into our homes but, we are sure that you are doing the thing that the Spirit leads you to do.

"Wishing you great success and a large harvest of souls wherever you labor."—R. C. Baggett, Manning, South Carolina (Home address).

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *The Free Will Baptist*.

MRS. ROXIE BOYD

On March 19, 1962, our heavenly Father called from our midst, Sister Roxie Boyd.

She was a faithful member of the Shiloh Free Will Baptist Church of Pinetown, North Carolina. She had twenty years of perfect attendance with the Adult Ladies Sunday School Class, and was active in the woman's auxiliary for a number of years, serving as president for sometime.

Though we miss her very much, we bow in humble submission to the will of God, believing that she is at rest with Him.

Surviving are her husband, Fenner Boyd, two sons, one daughter, four grandchildren, and a host of relatives and friends.

Shiloh Woman's Auxiliary
Mrs. Margaret Woolard

MRS. MARY LEWIS

God in His infinite wisdom on June 5, 1962, called from our midst Mrs. Mary Lewis, one of our beloved and most faithful members of Oak Grove Free Will Baptist Church. We desire to express our sympathy to her family and those who most keenly feel their loss. Her husband, Mr. R. N. Lewis, died on May 4, 1962. He was a deacon for many years and both will be missed by our church and community. Our auxiliary gave ten dollars in her memory to the Rev. and Mr. Kirby Joe Godwin, missionaries sent to Alaska, as she believed in missionary work. They were both married twice at the last time was in 1927. He left four sons and one daughter; she left one son

(continued on page fifteen)

A LAYMAN'S APPEAL TO THE FREE WILL BAPTISTS OF SOUTH CAROLINA

R. C. Baggette, 455 Haines Street

Jacksonville, Florida

I HAVE been a Free Will Baptist for about sixty years. My grandfather and a great uncle were Free Will Baptist preachers; therefore, I was brought up in that faith, and I am also a Free Will Baptist by choice.

For the past sixty years, I have been attending union meetings or quarterly conferences and the South Carolina conferences. Many times in these meetings I have seen ministers tried for misconduct and churches brought to task for teaching and practicing doctrines contrary to that of Free Will Baptists. I have seen minister's credentials revoked and fellowship withdrawn from those who refused to abide by the decision of the body trying them.

These churches and ministers, who were declared out of fellowship, were not recognized by Free Will Baptists any more unless, and until, such a time when they would confess their error and request forgiveness and reinstatement in the body. Those who failed to do this went out and took on the name of the denomination whose faith and practices they had emulated.

We heard nothing about congregational or connectional government. The church handled its local affairs and looked to the conferences to keep our ministers in line with our articles of faith and doctrine. We would not dare to employ a minister who was out of harmony with his conference if we knew it. Of course, we have lost a few ministers and churches to other denominations because we would not compromise and permit teachings contrary to our faith and belief.

Today we find ourselves divided and torn asunder over our faith and practices. We have two groups each claiming to be *Original Free Will Baptists*. One or the other of these groups is wrong. Only one of them can be *Original Free Will Baptists*. Which one is right? It seems to me that this question can easily be answered if we will just stop for one moment and consider the lives of such men as Dr. St. Claire, Elders Sam Parker, Jarrett Baggette, Thomas Poston, Boss Gibbons, George Vause, Miller Mellette and many others we could mention. These men spent the best part of their lives

preaching and organizing churches of the *Original Free Will Baptist Faith*. (Had they not done so, many of our young preachers would not have pastorates today.) These men were accountable to the conference for their conduct and teachings.

Listen, dear fellow Christians: We, in South Carolina, do not have to make a single change, except to live truer lives, in order to be *Original Free Will Baptists*. If we follow other teachings and try to hang on to the name, Free Will Baptists, we become hypocrites—pretending to be that which we are not. If we are not Free Will Baptists on the community and state level, we cannot be on the national level.

There are those among us today, who through apparent jealousy, envy and maybe hatred, would have us boycott the Free Will Baptist Press in Ayden, North Carolina, the institution which has proven to be the backbone of *Original Free Will Baptists*, and have us use some other literature in our Sunday schools and leagues. These men seem to be willing to use any means in order to gain their point.

Just a short while ago I heard a young pastor tell his adult class, with reference to changing from the press literature, that they could never expect any better literature from the Free Will Baptist Press because the majority of the writers were uneducated men who have never been able to hold any important pastorates. Are we going to let anyone, even our pastors, cause us to change from literature written by *Original Free Will Baptist* writers and printed by an *Original Free Will Baptist* owned Press for some other literature about which we know nothing? What would some of those old soldiers mentioned above think and say if they could come back and see such changes in a church which they labored so hard to establish? Would it not be heart-breaking to them?

There are also those among us today who, through the same apparent jealousy and envy have spread false reports about Mount Olive College and its president, Dr. Burkette Raper. This college is owned and operated by good old *Original Free Will Baptists* of North Carolina,

our sister state, and deserves our full moral and financial support. Mount Olive College is growing by leaps and bounds and is a credit to our beloved denomination. This college has been and is now a blessing to a number of students from South Carolina. Our denomination needs Mount Olive College. South Carolina boys and girls need Mount Olive College and we should not be influenced by any derogatory reports until we have personally verified the truth of same. Not long ago I heard a young pastor state, from his pulpit, that he did not want any representative of Mount Olive College speaking in his church.

I doubt that we could find a young man in our whole denomination who has the spiritual courage and fortitude as that exhibited by Dr. Raper, during the past few years of relentless efforts on the part of some to poison the minds of *Original Free Will Baptists* and turn them against him and the institution he serves.

We know that God is not the author of confusion. We also know that His Spirit does not direct one to teach one thing and another to teach the opposite as being right.

We have a number of preacher fathers who are standing by the *Original Free Will Baptists* today in opposition to the tactics of the present personnel of the National Association, while their preacher college-taught sons are lined up with the National Association group in an effort to throw their fathers, and all who believe like them, out of the National Association.

We *Original Free Will Baptists* of South Carolina need not be confused or divided over this matter when all we have to do is to remain true to our faith and practices which are nearly two hundred years old. We can avoid this if we will do some thinking for ourselves instead of allowing someone else to think for us.

This is not written in the spirit of criticizing anyone, but in the sincere hope that my fellow laymen of South Carolina will remain steadfast and true to the *Original Free Will Baptist* faith and practices (a heritage left to us by our forefathers); to the Free Will Baptist Press of Ayden, North Carolina, of which our quarterly and state conferences are stockholders; and to Mount Olive College. Why not include Mount Olive College in your monthly budget? My home church does.

My sincere hope and prayer is that we will stand united through this great crisis and preserve our faith, doctrine and practices.

Questions & Answers on the Bible

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Please explain, "Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day" (Joshua 10:12, 13). Do you think the sun actually stood still in the midst of the heavens as it stated here?—J. R., Illinois.

Answer: Yes! As much as I believe that the sun rose and went down yesterday and then rose again this morning. The scientist might not call it rising and going down if they were describing what happened yesterday, nor would they describe it as standing still when they tried to say what happened as God performed the miracle that prolonged the daylight period when Joshua needed the light extended longer than what would have been sunset had that been an ordinary day so far as the length in hours is concerned. Had its daylight period been normal Joshua would not have won that day.

If what happened in that eventful day of Joshua's victory should happen today, that is about what such layfolk as you and I would call it today, the sun standing still.

How God did this is quite another question and such a question may never be answered by the most brilliant scientist; for "What is man that God is mindful of him?" God has made him lower than the angels who know only what God, the wonderful and marvelous Creator, chooses to allow them to know concerning the wonders of His creation. If God's creation did not cause sinful man to be buffeted in his endeavors to figure out the wonders of creation, then man might not see his need of God and recognize the state of desperation that sin has brought him. Man must come to God by faith if he ever finds Him at all. He must walk by faith or make no spiritual progress whatever, so he must accept the

validity of God's never failing Word regarding the sun and its standing still as he accepts by faith, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). God and His Word possess complete authority or none; so when we can be sure that a statement is contained in God's Word, there is no more question. We can be sure that it is true and that it means just exactly what it says. No more and yet no less.

Dr. Nathan J. Stone, in his book *Answering Your Questions*, has the following to say on Page 229: "The sun certainly 'stood still' for Joshua, as the Scriptures emphatically declare (Joshua 10:13, 14). Only unbelief could call such a positive and emphatic statement a figment of the imagination or even a figure. Jonah was literally swallowed by a 'great fish' (not necessarily a whale, although even some whales could have done it). To refrain from instilling in the minds of children the 'absolute correctness' of the Bible would be for Christian parents a gross dereliction of duty, and it would expose children to the unbelieving and skeptical who certainly do not hesitate to instill doubt and unbelief into their minds. God commanded Israel to diligently teach their children all of God's Word at all times (Deuteronomy 6:7). There could be no better time to teach a child the truth than at an age when the mind is open and pliable and trustfully accepts even what cannot be fully understood. Even for adults to refuse to believe whatever cannot be fully understood is sheer presumption and utterly inconsistent even with the ordinary fact of life. You are quite right in fully believing in the virgin birth, the Trinity, and other facts which we cannot yet fully grasp. For the present, '... we walk by faith, not by sight;' (2 Corinthians 5:7), and we only '... know in part; ...' (1 Corinthians 13:12). To refuse to believe is not intelligent; it is lack of faith."

A man that says he believes in God and that He created the earth and the heavens and that He controls them who doubt that God could or would inter-

vene and cause the sun to stand still; He so chose, as certainly He did with Joshua, is in need of patching his faith for there are many other points at which we are called upon to believe the impossible when man's view is considered. What of the Children of Israel in their crossing of the Red Sea and Jordan, both on dry ground. The natural man in none of us would accept this, neither would the natural man accept what the Bible teaches concerning the deity of Christ, His virgin birth, His resurrection, His ascension and His coming again in glory and yet the Bible emphatically demands of us that we believe all these facts.

Regardless to what else, God may have allowed the walls of Jericho to fall, for at the march in the series of events He outlined to the Children of Israel, He certainly used it to reveal His majesty and glory to them, a thing they needed then and we need now. When Satan tends to discourage a Christian, if he will go back and read the account of such miracles as that performed at the Red Sea, Jordan, Jericho, the standing of the sun for Joshua to finish the battle, the dipping of Naaman in Jordan and being made well of leprosy, without doubting he will take courage and begin mounting spiritual wings of triumph, and Satan with discouragement will be forced to flee into oblivion.

Youth Conference at Mount Olive

About six weeks from now, Mount Olive College will sponsor its fourth annual Youth Conference to which teenagers in North Carolina and other southeastern states will come for "a vacation with a purpose." Interest in these summer conferences at the college has increased each year, so that requests for application forms this year have exceeded the number that attended last year.

This year's conference will be held during the week of August 12-17, and will feature topics of study and discussion that are both interesting and helpful to teenage young people. There will also be some new faces among the staff members this summer along with a few "old-timers."

The cost of attending the conference this year will be the same—\$15 for room and board, plus a \$2 registration fee.

So, young people, make your plans now to spend your "vacation with a purpose" at Mount Olive College this summer. It will be an experience you will treasure as long as you live.

NOTES AND QUOTES



By J. C. Gntfin

TOMORROW

REV. R. W. NEIGHBOUR

We have wondered what would happen in America if the Communists suddenly took over this country and ordered cessation of the preaching of the gospel? What if every church were ordered closed next Sunday and every minister were ordered not to preach Christ? Then what? How many would have the courage to stand true to the Lord? How many would have the courage to seal their testimony with their blood?

Let us face the facts. Communism is not interested in the soul of man. They are nothing about comforting the broken hearts of the bereaved who have lost a loved one. They hold no hope for life after death, and they are not concerned with the salvation of souls or where they will spend eternity. Lenin himself said that religion was an opiate and should be destroyed.

Godless men have always despised the gospel, but they did not interfere necessarily with the right of others to worship as they so wished, but Communism is determined to reduce man to the level of a beast, caring nothing for man beyond the grave. Their sole interest is in food, clothing and housing. The most important side of man, his soul, is completely ignored and neglected. Communism is atheistic materialism. It is more than a social and political system. Too many Americans do not know this and too many more do not even care.

How quickly the Hungarians, who had enjoyed freedom of religious worship for centuries, lost their freedom. In a matter of a few hours, the privilege of worship was taken away. It could happen here also.

There are millions of Americans who never darken the doors of any church whatsoever. Eighty million make no religious profession whatsoever. Forty million teen-agers and boys and girls never go to Sunday school. What if the privi-

lege of worship were taken away? Tomorrow, they may find the door of hope closed forever.

What is the purpose of life? What is its objective? Paul defined life's purpose when he said, "For to me to live is Christ and to die is gain." But the millions in our country without Christ have no reason for living. Life will prove without aim or objective and not worth living to them. This is tragic. A life without God is not a happy life. The guilt of sin destroys all joy and peace. Not until people find the Lord do they find the abundant and worth-while life. Jesus said, "I am come that they might have it more abundantly."

As we consider the prospects of loss of religious freedom in America, we should be overwhelmed with a passion to win the lost to Christ. Christians should buy up every opportunity to witness and lead as many to Christ as possible.

We should stop and consider what our country would be without the gospel. What if your children could no longer attend Sunday school and Vacation Bible school? What if your family could no longer worship together? What if your minister could no longer explain to you the Bible truths which are so precious and needful to guide you in your daily life and strengthen you in times of sorrow and testing.

Such consideration should force us all to take a different view of our present privileges. So many are neglecting church, worship, Bible study, and revival meetings for the sake of pleasure or business. Some forfeit their privilege of worship simply because of their laziness and indolence. Too many are washing clothes, cutting grass, shoveling snow or cooking dinner when they could be in the house of God.

We have also neglected the support of the gospel radio programs—one of the greatest opportunities God ever gave to preach the gospel—and we have failed to support our missionaries who take the gospel to those who have never heard. We fail to support our church and fail to teach a Sunday school class.

Fifteen years ago I was in Havana, Cuba. When I returned to the States, I said, "Cuba is wide open to the gospel, but if we do not evangelize this island now, within ten to fifteen years it will go Communist." At that time, the Communists were already captivating the minds of the youth who were attending the universities. The people were hungry for the truth, but they had very little gospel. However, the people in America

were unconcerned, and did not respond with missionaries and the gospel. Today, they are horrified at the thought of having Communism on their own back doorstep, but it's too late now.

Will the United States be the next to fall prey to atheistic Communism? That depends on whether the Christians awaken and start preaching Christ.

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

Thy word is a lamp unto my feet, and a light unto my path (PSALM 119:105).

GRACE AND TRUTH

"For the law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17).

Truth is the greatest force both in heaven and on earth. Jesus pointed that fact out to us so many times while He was here on earth. While speaking to a group of believing Jews on one occasion He said, "And ye shall know the truth, and the truth shall make you free" (John 8:32). It is in the reach of every one, for Jesus said again, "... I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

The Apostle John wrote a great deal about the truth. He not only wrote about it, but he lived it. And how can we speak the truth and write about it until and unless we live it? If we turn to 1 John 2:21 we will read, "I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth." Again in 2 John, Verses 1 and 2, he writes, "The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth; For the truth's sake, which dwelleth in us, and shall be with us for ever." So we see that truth is not something that we have today and tomorrow (Continued on Page Fifteen)



STORIES for our BOYS and GIRLS



THE LOST WATCH

AMELIA MUELLER

WHEN Joanne looked in at the open door of Starlight cabin and saw the wrist watch on the orange crate beside Marlene's bunk, she had no idea of taking it. She had hurried on ahead of the other

cabin helpers because she wanted to be sure she had enough time to really straighten up her cabin before inspection time.

But the watch caught her eye as she passed the door, and she just had to slip inside for a closer look.

"Oh," she exclaimed as she noticed the little figure of Cinderella on the face. "It's just like the one I wanted for my birthday."

Without stopping to think what she was doing, she slipped it on her wrist.

"Isn't it pretty," she said out loud, moving her arm slowly from side to side in front of her. "I wish it were mine."

Just then she heard voices. "The other girls are coming to clean their

cabins," she thought. "They'll wonder what I'm doing in here."

She darted out the door and was almost at Meadowlark, her own cabin, by the time the other girls came around the bend in the path. It wasn't until she picked up the broom and began to sweep, that she realized that she was still wearing the watch.

"What will I do with it?" she thought. "I can't take it back now. The girls will tell Marlene I was wearing it."

"I'll wait until the girls start their class," she decided, taking the watch from her wrist and pushing it under her pillow. "Then I'll go to the cabin and put it on the orange crate just where I found it. Marlene will never know I even touched it."

From that minute on, the retreat stopped being any fun for Joanne. She didn't straighten up the cabin very well because her mind was on the watch. All during inspection she was afraid the counselor might lift up her pillow and see what was under it. And before inspection was over, Marlene herself came back to the cabins.

"I can't remember what I did with my watch," she told Joanne. "I thought I left it in the cabin, but I can't find it there. Mother told me not to bring it, but I begged to. She promised her I'd be careful, and here I've lost it on the second day."

Joanne knew she should say, "I haven't had it right here," but the words wouldn't come out. Marlene would be angry with her for wearing the watch without asking.

So instead she said, "It probably isn't really lost. I'm sure it will turn up somewhere."

Marlene linked her arm in Joanne's.

"Oh, I hope so!" she said, almost in tears. "Come with me to tell Miss Martha, our counselor. Maybe she'll remember where I put it."

Because she didn't know what else to do, Joanne walked back to the main lodge with Marlene. "I'll slip back between classes and return the watch," she thought. "I'll put it inside the orange crate with some of her other things. She'll think she didn't look well enough."

(Continued on Page Sixteen)

Western Conference

(continued from page four)

national Treatise. Now, we ask, is this congregational government, or is it nationalized government.

In view of the above claims, it becomes important to examine the form of church government, as set forth in the National Treatise, more carefully. A careful analysis of the form of church government, as set forth in the National Treatise, will show the following:

1. The local churches make up and are subject to Quarterly Meetings. A Quarterly Meeting board or committee is provided "to assist in securing pastors for the churches and suitable fields of labor for the ministers; (emphasis added, Page 51).
2. Quarterly Meetings make up and are subject to Yearly Meetings.
3. Yearly Meetings make up and are subject to State Associations.
4. State Associations make up and are subject to the National Association, which SHALL HAVE THE RIGHT TO SETTLE ANY QUESTION OF DISCIPLINE, DOCTRINE, OR PRACTICE THAT MAY PROPERLY COME BEFORE IT FROM ANY OF THE BODIES COMPOSING SAID ORGANIZATION OF THE NATIONAL ASSOCIATION OF THE FREE WILL BAPTIST CHURCH, . . ." (emphasis added, Page 59).

Under the form of church government, set forth in the National Treatise, there is no provision for the local church to present beyond the Quarterly Meeting, except that in recent years provision has been made for a local church, which is affiliated with the highest body in the state which belongs to the National Association, to represent in the National Association with one delegate. No provision is made for the local church to represent in the Yearly Meeting or the State Association.

Also, the National Treatise is absolute-silent as to how or by whom the title of local church property is to be held. It makes no provision for trustees of a local church nor does it set forth the duties of local church trustees.

In spite of all the talk about congregational church government, we believe the form, as set forth in the National Treatise, and interpreted by at least a part of the present leadership of the National Association, is most anything but congregational and that the aims and plans of the present leadership will take it even further away from congregational government. When the constitution of the national body considers the National Association as the Free Will Baptist Church, that this body "shall have the right to settle any question of discipline, doctrine or practice"), seemingly using the terms

National Association and Free Will Baptist Denomination synonymously (as has been done in recent statements), and when a former moderator of the National Association considers, and publicly states, that "The National Association is the Supreme Court of the Free Will Baptist Denomination," it seems to us that this form is far from congregational.

What is the origin of the form of church government as set forth in the National Treatise? A careful study of the book entitled, "Free Baptist Faith," printed in 1896, a copy of which we have at hand, will reveal that the form of church government, as set forth in the National Treatise, is almost identical with the section of this book entitled, "Usages of the Free Baptist Connection." It was under these usages that the Northern Free, or Freewill, Baptists (Randall) became so nationalized that the merger of 1911 and the transfer of all nationalized denominational property to the Northern Baptists was possible.

We are informed and believe that before this article reaches the reader, a new organization will have been set up in North Carolina, with the expectation of being seated in the National Association in July. This organization will have been formed by those who have radically departed from the doctrines, usages and customs of Original Free Will Baptists of North Carolina, and with the encouragement and assistance of some of the present leadership of the National Association. In setting up this new organization, they will have violated almost every provision of not only the North Carolina Discipline, but the National Treatise as well. It is expected that drastic and far-reaching amendments and changes will be proposed to the National Association while in session in July, in order to take care of actions already taken by the present leadership. The question remains, how much further will these take the National Association away from the spirit and stated principles upon which it was founded?

In our next article we plan to discuss the irregularities of the splinter organizations being formed in this state, the role of the present leadership of the National Association in forming these splinter groups, and the refusal of the executive committee and general board to meet with the committee from the North Carolina State Convention of Original Free Will Baptists.

(This article released by the Executive Committee of the Western Conference of Original Free Will Baptists of North Carolina, under authority of Article 4, Section 1, of the Constitution of said

Conference and is intended for the benefit of those who have a mutual interest in the matters and things discussed.)

The Lighted Pathway

(continued from page thirteen)

it is gone, but "shall be with us forever."

Truth is the exact opposite to falsehood. Truth will make us free; falsehoods will deceive. In fact that is the reason for falsehoods—to deceive and draw away from the truth; and when one is drawn away from the truth he is drawn away from Christ!

In the present conflict in our denomination there are those who seem to feel that the more they can deceive and confuse the greater service they are rendering, because they think they are having their own way and gaining great glory to themselves, but I wonder what will be the result when all men's hearts are tried before the judgment of God? I have come to the conclusion that damage to our church and to the Kingdom of God will never be settled until all things are made right by Him who is the only right way. But the tragedy to the many lost souls! at whose hands will their lost condition be ascribed?

A prayer for every one:

TEACH ME THE TRUTH

Teach me the truth, Lord, though it put
to flight

My cherished dreams and fondest fancy's play;

Give me to know the darkness from the
light

The night from day.

Teach me the truth, Lord, though my
heart may break

In casting out the falsehood for the
true;

Help me to take my shattered life and
make

Its actions new.

Teach me the truth, Lord, though my
feet may fear

The rocky path that opens out to me;
Rough it may be, but let the way be clear
That leads to thee.

Teach me the truth, Lord. When false
creeds decay,

When man-made dogmas vanish with
the night,

Then, Lord, on thee my darkened soul
shall stay,

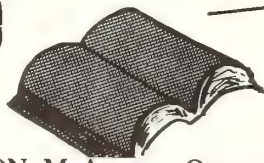
Thou living Light.

—Frances Lockwood Green.

THOUGHT FOR THE WEEK:

Truth crushed to earth shall rise again,—
The eternal years of God are hers;
But Error, wounded, writhes in pain,
And dies among his worshippers.

—Bryant.



Headed for Disaster

(Lesson for July 8)

LESSON: Jeremiah 25:1-11

GOLDEN TEXT: Jeremiah 25:5

I. INTRODUCTION

Last Sunday's lesson dealt with the reforms of Josiah. The youthful king did all he could to turn back the wrath of God from Judah, but the people did not go along with his sincerity. They were shallow and persisted in living lives devoid of real repentance. As a result, the wrath of God continued to focus upon them.

Necho of Egypt became aggressive and moved toward Judah. In an attempt to beat him back to Egypt, and to restore the glories of an independent Israel, Josiah was killed. The best-loved king Judah ever knew seemed to have been forsaken by the very God whose cause he had championed. The sun also seemed to have practically fallen from the sky. Judah was on the road to ruin, and events were moving swiftly.

Nebuchadnezzar, the Chaldean, soon rose to power and put Necho to flight; and it was only a matter of time before he was to capture Judah and take her away to Babylon. Jeremiah foresaw all this and warned of the coming tragedy.—*The Bible Student*.

II. HINTS THAT HELP

It would be well for us to note also the social conditions and religious conditions that existed in Jeremiah's day:

1. Social conditions: There was the problem of class and family and foreign cults with all their attending miseries. "The rich were powerful, unscrupulous, oblivious to the real needs of the poor, and interested only in that which would bring gain to themselves. The poor were driven to toil as slaves with almost no advantages for improvement of any kind. Discontent, hatred and envy filled their minds as they endured the misery of the passing days. Family life was deplorable. Slavery was common as early as 600 B. C. Robbery, murder, lying, and emphasis on a selfish hunt for material things, characterized the life of the people."—Yates.

2. Religious conditions: "Jeremiah found a strange mixture of Canaan's na-

ture religion, Jezebel's Baalism, Babylonian cults, and a natural tendency to an utterly meaningless formalism. Religious syncretism had done its worst and the merger was far from satisfactory. To the sensitive soul of Jeremiah the people were as bad as the heathen inhabitants of Canaan. He indicts them for unreality, sensualism, double-mindedness and outright degeneracy."—Yates.

Study the background Scripture:

1. The impending ruin of Jerusalem (Jeremiah 19).

2. The siege of Jerusalem begins (Jeremiah 21).

3. Our lesson text (Jeremiah 25:1-11).
—*The Teen-Age Teacher*.

III. ADDITIONAL TRUTHS

1. "The word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the son of Josiah king of Judah, that was the first year of Nebuchadnezzar king of Babylon" (Vs. 1).

In this verse the author of the prophecy is given. We see that it was Jeremiah and that the word of the Lord came to him during the fourth year of the reign of Josiah's son, Jehoiakim, which was the same as the first year of the reign of Nebuchadnezzar in Babylon. This was not a message to be delivered to a select few; but was a message from God to all of the people of Judah.

"The which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying, From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that is the three and twentieth year, the word of the LORD hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened" (Vv. 2, 3).

This was a harsh indictment. These people had been with Josiah when the reform was instituted in Judah. They had promised to uphold the covenant and honor it. But in spite of this promise and the great effort that Jeremiah and other servants of God had put forth, they had failed to do as they had promised.

Jeremiah had been faithful to the charge which God had given him, but his

prophecy had fallen upon deaf ears. There is an old adage to the effect that none are so blind as those who refuse to see. We might paraphrase that by saying that none are so deaf as those who refuse to hear.

Preachers and prophets are charged with the responsibility of proclaiming the gospel, but there is also a responsibility on the part of the people to hear and receive it.

"And the LORD hath sent unto you all his servants the prophets, rising early and sending them; but ye have not hearkened, nor inclined your ear to hear" (Vs. 4).

Jeremiah had not labored in this work of the Lord alone. Many faithful prophets had been sent to Judah, but the people had responded to their prophecy in much the same manner as they had responded to the prophecy of Jeremiah; that is, they had turned a deaf ear to the voice of all of God's servants.

"They said, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the LORD hath given unto you and to your fathers for ever and ever: And go not after other gods to serve them, and provoke me not to anger with the works of your hands; and I will do you no hurt" (Vv. 5, 6).—*Senior Quarterly*.

2. As each prophet rebuked the people and thundered out warnings against Judah, assurance was given that no hurt would befall them if repentance came. Nevertheless, all was to no purpose, as can be seen in the words of the prophet, "Yet ye have not hearkened unto me, saith the LORD; that ye might provoke me to anger with the works of your hands to your own hurt" (Vs. 7).

The people rejected the mercy of God and turned thumbs down on His offer to withhold His wrath. Thus, they were destined for disaster.

"Therefore thus saith the LORD of hosts; Because ye have not heard my words, Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadnezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations" (Vv. 8, 9). The reason for this judgment was Judah's persistent sinning. Notwithstanding that Jehovah had spoken constantly and called them to return to obedience, they had not hearkened, and because they had not hearkened,

gment by Babylon was foretold. A reference is made to Nebuchadnezzar being the servant of Jehovah. It must be pointed out, however, that he is not to be thought of as a follower of the Lord. God used him to punish Judah for her sins. It was simply His way of bringing down His wrath upon those of disobedience. The foreign king would soon bring Judah into captivity and take her away to Babylon. Only this way can he be called His servant.—*Intermediate Quarterly*.

3. How powerful Babylon must have been to be able to overrun all these nations. The phrase, *make them an astonishment*, means that these nations will be in such condition after Babylon has conquered them that their condition will be dreadful. These nations were to be put in shame and contempt by Babylon. *"Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle"* (Vs. 10). This verse continues the description of the nations that will be overrun by Babylon. The events described in this verse are events of joy such as a marriage and industry such as the millstones. These events will all be stopped because of the terrible condition of the country. *"And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years"* (Vs. 11). Jeremiah must have made this prophecy that his people would stay in captivity for seventy years with a great deal of feeling. He was well on in years at the time he made this prophecy; therefore, he must have felt that he would not live to see his people free from this captivity. This is, no doubt, one of the things that made Jeremiah *The Weeping Prophet*. Subsequent events prove that Jeremiah was exactly right. Judah did stay in captivity exactly seventy years. *The Advanced Quarterly*.

BE GREAT

(continued from page five)

gentle, prayerful, considerate, helpful, industrious, godly and Christlike is really the essence of true greatness. But to be mean in the home: selfish, quarrelsome, fussy, disagreeable, profane, drunk, gluttonous, irrespective of the welfare of one's family, with one's life and influence a curse rather than a blessing, proves how little and contemptible one is. This littleness, personified littleness, that checks, blights, destroys, curses and makes

home a hell on earth. No doubt this characterizes tens of thousands of homes today. Hence the separation of husbands and wives, divorces, and thousands of dear, precious children thrown out on the cold mercies of a heartless and unfriendly world.

"He that is greatest . . . your servant"

Be great. Live for God and a purpose worth while. You don't have to waste your time in idleness and foolishness, just eking out an existence with no goal in view for which you are striving. So many people are so aimless. Someone has said, *"Low aim is crime."* This accounts largely for the wreck and ruin of many people, and largely figures in crime. No doubt many, many criminals are very aimless, or have degradingly low aims. This ought not to be. They don't seem to have any high ideals. Just drifting, dragging and slugging along. Oh, why live like that? There is something so much better to live for. Why can't people see it? Look up, LOOK UP! Good things come from above. In fact all good things come from above, yes, from the Father of all blessings

Be great. Love everybody. Harbor no hatred in your heart. Stand for all that is right and against all that is wrong, mean, low, and contemptible. Aim high. Live for God and others. Don't dry up in your own little life. Branch out, bear fruit, help your neighbors, be good to the sick, spend some money for the welfare of those about you. Be liberal, tithe your income, and even give out of the remaining nine-tenths to needy people and to advance God's cause. All that you have is a blessing from God. You won't need your money, and the material things of this world very long, but you will need God forever and ever.

Be great. Be merciful and forgiving. *"Blessed are the merciful; for they shall obtain mercy"* (Matthew 5:7). You need not expect mercy from God if you do not have mercy on your fellow men, especially saving mercy. Obtain and cultivate a forgiving spirit. This is Christlike. *"If ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses"* (Matthew 6:14-15). It is a wonderful, blessed possession: to have a heart, mind, soul, and spirit of forgiveness; but a cursed thing to be unforgiving. This will send one to hell. However, to be merciful and forgiving is noble, Christlike and great.

Be great. Master all bad habits by the grace of God. Herein is where multitudes win out or lose out. In the first

place, form no bad habits. Play safe. Why become enslaved to nicotine? Why become an adulterer or an adulteress? Why become a gambler? Why become a swearer? Why become profane? Why get into any habit that is bad and ruinous, and that will wreck you, soul and body, mind and spirit? Use your common sense and better judgment and abstain from all bad habits that curse, blight, wreck and damn humanity. However, if the devil has enslaved you in any way, turn absolutely and wholeheartedly unto God through deep and thorough repentance that He may save and deliver you. *It can be done; it should be done; it MUST be done, or you lose your soul and heaven.*

Be great. Be a heavenbound pilgrim. Live for the good of your fellows and for the glory of God. Don't be earthbound. Put your hand in the hand of God and travel upward to the Celestial City. THIS IS GREAT LIVING.—*Pilgrim Tract Society*.

OBITUARIES

(continued from page eight)

and many relatives and friends. We, the auxiliary members, desire a copy to be sent to *The Free Will Baptist* and one to their family.

Mrs. Annie McPhail

MRS. BESSIE COWAN

On Saturday morning, April 28, 1962, our heavenly Father called our mother, Mrs. Bessie Cowan, home to be with Him. She was born June 6, 1893. She was married to Warner Cowan in 1907. To this union were born seven children. Surviving are four children, eight grandchildren, one sister, one brother, and many other relatives and friends.

She was a faithful member of Rose of Sharon Free Will Baptist Church. Funeral services were conducted at the church on Monday, April 30, by the Revs. Charlie Hamilton, Willis Wilson, and Frank Harrison.

She lovingly served her church and taught Sunday school until her health declined.

A flower has been gathered,
For the Master's bouquet,
Mother has gone to be with Him
Forevermore to stay.

She loved the blessed Saviour,
With an humble heart,
We're trusting in Him to meet her,
Where we never more shall part.
Written by her daughter,
Mrs. Horace Mendenhall

Boys' and Girls' Stories

(continued from page twelve)

THE LOST WATCH

Before the girls reached the lodge, they heard the bell ring.

"It's time for our music class already," Marlene said unhappily, "and I did want to find my watch first. I'm going to find Miss Martha anyway and ask her. You go on and save a place for me."

Yesterday Joanne had wanted Marlene as one of her best friends. She had been happy that Marlene liked her, too, and that they were in the same interest group even though they weren't in the same cabin. But today she didn't even want to sit beside Marlene.

She walked slowly into the lodge where the music group had gathered near the piano.

"There's room for one more person on the back bench," she noticed. "I'll sit down there. Then I can slip back to the cabins right after music period is over."

Joanne liked to sing, and yesterday the music class had been so much fun. But today all Joanne could think about was the watch. She kept her head down and her eyes on the book so she would not see when Marlene came into the room. The music period seemed to last forever, but when it was finally over, Joanne slipped away from the group and out of the door as quickly as she could and ran toward the cabin. She felt almost happy again.

"Nobody will be in the cabins now," she thought. "So I can put the watch back. Marlene will find it at rest time, and everything will be all right again."

But Starlight cabin wasn't empty when Joanne looked in. Marlene lay on her bunk, with her face buried in her pillow. Joanne slipped quietly away and walked slowly back to join her group.

Yesterday Joanne had been the one to spot the first bird nest on the nature hike. But today she didn't care about finding anything. All she could think about was Marlene crying in the cabin.

"She'll have to come to the lodge for lunch," Joanne thought. "I can return the watch then."

During the lunch hour Joanne tried several times to go back to the

cabins unnoticed, but each time some one else was there, too. At rest time she still had had no chance to return the watch.

While Joanne was trying to arrange her pillow to make sure she didn't break the watch when she lay down, it slipped out. Before Joanne could push it back under the pillow, Paula in the next bunk had noticed it.

"Oh, let me see your watch," she cried. "I didn't know you had one."

Miss Betty, the counselor, was looking at Joanne.

"She knows I don't have a watch," Joanne thought. "She saw me unpack. Besides, she's probably heard about Marlene's watch being lost. She'll think I stole it. And I really didn't mean to at all. What will I say?"

She held the watch out to Miss Betty.

"It isn't my watch," she said slowly. "I—I—think it's Marlene's. I—I—I found it in the shower. I slipped it under my pillow until I could give it to Marlene, and then I forgot it."

Miss Betty smiled.

"Marlene will be so happy to get the watch back," she said. "She's been worrying about it all morning. Why don't you take it to her right now."

As Joanne walked back to her cabin after giving the watch to Marlene she should have felt happy. Marlene had been so glad to see her watch. She had hugged Joanne and thanked her for finding it.

But instead of feeling happy, Joanne felt worse than she had that morning. She knew she should never have told that awful lie. Everything went wrong during the afternoon. During crafts period she spoiled the plaque she was painting. Even swimming was no fun. By supper time she felt almost sick.

"May I go to the cabin and lie down?" she asked Miss Betty, after supper. "I don't feel like playing games."

Miss Betty went back to the cabin with her. She sat down on the edge of Joanne's bunk.

"Something has been bothering you all day, Joanne," she said. "Do you want to tell me about it? Are you homesick, or is it something else?"

"It's something else," Joanne said beginning to cry.

She told Miss Betty the whole story.

"I'm glad you told me about it, Miss Betty said when she had finished. She added quietly, "Perhaps you should tell someone else, too."

"I know," Joanne said, "God. Do you think He will forgive me?"

"I'm sure He will," Miss Betty assured her. "He'll know how sorry you are that you did wrong."

When she had finished her prayer, Joanne felt that God had forgiven her. But she still did not feel quite right. "Do I have to tell Marlene?" she asked Miss Betty.

"What do you think you should do?" Miss Betty asked her.

Telling Marlene was harder than telling Miss Betty or God, but Joanne did it. She found Marlene at the volleyball court with some other girls, getting ready to choose sides for a game. Marlene looked away when she saw Joanne join the group.

Joanne made herself walk over to Marlene. "Come here a minute," she said. "I want to tell you something."

"I don't want to hear it," Marlene told her. "I want to play volleyball. But she went with Joanne over to the edge of the court."

Joanne blurted out her confession, then ran back to her cabin, and threw herself face down on her bunk.

Just as the bell rang for the evening worship service someone came into the cabin and sat down on Joanne's bunk. It was Marlene.

"Don't cry," she said. "I'm not mad at you any more. After I thought about it I knew I hadn't left the watch in the shower, and I thought you had stolen it and then brought it back when you got caught. But I'm not mad since you told me what happened."

The girls reached their seats just in time for the Scripture reading.

"Bless the Lord, O my soul, and forget not all his benefits," one of the counselors was reading, "Who forgiveth all thine iniquities; who healeth all thy diseases."

Joanne moved closer to Marlene. "Who forgiveth all thine iniquities," she thought to herself. She felt warm and good inside.—

MY PLEASURE



the Free Will Baptist

Ayden, North Carolina, Wednesday, June 11, 1962

JUL 1 1962

EDITORIAL

UPON LEAVING

by C. H. OVERMAN

This is the last editorial we will be writing for "The Free Will Baptist." In order to make our remarks more personal, I shall drop the editorial "we" and use the first pronoun singular.

Upon leaving the Press, I must give credit where credit is due. Thus, I wish to express my sincere appreciation to all those who have made my work fruitful, and for the most part, enjoyable. I appreciate those who have offered constructive criticism from time to time. I am grateful to the persons throughout the denomination, both ministers and delegates, who have written articles for publication. It has been most gratifying to receive articles from those who wrote out of a heart of love with much thought behind their statements and observations. Surely the Lord has provided the time for each one.

I do not regret any stand I have taken. I do not regret anything I have written. My stand is just as firm as it has ever been. Just as many others have been, I have been deeply hurt by the injustices that have existed. At the same time, I hold no personal grudge against any person or persons. I do feel, however, that apologies are in order in many instances.

My position has not been coveted by anyone, for it has not been a place of ease and comfort. I have learned to accept criticism and opposition as a matter which is part of the work, but I am thankful that it has not been so severe as some expected it to be.

I am grateful to the writers of Sunday school, league, and daily vacation Bible school materials. Their faithfulness in writing has been a great inspiration. I wish to thank each one personally for their spirit of co-operation. There are more than twenty writers whose efforts have made the literature program successful. Only eternity will reveal the souls won to Christ, and the Christians blessed, by their faithfulness in presenting Biblical truths.

I am also grateful to such men as Brother J. C. Griffin and Brother Willet Moretz. These men, as well as Brother J. P. Barrow and others, have contributed to "The Free Will Baptist" week after week without pay.

I would also like to express my sincere appreciation to those who have worked with me in the editorial department. The editing of a weekly paper, plus the work that goes into the printing of more than sixteen quarterly publications, would not be possible without their help. The two who have meant the most are, Mrs. Sylvia F. Allen and Mr. Ralph A. Bowen. Mrs. Allen has been in the editorial department for almost two years, having served as secretary to the former editor for two years. Mr. Bowen has been employed for approximately ten years.

Contrary to what some have believed, the board of directors, as well as the manager, the Rev. N. B. Bar-

row, have given me complete liberty in matters of publication and editorial policies. I am thankful for the board of directors that recognized the freedom of the press, as well as the freedom of the editor. I appreciated the efforts of each employee of the Press for their co-operation and the willingness to work.

My work has not been perfect, for there have been many human errors. Others might have done the job much better. I am glad to say, however, that since October of 1957, I have discharged my obligations to this institution, as assistant editor and editor, to the best of my abilities. As stated in the April 18 editorial upon announcing my resignation, I have enjoyed the work. I believe in the program and purpose of this institution. If I had not believed in it, I could not have served as I have during these years. I shall continue to uphold it and defend it wherever I go.

I am happy to report that literature orders are being filled for third quarter on an equal basis with last quarter. Free Will Baptists are still supporting this institution, and they will continue to do so.

I am thankful for the opportunity to serve as pastor of the First Free Will Baptist Church of Goldsboro. I am aware of the fact that the pastorate will not be a place of ease, for there are many adversaries. I have been convinced for several years that this particular church affords some of the best opportunities of service found anywhere; therefore, I am going to this church with a prayer that God will use me for His glory.

As a faithful supporter, I urge you to support the acting editor, the Rev. J. Garland Teasley, as you have supported me. Remember this institution in your prayers. If you really want to help, make a special effort to get "The Free Will Baptist" in every home in your church.

Volume 77

July 4, 1962

Number 1

THE FREE WILL BAPTIST

J. GARLAND TEASLEY, Editor

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THE NEW FREE WILL BAPTISTS

by the EDITOR

A group of dissatisfied people met in the First Free Will Baptist church of Raleigh, North Carolina, on June 25 and organized what they call the North Carolina Association of Free Will Baptists. According to news releases, the group was unhappy over their present organization. In reality, the group had no state organization to be dissatisfied with until they organized this one. Many of them had been excluded from established Free Will Baptist conferences and some of them had never been made that with which they supposedly were displeased.

The meeting, well-publicized in advance, came to almost no one's surprise. The Reverend D. W. Alexander, who publicly stated that he broke with the North Carolina Convention of Free Will Baptists, was chosen temporary modera-

tor and was a keynote speaker. He stated that the old convention had been taken away from them. Mr. Alexander, a retired minister, had not attended a session of the North Carolina State Convention in several years, but only recently asked for his name to be dropped from his conference, which is the mother conference of the state's Free Will Baptists.

Elected to top posts in the new organization were the Rev. Wayne Smith and the Rev. Milton Hollifield, both members of the Blue Ridge Association, which is a weak member of the old established State Convention.

Notable among those present were several officials of the National Association. Present were the Rev. Billy A. Melvin, Executive Secretary of the national body; the Revs. Reford Wilson and Jerry P. Ballard of the Foreign Missions department; the Rev. Homer Willis of the

Home Missions department; the Rev. L. C. Johnson, president of the national Bible College; and the Rev. Ralph Staten, top executive of the national group. Each was given a chance to express himself on the issues and all stated this was a great day for Free Will Baptists.

The group reports that more than half the state's Free Will Baptists were participants. The officially announced tabulation, including visitors, sight-seers, and sympathizers, was 346 visitors, 111 ministers from several states, and 228 delegates. The total voting strength was slightly over 200.

True Free Will Baptists will be asking what to do about this new group. The obvious answer is to continue as we have been for over two hundred years. Men are guaranteed religious freedom and if this new group desires to operate outside the established customs and practices of Original Free Will Baptists, they have a right to. We will continue to promote the worldwide ministry of the Free Will Baptist church through a convention that has stood the test of time.

A Second Mistake

By M. B. Hutchinson
McArthur, Ohio

Editor's Note: Mr. Hutchinson, a native of Ohio, has been writing the St. Louis Fire Bible Class for many years and has been in a good position to observe the Free Will Baptist scene.)

A farmer was sitting in his home one rainy evening in November enjoying its comforts. Suddenly there came a sharp rap on the outside door. Opening it, he saw two men who seemed considerably disturbed. One of them said that they were going through that neighborhood with a truck load of sheep. Somehow the end gate on the truck had become open and the sheep had escaped. They asked the farmer if they could put the sheep in his barn lot and load them into the truck. The farmer gave his consent and even helped get the sheep into the truck.

The next morning he went out to the field where his own sheep were kept but could not find them. He did find a place where the fence had been opened to the road, and he followed sheep

tracks in the road to his own barn lot. Then he realized that he had assisted two thieves in stealing his own sheep.

It is a well known fact that northern Free Will Baptists accepted a smaller denomination known as Free Communion Baptists into their organization, and the latter, working in Communist style, got control of the organization in 1892 and in 1910 they voted to merge with a Calvinistic Baptist denomination. It was the Free Baptist General Conference that transferred colleges, foreign mission property and much local property to the Calvinists. There was no Free Will Baptist General Conference existing after 1892.

Now we wish to call attention to one provision of the constitution of the National Association and we give an exact quote:

"This Constitution may be amended or altered at any regular session of the National Association by a two-thirds vote of members present, provided proposed

amendment or alteration be presented in writing to the body one day in advance."

Under this provision an amendment could be offered one day providing for union with another denomination, and transferring all denominational property to the new organization, including foreign mission property. Then this amendment could be adopted on the day following.

This is rank injustice. An amendment should be offered at one session and voted on at the next annual session. This would give the local membership an opportunity to discuss the proposed amendment. Under the constitution of the National Association an amendment could be forced through that body on one day's notice, and the local church membership would have no knowledge of what was being done. That is Free Baptist scheming.

Can't you see the hollow mockery there is in the pretended zeal for congregational church government on the part of some persons? The denomination can accumulate property, including foreign mission property, and any session of the National Association can vote it all to some other group, and then we find we have put our time and money in a bag full of holes. This concern for congregational church government matches the concern of the two men over the escape of their sheep from the truck. It is pure phooey.

AN OPEN LETTER TO OPEN-MINDED FREE WILL BAPTISTS

BY THE EXECUTIVE COMMITTEE
of the Western Conference of
North Carolina

(Article 4 of the series on behalf of the
Western Conference)

This article takes the form of "An Open Letter to Open-Minded Free Will Baptists" because we believe there are many thousands of such Free Will Baptists in the several states.

By the time this is published, most of you will have heard about the "new" state organization of so-called Free Will Baptists in this state. This, of course, was not unexpected, since it has been generally known that such were the plans for quite some time now. We are informed and believe that the only thing about this development that differs from the plans and efforts of the last few years is that originally the plans were for those who have now formed the "new" movement to "take over" the established North Carolina State Convention, the other state-wide bodies, and the several Original Free Will Baptist conferences in eastern North Carolina. Having completely failed in their attempts to "take over," the plans had to be changed, and the result is the "new" and irregular movement.

We are aware that the "propaganda campaign" conducted in the effort to enlist churches and ministers in the "new" movement tried to make it appear that this was made necessary by the actions of the Western Conference and by the support given by other Original Free Will Baptist conferences, as well as the refusal of the North Carolina State Convention to repudiate our historic and established form of church government. We feel it our duty to absolutely deny these claims and to declare that the true facts are that this is the culmination of desires and designs having their origin long before the Edgemont Church dispute became a reality.

The proof that this is indeed a "new" and irregular movement is evidenced by the fact that it is unlike any other organization that Original Free Will Baptists have ever known in its structure; its complete disregard for established usages and customs of Original Free Will Baptists; the persons responsible for its formation; the unethical, false, and misleading propaganda used in the campaign to form it; and the fact that in a large measure it is designed and established in sup-

port of many who hold to an alien Calvinistic doctrine (eternal security) and to the philosophy of the "Independent" church in conflict with the historic position of Original Free Will Baptists.

In support of the above statements and the Western Conference and because of certain propaganda and purported interviews and reports circulated, we feel it necessary, for the benefit of those who have a common interest in these matters, to call attention to some facts that are generally known and some that are on record in the history of Original Free Will Baptists.

The desire of some persons and/or groups of persons to exclude from the National Association all those who are affiliated with the North Carolina State Convention of Original Free Will Baptists is not of recent origin. During the 1958 session of the National Association, held in St. Louis, Missouri, a member of this Executive Committee was embarrassed by hearing a member of the General Board, from another state, make the statement: "I wish the people of the North Carolina State Convention would go home and stay there."

The first time any member of this Executive Committee can recall hearing the term "new Free Will Baptists" was in the fall of either 1958 or 1959. The occasion was in Wilson, North Carolina, where the ministers of the Western Conference were gathered for the purpose of a rally in support of a National Association institution. The president of that institution was the main speaker. He stated that his institution was not so much concerned with the history and traditions of the several groups of Free Will Baptists as it was interested in helping to produce a "new Free Will Baptist." It is also a matter of testimony that this same president of the same national institution stated to a group of his students and former students at Elm Grove Free Will Baptist Church on September 15, 1960: "You fellows just keep on working and in two more years you can take over." We do not know what he thought they could take over. However, the occasion was the 1960 session of the North Carolina State Convention. It is of interest that the name and activity of this same president has been very prominent in the formation of the "new" movement. We are caused to wonder if these are the "new Free Will Baptists" he had in mind in 1958 or 1959.

We are informed and believe that certain national officials were interested and involved with the Edgemont Church dispute long before the Western Conference entered the case. We have in our files an affidavit which states that Ronald Creech made the following statement in Edgemont church on Sunday night, October 9, 1960, (just three days before he sued officials of the Western Conference for \$400,000 and restrained them from reporting their activities to the Conference.):

"When I went to the National Association meeting, the National Executive Secretary asked me about this trouble in our church because if and when anything happened, he wanted to know the story from me. I want you to know that the National Association is watching the whole affair."

We, of course, do not know which National Association meeting, or which National Executive Secretary, he had reference to. We do know, however, that the last National Association that has been held at that time was in July, 1960. We also know that the Western Conference did not receive any charges, or enter this case, until almost a month after the 1960 session of the National Association.

In view of the above, it is not at all surprising that the General Board and Executive Committee have refused to meet with the committee designated by the North Carolina State Convention to discuss the current controversy.

In addition to the interference of national officials, from outside North Carolina, as shown above, it is also of interest to review some of the records of past activities by persons within North Carolina who have been active in the formation of the "new" movement, and whose reports, claims, and interviews have been a part of the recent "propaganda" circulated in support of the "new" movement.

It does not require "expert" research to determine that, among Original Free Will Baptists (Palmer), the oldest organization beyond the local church is the Annual Conference and that for more than two centuries the Annual Conference or Association has been recognized as the highest tribunal. Authentic Original Free Will Baptist history provides many, many examples wherein the annual conferences have in fact exercised the rights, and duties, to discipline ministers and churches when such was made necessary by departure from established doctrines, usages and customs.

However, it should be remembered that there have been other attempts to pervert the "authority and jurisdiction" of the Annual Conference on to higher authorities.
(continued on page seven)

What Happens Next In Chicago?

SPOKEN aloud, or merely pondered in the privacy of thoughtful minds, it became the all-important question as the Billy Graham Greater Chicago Crusade closed with a great rally in Soldier Field.

As the strains of the last invitationanza died away, men and women who had stood briefly on a spiritual mountain peak looked into one another's eyes and pondered about returning to the valley "normalcy," the intricate paths of daily life.

Would life be any different because of the great Crusade? Would there be more morality and less crime, more honesty and less corruption in public office? Would the stories of vice investigations and gangland killings reclaim the headlines from which they had been momentarily displaced by the Graham Crusade?

The answer rests in part with the 1,451 inquirers who responded to Billy's invitation in the 19 days of the Crusade. It rests also with the thousands of church members who participated in the Crusade, as ushers, choir members, counselors and in many other ways. To some extent the answer might be supplied by every one of the 703,000 persons who listened to the evangelist during the Crusade.

But most of all, the answer rests with the pastors of some 1200 churches that cooperated in the Crusade, as Dr. Graham made abundantly clear in the closing days of the great evangelistic effort. To them had come—even as it came to Moses on the shore of the Red Sea—the inspired word: "Speak unto the (people) children of Israel that they go forward!"

Some 1400 of them had heard the exhortation of Dr. Edgar H. S. Chandler, executive vice president of the Church Federation of Greater Chicago.

"Let us go forward together, in prayer and in commitment to Christ, fighting the devil and not wasting our ammunition in fighting each other."

They had heard Dr. Graham declare at the same breakfast for ministers:

"You have the reputation of more division than any city in the United States. This was one reason that we were reluctant to come here. But I believe that

under the guidance of the Holy Spirit, you have been brought together. Let's keep it up. This is the work of the Holy Spirit. Let's not interfere with it.

"Some of us have built a little trench, a battlement, and have said to God, 'Now here it is; you work the way we want you to work, or we won't co-operate.'"

Billy told the ministers:

"We all rejoice in this Crusade, but I tell you it hasn't made a dent—well, perhaps a small dent here and there. The Church should capitalize on this moment, for six months from now you won't have this moment. The Crusade is like a grenade that opens a hole in the line—the Church has to move in and hold the position."

"Preach evangelistic sermons for the next six months," Billy urged the clergymen. "Preach on repentance, faith, conversion, the new birth, and make it simple as A, B, C.

"Preach with authority; preach with simplicity; preach with urgency, and preach to a decision. Give an invitation. People are eager for something to do. And reorganize your whole church, if necessary, to care for these people who have found Christ."

Warmly praising the co-operation of ministers of varied communions and of divergent opinions, Billy added:

"I don't know the answer to our problem theologically, but I know that there is a unity of the Spirit that can be had in Christ.

"Why do we have to carry a chip on our shoulder and look at each other with hostile eyes. I've seen the same look in the eyes of the extreme left and the extreme right. In disagreement they are strangely alike."

The rally which drew more than 116,000 persons to Soldier Field must not be regarded as in any sense the end of the Crusade, Billy declared in the final service of the Crusade, before 1729 persons responded to his invitation to commit their lives to Christ.

"We hand the torch over to you," he said, and then he gave his own answer to that persistent question: "What happens—or could happen—next in Chicago?"

"You have witnessed only a sample of what could happen to a city when its religious, social and civic agencies join

hands with all the media of communication. An entire city's life can be affected and even altered. What we have seen in Chicago should be an example to other cities throughout the nation.

"While there may be many cynics, yet all will admit that all groups working together have been used of God to make a spiritual impact on this community.

"This has been the Lord's doing, and it is marvelous in our eyes."

"America has come very close to losing her soul. No nation can lose its soul and exist for very long. No nation has ever shown moral improvement and regained its soul without a religious revival.

"The revival for which we long must begin in our churches. Our churches must repent of their faithfulness, their strife, their worldliness, their bickering, pride, malice, backbiting and their intolerance of each other. The world is looking to the church for an answer. If the church fails to provide a dynamic, virile answer to the problems of today, then the reaction against the church in the coming generation will be devastating.

"Therefore, the thousands of church members who are gathered here this afternoon should experience a new depth in their commitment to Jesus Christ. The thousands of daily prayer meetings which were organized prior to the Crusade ought to continue. Many of you have memorized Scripture for the first time in your lives. Keep your Bibles open. Go to church with your families prayerfully and regularly.

"Get involved in civic affairs. There are enough Christians working together here to throw back the forces of crime and violence. We could lower the crime rate; we could create a new atmosphere of race relations, and we could stop the blight of moral decay.

"Many of you have become discouraged here in Chicago, and some had almost given up. But God has demonstrated that revival is possible. Therefore, I charge you this day to keep burning in your hearts the spiritual fires which have been ignited in this Chicago Crusade."

The response of Chicagoland's Christians to Billy's challenge in his Master's name will determine the answer to the question: "What happens next in Chicago?"

News + Notes % Denominational Interest

Holly Springs Has Successful Bible School

The Holly Springs Free Will Baptist Church, Kenly, North Carolina, held its annual daily vacation Bible school June 11-15. The daily attendance was 84, with \$26.74 for collection.

The pastor, the Rev. W. L. Poythress, Wilson, North Carolina, taught an adult class of 17 each night.

Bible School at Juniper Chapel

The daily vacation Bible school was held at Juniper Chapel Free Will Baptist Church near Vanceboro, North Carolina, June 11-15. There were 73 students enrolled and 20 workers. Everyone enjoyed a good week together with Mrs. Virginia Nobles as director. A blessing was received from the study of the "Heroes of Faith" theme for Bible school. Thanks is offered to everyone who had a part in making it possible to have a Bible school. The offering for the week was \$23. The closing exercise was on Sunday night, June 17. The children did very well and everyone seemed to enjoy it very much. The school thanks the Lord for the fellowship that was enjoyed each day.

Juniper Chapel Honors Oldest Member

The Woman's Auxiliary of Juniper Chapel church honored one of the oldest members of the church, Mrs. Polly Morris, at the 11:00 a.m. service, Sunday, June 24. The service was opened with the congregation singing, "When We All Get to Heaven." The pastor led in prayer. Mrs. Morris was brought to the front of the church and seated in a special chair in which a white carnation corsage was pinned on her. The Scripture was read from Proverbs 31:10-31, in her honor. A trio sang, "Hold My Hand Precious Lord." A poem was read in her honor. The president called her children to the front to sit with their mother while her life history was read. She was presented a certificate and life award.

Mrs. Morris has eight children living and one dead. She is eighty years old and has been very faithful to her church and community as long as her health permitted. She is very feeble now and cannot do the things her heart desires, but she is still cheerful. After church service was over, the family met at one of Mrs. Morris' daughters and had dinner on the lawn.

Press Honors Overman

Approximately forty persons gathered in the educational building of the Ayden Free Will Baptist Church on June 21 to honor the Reverend and Mrs. C. H. Overman with a surprise supper. Mr. Overman is the outgoing editor of the Free Will Baptist Press. The supper was arranged by members of the staff of the Press.

Tables were beautifully decorated and presided over by members of the Press office force. Members of the local church were in charge of barbecuing chickens and making ice cream. At the conclusion of the supper, Mr. and Mrs. Overman were presented with several gifts, among them a silver casserole dish.

Mr. Overman had served as editor for approximately two years. Before this, he was assistant editor. He has accepted the pastorate of the First Free Will Baptist Church of Goldsboro, North Carolina.

Coming Events

- July 30 - August 4 — Albemarle Youth Conference, Cragmont Assembly, Registrar, Rev. Wayne West, Route 1, Plymouth, N. C.
- August 6-11—Young People's Bible Conference, Cragmont Assembly, Registrar, Rev. L. E. Ballard, Box 338, Scotland Neck, N. C.
- August 12-17 — Youth Conference at Mount Olive College
- August 13-18—Woman's Auxiliary Conference, Cragmont Assembly, Registrar, Mrs. Dola Dudley, Fuquay Springs, N. C.

N. C. Superannuation Report for June

The following is the report of the chairman-treasurer of the Board of Superannuation of North Carolina State Convention of Free Will Baptists for June, 1962:

Receipts	
Balance on Hand June 1, 1962	\$5,113.10
Regular Receipts for June	286.30
Earmarked for Adopted Ministers and Widows	12.00

Total to Account For	\$5,411.40
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Disbursements	
Minister's Monthly Checks	\$217.00
Widow's Quarterly Checks	449.00
Operating Expenses	58.83

Total Disbursements	\$ 724.83
Balance on Hand July 1, 1962	\$4,686.60

Receipts by Conference	
Albemarle	\$ 25.00
Central	12.00
Eastern	116.20
Pee Dee	5.00
Western	140.00

New Writer Employed



The Free Will Baptist would like to introduce the Reverend Mr. Charles Sapp, who has been employed by the Free Will Baptist Press as the writer of *The Bible Teacher*. Mr. Sapp, a native of Oklahoma, is the pastor of Reed Branch Church, near Winterville. He received the B. A. degree from Free Will Baptist Bible College in 1953, the M. A. degree from Texas A. and M. in 1956 and the B. D. degree from Union Theological Seminary.

gical Seminary, Richmond, Virginia, in 1961.

Mr. Sapp has served our church in various capacities since his ordination in 1945. He has held pastorates in Oklahoma, Tennessee, Texas, and Virginia, in addition to the present one in North Carolina. He also served for several years as a member of the Sunday school board of the National Association of Free Will Baptists.

The Press is indeed pleased to add Mr. Sapp to its staff of writers and commends him to its readers.

Pleasant Plain Church affirms Stand

The Pleasant Plain Free Will Baptist Church, Selma, North Carolina, voted Sunday morning, June 24, to support the North Carolina State Convention of Original Free Will Baptists. The pastor of the church is the Rev. N. D. Biggs.

Special Notice

NO FREE WILL BAPTIST NEXT WEEK

The yearly volume of The Free Will Baptist is composed of fifty issues. It is therefore necessary that we omit two issues each year. The first to be omitted this year is July 11. The next issue you receive will be that of July 18. Thank you.

Western Conference

(continued from page four)

ore "centralized" organizations. For instance, in 1913 the several conferences of eastern North Carolina joined together to form the North Carolina State Convention, as an advisory body. Just 10 years later an attempt was made to make the State Convention the "chief Executive Body." The following is taken from pages 4 and 5 of the official minutes of the third session of the State Convention held in 1915:

"The following resolution presented by D. D. W. Alexander was adopted:"

"RESOLUTIONS"

"Be it Resolved:—That the State Convention ought to be the chief Executive Body of the Free Will Baptist denomination in North Carolina; And that we make the conferences and churches to make such."

Although the above Resolution asked the conferences and churches to make

the State Convention the "chief Executive Body," we fail to find any record that they did so. However, we do find that the State Convention has continued to operate as an advisory body, has recognized the role of the annual conference, and has in fact supported the annual conferences in such role. An outstanding example of this fact is the case of the Pine Grove Church of Rockingham, North Carolina. This was at one time a Free Will Baptist Church and a member of the Rock Fish Conference. Later a majority of the membership embraced Calvinistic doctrines, including "eternal security," and indicated their intentions of leaving the denomination. The Rock Fish Conference, upon receiving a request for help by the loyal minority, in turn asked the State Convention for counsel and assistance. The following is found on page 12 of the official minutes of the North Carolina State Convention for 1952:

"The Executive Committee met in joint session with the Executive Committee of the Rock Fish Conference, September 4, 1952, at Rockingham, N. C.

"The purpose of the meeting was to concur in the effort of the Rock Fish Association in trying to hold the property of Pine Grove Church intact for the worship of the true Free Will Baptist members belonging to said church.

"After hearing all information available a motion was made that M. L. Johnson and R. N. Hinnant represent the Executive Committee in any responsibility that might arise in reference to the case.

"Members present at this meeting were L. B. Manning, R. N. Hinnant, J. W. Alford, L. R. Ennis, and D. W. Alexander. Rev. M. L. Johnson represented the Promotional Department in the meeting." (This was approved by the Convention.)

On page 32 of the same Minute we find:

"By motion the Convention instructed the Home Mission Board to advance \$165.00 to the Committee appointed for the saving of Pine Grove Church to supplement the \$100.00 advanced by the Convention.

"By motion Rev. Bruce Barrow be added to the committee to represent the Home Mission Board in dealing with the Pine Grove Church."

On page 12 of the Minutes of the 1953 session of the State Convention we find:

"Rev. M. L. Johnson made a report of the final disposition of the Pine Grove Church of Rockingham. He stated the church had left the F. W. B. denomination.

"Motion to receive the report and the committee be relieved of further duty.

"\$250.00 was appropriated jointly by the Convention and Mission Board for the purpose of trying to solve the problem of the Pine Grove Church. \$50.00 of this was not used and it was voted to

(Continued on Page Sixteen)

Do You Know Your Value?

Walter E. Isenhour
Taylorsville, North Carolina

The title of this article asks a question worth considering. Too many people undervalue themselves. No doubt some think because they are not born as geniuses they cannot amount to much in life, therefore go forth to merely eke out an existence. Others may think because they are not highly educated they had just as well live in obscurity, throw their talents away and never strive for some good, great and worthwhile achievement. Then there may be those who think because they are poor, having nothing of material worth, they are destined to littleness, worthlessness, failure and defeat.

All this is untrue. Every person, whom God has created with common sense and talent, can amount to something, and prove himself valuable to mankind and acceptable to God. Some handicap may be a blessing in disguise. Don't throw yourself away, for this is exactly what the enemy would have you do. Remember that your soul is indeed the pearl of great price—more valuable than gold or silver, diamonds and pearls, rubies and other gems.

God doesn't put us here as worthless beings. We are to live for Him: love, serve and worship Him. The life that may seem the most worthless, if given entirely to God, may become the most prosperous and valuable. Life is more than learning, more than money, more than riches. All this without God will perish; but a life given to God, along with what we may possess, never proves worthless. God never throws away any life, any soul, anything that is yielded unreservedly unto Him. However, to withhold from Him, to live apart from Him, to reject and disown Him, means that men throw themselves and their values away.

Do you know your value? Perhaps not, but God does. Let him size you up. Let him use you and make you a blessing to the world.



Woman's Auxiliary

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

Cragmont Woman's Conference

The Cragmont Woman's Conference will be held at Cragmont Assembly, Black Mountain, North Carolina, August 13-18. The theme throughout the week will be "Found Faithful." The program is as follows:

Morning Session

- 7:45—Morning Devotions, Mrs. Felton Watson
- 8:00—Breakfast
- 9:00—Faithful in Auxiliary Methods, Mrs. C. F. Bowen
- 9:40—Special Feature Time, Mrs. D. W. Hansley, Mrs. Carl Dudley
- 10:20—Fellowship
- 10:40—Praise Time, Mrs. J. C. Moye
- 11:20—Bible Study, Rev. C. F. Bowen
- 12:00—Lunch

P. M. Rest and Recreation

- 6:00—Dinner
- 7:30—Evening Worship, Rev. C. F. Bowen

Bus Schedule and Fares: New Bern, 6 a. m. \$12.00; Kinston, 7 a. m., \$11.75; Snow Hill, 7:30 a. m., \$11.50; Wilson 8:15 a. m., \$11.25; Middlesex, 8:45 a. m., \$11.00; Raleigh, 9:30 a. m., \$10.50.

Other Expenses: Registration fee, \$2.00, Room, Board, Insurance, \$15.00.

REGISTRATION BLANK

Mail with \$2.00 Registration Fee and \$5.00 Bus Deposit to:
Mrs. Dola Dudley, 114 East Street
Fuquay Springs, N. C.

Date _____

Name _____

Age _____ Church _____

Conference _____

Mailing Address _____

Telephone _____

Where will you board Bus? _____

_____ (nearest place listed above)

Amount money enclosed \$ _____

Deep Run, N. C.—The Gray Branch Free Will Baptist Y.P.A. met at the home of Linda Smith on June 18. The meeting was called to order by the president, Linda Smith. Dan King, song leader, led the group in singing, "Come Unto Me." Mr. Ray Harrison led in prayer. The secretary read the minutes of the last meeting and called the roll. There were 15 members present. The business was then discussed.

Douglas Deaver and David Moody were chosen as ushers for the following month. The business meeting was adjourned by Mrs. Durwood Merritt.

After the business meeting was adjourned, the meeting was turned over to Joan Stroud for the program.

After the program, delicious refreshments were served by the hostess.

Deep Run, N. C.—The Woman's Auxiliary of Gray Branch Free Will Baptist Church held its regular monthly meeting June 14 at the church. The meeting opened with the group singing, "Sweet Hour of Prayer," after which Mrs. Adella Deaver led in prayer. Scripture was read by the program chairman, Mrs. J. E. Smith. Those taking part in the program were as follows: Mrs. Durwood Merritt, Mrs. Laura Boyette, Mrs. Hilda Tyndall, Mrs. Ada Hines, and Mrs. Pearl Smith.

After a brief discussion on each part, all members present were given the opportunity to tell of some outstanding prayer God had answered in their behalf.

Minutes of the last meeting were read and approved. Fourteen members answered the roll call. Mrs. Alvin Deaver was recognized as a new member and Mrs. Ray Harrison was recognized as a visitor. All officers of the auxiliary reported to the secretary. The treasurer's report was heard and Mrs. Rudolph Deaver gave the benediction.

Refreshments were served by Mrs. Joshua Futrell.

Miss Nannie Pearl Stroud and Mrs. Earl Tyndall received birthday gifts from their secret pals.

Columbia, N. C.—The Woman's Auxiliary of Sound Side Free Will Baptist Church met June 21 with Mrs. Richard Brickhouse at 8:00 p. m. The president, Mrs. Madeline Brickhouse presided. The program opened by a singing, "Brighten the Corner." The Scripture reading was taken from several passages of John and Isaiah. Prayer was led by Mrs. Bernice Maitland.

The theme of the program was, "God Answers Prayer." Those taking part in the program were: Mrs. Nancy Sawyer, Mrs. Iilda Roughton, Mrs. Zennie Maitland, and Mrs. Betty Sawyer. Mrs. Madge Van Horn commented on the lesson.

The group entered into the business with nine members present and three visitors.

The meeting closed by singing, "Bless Be the Tie," and praying together the Lord's Prayer.

Refreshments were served and enjoyed by all.

Pink Hill, N. C.—The Ard G.T.A. of Christian Chapel church met Tuesday afternoon, June 16, 1962, at 3:00 p.m. at the church. The president, Michael Taylor, presided.

The meeting was called to order by the president with ten members, one visitor and two sponsors, with one new member present. Melvin Beard was the new member. The sponsors were Mrs. L. Blizzard and Mrs. Pat Howard.

Mrs. Blizzard gave a talk on "What Does the Word Mission Mean, What Kind of Missions Do We Need and How Can We Be Missionaries." She also stressed that more missionaries were needed here at home.

Plans were made for a banquet on June 26 at the church, whereas, everyone was invited to attend.

The group sang a chorus and had prayer. They then had the lesson in which everyone took part.

The meeting was closed and they were served pepsi colas and cookies by Mrs. Lydia Whaley, which everyone enjoyed.

Pink Hill, N. C.—The Ard G.T.A. of Christian Chapel church enjoyed a banquet on June 26 at the church.

The tables were decorated with flowers and dishes of candy. Each member invited a friend and there were 35 present. The visitors were Misses Lane Turner, Sue Mills, Kaye Noble, Debbie Noble, Janet Howard, Martha Stroud, Kathleen Taylor, Kay Hill, Lois Hatch; Douglas Hill, Charlton Tyndall, Clifton Murphy, William Blizzard, Mrs. Hazel Howard.

rs. John E. Taylor, and the pastor, the
v. Kemery Ard.

The president, Mike Taylor, welcomed
everyone to the banquet and recognized
the guests and let them introduce them-
selves. The pastor, Mr. Ard, made a
talk, using as his Scripture, Exodus 2:1-6,
and led in prayer.

Everyone enjoyed food which was pre-
pared by the mothers. Afterwards the
group enjoyed games at which everyone
won prizes. The games were led by the
sponsors, Mrs. Lois Blizzard and Mrs.
Howard.

Portsmouth, Va.—The Woman's Aux-
iliary of the First church, met on June 25
at the church with Mrs. James Gillespie
presiding. The meeting began with the
singing of, "If Jesus Goes With Me,"
followed with prayer by Mrs. Ardene
Hines.

The minutes of the last meeting were
read by Mrs. Ward and the treasurer's
report was given. Both were accepted as
correct. A motion was made and carried to
postpone the covered dish supper until
a later date.

New business before the meeting in-
cluded a motion passed for the auxiliary
to have a treasury separate from that of
the church. All circle reports were giv-

Mrs. Gillespie then turned the pro-
gram over to the guest speaker, Mrs. Oc-
cia Jones, who spoke on the topic, "Put-
ting Our Hearts In It." The Scripture
reading was from St. Mark, 14. The
meeting was adjourned with prayer.

Christian Education

NEWS RELEASE

President W. Burkette Raper takes
pleasure in announcing the selection of
Roy O'Donnell, Mount Olive Junior
College, as one of twenty-four junior col-
lege administrators from the thirteen
southeastern states to attend a week-long
institute at Boone, North Carolina, with
Palachian State Teachers College serv-
ing as host.

The Institute, scheduled for the second
week in August, has been specifically de-
signed to encourage and promote junior
college administrative leadership in the
southeastern region.

This opportunity for the southeastern
region will be sponsored by the Kellogg
Junior College Administrative Leadership
Institute located at the University of
Florida and Florida State University oper-
ating by virtue of a grant from the W.
Kellogg Foundation.



MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

N. C. Original Free Will Baptist Missions

P. O. Box 308, Ayden, N. C.

A. B. Bryan, Secretary-Treasurer

Mission mail is encouraging for the
month of June. We share some letters
from the field:

Chocowinity, N. C., June 18, 1962:

"Dear Sir: The vacation Bible school
at the Free Will Baptist Mission at
Chocowinity raised \$13.11 for missions.
I am sending you a check for that
amount."—Mrs. Annie E. Hollisey, treas-
urer. The mission is self-supporting so
far, with an average attendance of about
35. The spirit is good. They are pre-
sently worshipping in the community
building. The Rev. Wayne West has
been called as pastor on half-time basis.
He is a recent graduate of Mount Olive
College, and a native of Plymouth, North
Carolina.

Wilmington, N. C., June 9, 1962: "I
feel our work here is growing because of
the attitude of the people. The co-
operation we have and with a pastor
like we have, we can't fail, because he
is a man of God; he trusts Him com-
pletely. The church has voted to add
the \$5.00 a month to the pastor's salary
for six consecutive months."—Mrs. Doris
Heath, Treasurer.

This mission in Wilmington has re-
cently purchased additional property for
expansion and plans are shaping up for
the beginning of additional building
space.

Jacksonville, N. C., May, 1962: "We
had a very good revival; six were saved.
The spirit is the greatest in the history of
the work. Besides increased interest with
the regular ones, there are three families
with renewed interest. Thank you so
much for what you have done for us."
—J. Albert Harris, minister-in-charge.

The Gieger Mission is worshipping in
a rented building.

Raleigh, N. C., June 20, 1962: "The
Original Free Will Baptist mission in
Raleigh is progressing nicely. The mis-

sion is having difficulty getting a build-
ing to use regularly. . . . Prayer service
Wednesday night had forty in atten-
dance. . . . Offerings are good . . . aver-
aging around \$100.00 weekly. Pray for
us. The spirit is good in the services. . . .
We do not have a regular pastor at pre-
sent, only a supply pastor."—church re-
porter.

Kinston, N. C., June 25, 1962: The
new original Free Will Baptist Church
on Tower Hill Road is progressing slow-
ly but surely. The Rev. John Owens
is pastor. They are worshipping in a
rented building. The building fund is
increasing steadily and they are hoping
to soon purchase property for a perma-
nent church location. The Sunday
school has an average attendance of about
thirty and the morning worship service
usually is much larger. The church has
approximately twenty members and the
spirit and fellowship is good. This work
is less than two years old.

Weldon, N. C., June 25, 1962: The
mission in Weldon is operating smooth-
ly. No information from them recent-
ly.

Walstonburg, N. C., June 4, 1962:
"Gentlemen: Enclosed please find check
in the amount of \$27.50. You may use
this the way it is needed most and I
would like to know how it is used. . . ."
—Aspen Grove Sunday School, Marie
Goff, treasurer.

Merritt, N. C., June 2, 1962: "Dear
Sir; I am enclosing a check for \$10.25
which is a donation from Bethel Wo-
man's Auxiliary for the Godwins and
Whaleys in Alaska. Last week each of
our members received a card like the one
I am enclosing, from the home mission
board (Tennessee) but our church and
auxiliary are 100% for the North Caro-
(Continued on Page Fifteen)

Questions & Answers on the Bible

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

QUESTION: Please explain "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment" (2 Peter 2:4) and "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day" (Jude 6). What are demons and what is the Free Will Baptist view concerning them?—*Frank Ray Harrison, 402 Broad St., Wilson, N. C.*

ANSWER: This verse, 2 Peter 2:4, or the message found in it, I think is used here to bring to the minds of the readers of this wonderful epistle the fact that God will always and without one single exception bring swift and unlimited judgment upon any person and any group of persons who disobey Him and persist in evil. The people of this church age need not look for any different treatment if and when they sin away their day of grace or favor.

First, God uses the angels that sinned and that event because such evil deeds are causing the persons that commit them to suffer untold agony in a place of torment and will be suffering throughout all eternity to show what happens to evil-doers. In the next verse you will note that the writer continues to explain this same truth that God will punish sinners like He did in Noah's day by bringing in the flood and its destruction of all mankind except Noah and his family as an example of judgment. "And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly" (2 Peter 2:5). Then in the next verse he uses another illustration from sacred history, the judgment of God upon Sodom and Gomorrah. "And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly" (2 Peter 2:6). We read the account of the flood incident in Genesis, Chapters 6-8, and of the incident in which God's judgment brought swift destruction upon all the people in the wicked cities of the

plains, Sodom and Gomorrah, except Lot and his two daughters in Genesis 19.

The kind of sin and the details of God's dealing with the angels who fell, and the way it is told in the Scriptures, may not be quite as simple as what is said of God's dealings with the two ancient groups of evil people upon whom He brought judgment as punishment for their disobedience. Perhaps one reason for this is that we in the church age understand a little better and see a little more clearly the way God deals with human beings because we are human. However, God has not left us without sufficient light on the subject to know that angels are persons and that they are subject to God and responsible to Him for every act of their existence and that they, like man, had a day or time of probation. They are different, however, in that the whole race of mankind were created in a single pair, Adam and Eve. Whereas, the whole race of man sinned and fell in Adam, in whom they were created; each angel being personally and individually present as separate creations, when the angels probation period was concluded by one angel known to God as Lucifer, who sinned and enticed a number of his fellow angels to sin and seek to dethrone God so as to occupy His place. This period of angels' probation was not brought to its end, however, without there being angelic opposition to the feat.

Michael and his angels fought against Satan (for this was his characteristic name ever after) and his angels cast them from the lofty place in heaven they had sought. They have been fighting against Satan and his angels ever since and are keeping him and his helpers from taking charge of heaven, at least that place in it that pertains to angels.

One day, sometime in the future and perhaps not too far off, the angel of God will cast him to the earth with his co-workers and there will be rejoicing in heaven because he will never again be found there, and one thousand years later they, the other evil angels, together with Satan, will be confined to the lake of fire from which they shall never be

released. See Revelation 12:3-17; 18-19. Compare Ezekiel 28:11-19; Isaiah 14:12-17. From now until the time when Satan shall be cast to the earth and confined to its sphere, he will be working on earth to defeat God's plan of salvation and, I think, be going into the presence of God as he is seen doing in Job 1:6—2:8. I think that the fact that we need an advocate in the person of Christ to occupy the right hand place on the throne of God suggests that we have an adversary who comes to God with accusations against us. I further think the devil will remain our accuser to God until the event of Revelation 20:3, 4, when he must forever be punished in hell.

The fact that Satan fell from a lofty place of renown and power is to be seen in such passages as Isaiah 14:12-17 and Ezekiel 28:11-19. There is no question in my mind, but that these passages of Scripture refer to definite earthly kings who were being spoken against in the day by the prophets of God, but it is just as clear, on the other hand, that God was going beyond these earthly kings in the pronouncing of His judgment upon Satan and it is to Satan and his angels alone that part of this description pertains in its finality.

The prayer of Daniel on one occasion went unanswered for about three weeks even though God heard it when Daniel began petitioning Him. See Daniel 10:2, 3, 10-21. Compare also Revelation 12:3-17; 13:12; 20:1-3, 10; 21:8; 22:11, 14, 15 and Matthew 25:41.

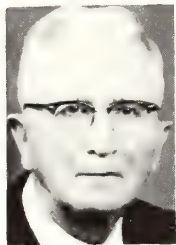
It will require that one go back to the first of this epistle (2 Peter) and read the whole of the letter in order to get all out of the verse under observation and more certainly it is necessary that we remember what the first verse of the chapter from which it comes contains. This verse tells us not only that there were false prophets in the olden days, but that we are to have them in this our glorious church age. We are told that such teachers are going to be bringing "damnable heresies, even denying the Lord." That this prophecy is being fulfilled on every hand today right here in our own country, one needs only to examine the literature called Christian or that having a religious connotation of one kind or other. The Catholics, who a half century ago were scarcely known by the average citizen of the Bible belt or the South, are to be found in all the states now and in many towns. Their influence has grown that we not only have the first Roman Catholic in the White House

(continued on page fifteen)

NOTES

AND

QUOTES



By J. C. Griffin

THINGS THAT CROSS MY MIND

* * *

"Preacher, has anyone visited you and asked that ten dollars that you mentioned four or five weeks ago in the *Free Will Baptist*?" I answered, "No." He continued, "If they do, I want to pay half of the ten."

* * *

A friend said while at Cragmont, "What are you doing now preacher." My answer was, "Fighting the devil and bragging on Jesus." "How long have you been fighting the devil and bragging on Jesus?" My answer, "Ever since God put me into the pulpit, but I have had to work mighty hard for the past several months."

* * *

This has been a great week, June 18-21, which we spent at Cragmont. It was the first group of men that I ever saw assembled at that place. We were all of one accord. God showered us with glorious fellowship. Truly we could shout, "Love you, brother." There was not a hypocrite on the mountain, if so, he did not show his face. Neither were there any holier than thou there. We were all of one accord and experienced that fellowship that John spoke about in 1 John 4. Here we learn of Christian fellowship. We had it at Cragmont, thank God.

* * *

I also had the privilege of meeting with one of my old friends, June 10-15, while bragging on Jesus at New Sandy Hill Free Will Baptist Church near Sims, North Carolina. I conducted the second annual meeting that I ever conducted in my life, after ordination, there. Most of those who were there at that time have gone to their reward. Some who were young and who gave their life to Christ in those days have gone to their reward. One lady came up to me and said, "Brother Griffin, do you remember me?" I was saved when you were here years ago." My memory did not

function to meet the question. But what was very good about the event is that she is still serving the Lord and loves to go to the worship services. She was right there at the hour of worship. I found that the people in general seemed to love their church and the presence of the Lord. There were 17 who assembled at the altar for dedication to win souls to Christ and three confessed Christ as Saviour and Lord—generally called conversion.

* * *

The Free Will Baptists are divided people. We have those who preach premillennialism, postmillennial, and some preach non-millennialism. We have never heard any of these three preached at the National Association, as we can remember. Neither have we heard a sermon on the second coming of Christ. The pre, post, and the nons would be too much divided. If a North Carolinian were to preach on the second coming, he would stir up many of those who live in the West.

* * *

I heard a minister say a little while ago, "There has been so much strife caused by certain preachers—fussing and distorting facts, false accusation of others, with whom they disagree, until I am ashamed to tell people where I went to school. He did not attend a college in the bounds of North Carolina. This man was at Cragmont for the 1962 session of the Ministers' Conference."

* * *

I was taught that I had to persevere in order to get to heaven. The Rev. W. B. Everett said, "Keep on keeping on is perseverance." Elder E. T. Phillips said it meant, "Everlasting-stick-to-it-ness." I have been sticking to it. I was saved by faith and I expect to go to heaven in God's appointed time on the same faith that put me in fellowship with my Christ. But it is very popular in some sections of Free-Will-ism to preach, *once in grace, always in grace*. But as I said some time ago, the doctrine of unconditional eternal security does not belong to the Original Free Will Baptists; that is Calvinism. Some of the fellows are splitting churches and if they cannot get the whole church, they will steal as many as possible and start a new group and call it *The Original Free Will Baptists*. But if you were to call an owl a chicken, it would not make it so, or to cut off the ears and tail of a hound puppy, it would not make him a bulldog.

On October 4, 1961, I wrote to Contact, and here is the quotation: "I notice in Contact on Page 7 of the September issue that one, Brother Dale Bur-

den, states in Column 3, and I quote: 'The majority of the members of the Free Will Baptist Press have signed affidavits which affirm their belief in connectional government as opposed to congregational form of government adhered to by the National Association of Free Will Baptists.'" After two issues of Contact had been published, I wrote to the editor for a correction and if he was not going to publish my article, to send me my manuscript. This he did and by so doing, he acknowledged that he was not going to publish my article.

I absolutely deny, as I did in my feature article, the assertion that any minister who signed the affidavit is opposed to congregational government of the local church. To say that we are is to distort the fact. We are as strong on the autonomy, or congregational government, of the local church as Brother Burden, or any other man on the face of the earth, I firmly believe. It hurts to be accused of that which is not true.

As I have written before, we are congregational in the local church, but we are connectional in our union meetings, our conferences and our State Convention. I repeat, we were connected with the National Association of Free Will Baptists.

Congregationalism was written in the association one day last July and men were kicked out of office the next day. However, several times the term connection is mentioned in the national treatise. I know, for I was chairman of the committee that gave us the first treatise. But I find people and preachers who were not born at that time, that know more about the treatise than the men who brought it into existence, at least they think they do. I guess it is their education. I know that I am not a *know all*, but I know my Lord and Saviour and I am connected with the Father through Christ and connected with all born-again Christians, and I do not think that any *isms* or *scisms* will disconnect me from this fellowship.

* * *

Speeders and traffic violators hate the law enforcement officers. Blockaders hate the officer who is on the job, and preachers who refuse to abide by the laws, usages and customs of the Original Free Will Baptist church, seem to hate executive committees and ministerial character committees. When possible, they will stab the officer in the back.

A news report says, "Nixon endorsed by man he defeated." I am pretty sure the man that Mr. Nixon defeated was not a preacher. Some preachers are not too apt to do as the opponent of Mr. (Continued on Page Fifteen)



LITTLE FELLOW

"You know, King," he said, "those cupcakes tasted awfully odd."

BILLY RAN up the back steps, singing merrily as he slammed the door behind him.

"Hi, Mom!" he called. "What are you doing?"

"Baking cupcakes," replied Mother.

"Why?"

"Jane's book club is going on a hike tomorrow, and I'm making cupcakes for her to take for their lunch."

"Can I have one?" Billy asked, eyeing the smooth chocolate frosting on the finished cupcakes.

"No, dear. It's almost supper time."

"Please?" Billy pleaded.

"No, dear," Mother repeated firmly.

"But—"

"Billy, I said no," Mother said gently.

"Oh, all right!" Billy pouted, stamping into the living room. It was always that way. A little fellow never got anything he wanted. Jane was always getting things for her old clubs, and Big Brother David

got so many nice things, like his new bike. Of course, David had paid part of the money himself.

"But—well—here I can't have even a cupcake, just 'cause it's almost supper time," thought Billy to himself, with a frown on his face.

Just then Jane came in singing. "Mother, I'll set the table," she called.

Billy watched through the kitchen door. There! Mother was going upstairs, and Jane was still singing happily in the dining room. He'd get one of those cupcakes, after all!

Quietly he stole into the kitchen, opened the cake box and took out two cupcakes. Then, carefully, he crept up the back stairs to his room. He laid one of the cakes in his drawer, and began to eat the other. Just as he brushed the last crumbs from his face, he heard Jane call, "Supper's ready," so he hurried downstairs.

As usual, supper was a happy time. Dessert came, and Jane placed a plate of cupcakes, all chocolate and nice, on the table. Billy felt a

queer feeling away down in his stomach, and dropped his eyes. He took a cupcake as they were passed around the table; but most of it was still on his plate, when supper was finally over.

Quietly he stole out to the woodshed. Sitting on the chopping block he fixed sad eyes on King, his dog.

"You know, King," he said, "those cupcakes tasted awfully odd." For a long time he sat there—until he heard Mother call.

"Billy, it's bedtime!"

Upstairs in his room, he opened his drawer and took out the cupcake. "I'm terribly hungry," he said, eating it hurriedly. David might come to bed any minute now.

When David came in, Billy was already in bed.

"Say, little fellow," said David. "Father and Mother are going to Aunt Jenny's tomorrow, and they want us to look after the place while they're gone."

"Why can't we go?"

"Aunt Jen's very sick, and it's better for us to stay here. But this

the point, Bill. Father got a load of wood this afternoon. Now, I thought we could split it and stack it, so he wouldn't have to get so tired when he comes back from the shipyard."

"I don't want to," Billy frowned. "I thought as much," David sighed. "You want everything you lay your eyes on, but you know, little fellow, you never do anything to deserve it."

Next morning, after Father and Mother were gone, Jane began counting her precious cupcakes.

"Twenty-one, twenty-two. Well, here are supposed to be twenty-four. Billy," Jane turned laughing eyes on the frowning Billy, "did you eat any of these cupcakes?"

"No!" Billy flashed. "Oh, no?" David exclaimed. "What about the crumbs on the chest of drawers last night?"

"Oh, keep still!" Billy flared. "It's O. K." Jane said gently. "We'll fix it all up tonight."

Billy worked hard all day. Somehow, though, he could not forget the things David had said. When he got to thinking about it, it was all true; and besides, he was a thief, and a liar.

That evening, as they sat by the fireplace, Jane put her arm around Billy.

"Now, little fellow," she said, smiling, "let's figure out about the cupcakes. Did you take them? Don't be afraid to tell."

"I took them," Billy suddenly blurted. "I wanted them, and Mother wouldn't give me any. They never give me anything I want. You and David always get everything."

"Billy, listen! It was stealing to take the cupcakes, and disobedience when Mother had said not to."

"I never thought of that, then," Billy choked. "I guess that's why they didn't taste good."

"As for David and me getting more than you—well, Billy! What about your electric train, and your erector set, and all the other things you have? Little fellow, I'm afraid you're selfish. Besides, David and I never get anything until we have saved up enough money to pay half the price ourselves. We work for half of everything we have."

"Oh!" Billy looked surprised. "You've been jealous, too, haven't you, Billy?"

Billy nodded. "J-Jane," he stammered, "I'll try to be good. I feel so miserable when I tell lies and do everything bad."

"Let's pray about it, then, little

fellow. You know if you ask Jesus to forgive the naughty things you've done, He's just like a big brother and He does it right away. Then it's easier to be good."

That night at bedtime Billy went up the stairs singing:

"I'm so happy,
And here's the reason why—
Jesus took my burden all away."

—The Burning Bush,
Author unknown.
GOSPEL HERALD

Free Will Baptist Ministers Manual

By J. C. Griffin. Every Free Will Baptist minister should have this manual. Suggestions and forms for weddings, funerals, baptisms and many other related functions. Imitation Leather.-----\$1.95

Order from Free Will Baptist Press

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

*Thy word is a lamp unto my feet, and a light
unto my path (PSALM 119:105).*

TRUTH IN THE BIBLE

"As for God, his way is perfect; the word of the LORD is tried: he is a buckler to all them that trust in him" (2 Samuel 22:31).

For the past weeks I have been preparing this column on the subject of Truth. Truth is one of the most important virtues. No one can be a child of God without being truthful. Those who distort the truth in order to twist a fact in an effort to make it say what they may want others to believe are showing none of the traits of a true Christian. It is said that the truth will prevail, but what may be the consequence, a falsehood until the truth "will out?"

One of the best definitions of truth is to be found in a book in my library. It follows in full:

"Truth—conformity to fact or reality; exact accordance with that which is, or has been, or shall be; exactness; also righteousness and true religion. God is truth. His word is truth. We are expected to

accept Him and it with faith, nothing doubting and nothing gainsaying. Moreover uprightly and by obedience to His laws and commands."

Now since we are told in the above that "God is truth" and that "His word is truth," let us examine some verses of Scripture which I hope and pray will guide us in our thinking and speaking.

GOD IS TRUTH

"Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations" (Deuteronomy 7:9).

"For the word of the LORD is right; and all his works are done in truth" (Psalm 33:4).

"... the LORD is good; his mercy is everlasting; and his truth endureth to all generations" (Psalm 100:5).

"For thy mercy is great unto the heavens, and thy truth unto the clouds" (Psalms 57:10 and 108:4).

"For his merciful kindness is great toward us: and the truth of the LORD endureth for ever. Praise ye the LORD" (Psalm 117:2).

"In hope of eternal life, which God, that cannot lie, promised before the world began" (Titus 1:2).

GOD'S WORD IS TRUTH

"Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever" (Psalm 119:160).

"Have not I written to thee excellent things in counsels and knowledge, That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that sent unto thee?" (Proverbs 22:20, 21).

"Sanctify them through thy truth: thy word is truth" (John 17:17).

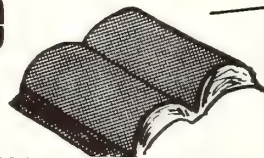
"God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged" (Romans 3:3, 4).

"And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God" (Revelation 19:9).

In my next article I will write on Pilate's question to Jesus, "What is truth," found in John 18:38.

THOUGHT FOR THE WEEK:

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie" (Revelation 22:14, 15).



Why Does God Let It Happen?

(Lesson for July 15)

LESSON: Habakkuk 1:1-6; 2:24

GOLDEN TEXT: Habakkuk 2:4

I. INTRODUCTION

The lesson last Sunday showed that Judah was about to be overcome by Babylon for her failure to properly repent and follow Jehovah. Warning after warning was given her, but she went on heedlessly and headlong.

In today's lesson, we see the prophet, Habakkuk, vexed by things he could not understand. It seems at first he thought God was indifferent both to his prayer and to the prevailing evil. The Lord replied, however, that He was at work, but that the prophet would not believe it if he were told. Furthermore, the Lord revealed that His method was to use the Chaldeans to punish Judah for her sins.

Habakkuk was more perplexed than ever. The use of the Chaldeans created even a bigger problem for him. He could not see how God could use them; for after all, notwithstanding Judah's sin, she was more righteous than the Chaldeans.

Then came the answer, and the prophet was commanded to write it and make it plain for easy reading. The just shall live by faith, but the puffed up shall be destroyed.—*The Bible Student*.

II. HINTS THAT HELP

1. I will work a work: "Behold ye among the heathen, and regard, and wonder marvellously: for I will work a work in your days, which ye will not believe, though it be told you" (Vs. 5). This is God's answer to the prophet's question. He assures the prophet that even though He is long-suffering He will not always bear with the provoking people of Judah. God bears and understands the burden of the prophet and answers very simply. "I will work a work." The work of which He spoke was near at hand, even in the days of the prophet. That generation would not pass away before the work of God was seen. This work would astonish the prophet because the nature and effect of it would be alarming. It would be a strange and unparalleled work among

other nations and in Judah; people of other nations would be surprised. The work of which God spoke was the using of Babylon to punish Judah. To the prophet it was incredible, he could not understand it; ye will not believe, though it be told you. The Jews as a whole did not believe the prediction of such an alarming event either. They were confident in their walled cities and in Egyptian strength, thus, they thought they were too powerful to be overthrown.

"... Men now will not believe in the judgments of God, though they loom in the threatenings. They are stupefied by sin, despise the Word of God, and go on until the curse falls upon them. Fearful is the punishment of those who presume upon security in evil. . . ."—*Wolfendale*.

2. The Chaldeans to be used by God: "For, lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwellingplaces that are not theirs" (Vs. 6). At the time Habakkuk wrote this, the Chaldeans had not appeared in Judah, and no danger was expected of them. The prophet makes known that very swiftly they will become a world power and seek to control the world.—*The Teen-Age Teacher*.

III. ADDITIONAL TRUTHS

1. Habakkuk has labored faithfully, but his labors seemingly have been in vain, for Israel has failed to take note of his prophecy. God was willing to save Israel, but that salvation must come through His terms.

"Why dost thou shew me iniquity, and cause me to behold grievance? for spoiling and violence are before me; and there are that raise up strife and contention" (Vs. 3).

Here we have the reason why God could not at this time and under these conditions save Israel. Iniquity prevailed over the entire land. The people were more concerned in stirring up strife and contention than they were in administering justice or fostering peace. This was a very unhealthy condition, and one, which, if it should continue to prevail, was sure to lead to destruction.

"Therefore the law is slaked, and judgment doth never go forth: for the wicked

doth compass about the righteous; they fore wrong judgment preceedeth" (V. 4).

When people have no concern for the law of God, they will show little respect for civil law. This was the case in Israel. They had departed from God, and the error of their ways led them into all manner of civil transgressions.

"Behold ye among the heathen, and regard, and wonder marvellously; for I will work a work in your days, which ye will not believe, though it be told you" (Vs. 5).

Sin has prevailed throughout Israel, but now the time of judgment has arrived. Habakkuk's question of how long? is now to be answered. It will do little good to tell Israel of this judgment, for they will not believe. Ere long, however, they will be forced to—*Senior Quarterly*.

"Behold ye among the heathen, and regard, and wonder marvellously: for I will work a work in your days, which ye will not believe, though it be told you. For, lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwellingplaces that are not theirs" (Vv. 5, 6). This is Jehovah's answer to the prophet, giving him assurance that He would not bear always with this provoking people. The day of vengeance was in His heart; and He must tell them so, that they might by repentance and righteous living turn away the judgment with which they were threatened.

The preamble to Jehovah's statement is terrible: Behold, you among the heathen, and regard. Since Judah would not be brought to repentance by the long-suffering of God, another course would be pursued. His patience had been abused and He was about to inflict punishment upon them.

Matthew Henry points out that this would be (1) a public punishment, on beheld and regarded among the heathen; (2) an amazing punishment, more severe than that usually poured out upon heathen nations; (3) a speedy punishment, quickly enough to catch those living at the time; and (4) punishment in which much of the hand of God would appear. It would be the Lord's doing.

The promised judgment would be dreadful and particular. The Lord Himself would raise up the Chaldeans to mete out punishment upon those who had abused His patience. This nation was strong, cruel, and fierce; and it would do all that needed to be done to those who deserved punishment.

Punishment by the wicked Chaldeans intensified Habakkuk's problem. He was

plexed with the sins of the people of
lah; but in the final analysis, they
re a credit to the Chaldeans. How
uld Jehovah use them to punish a na-
n less wicked than they?

When people transgress the law of
d, sooner or later judgment will call
on them. Jehovah never allows im-
itent sinners to go on indefinitely
hout a reckoning day. It must be
nted out, however, that the method
punishment is the Lord's business;
l He will choose that which will bring
out in His own good way. He knows
at is best, and He works in mysterious
ys His wonders to perform.—*Interme-
te Quarterly*.

3. "And the LORD answered me, and
l, Write the vision, and make it plain
on tables, that he may run that readeth
(Vs. 2). Job asked God a similar
question to that which Habakkuk had
ed, but God did not give a direct an-
er to his question. God answered Job
n the whirlwind and indicated that
one who was able to rule over the ani-
al and vegetable kingdom was also able
rule over the moral realm. But God
es Habakkuk one of the important
nciples pertaining to His Kingdom.
d tells Habakkuk to write it down be-
se the truth that He is about to re-
l is too important to be trusted to
mory. The writing was to be so plain
t anyone could see and understand.

*For the vision is yet for an appointed
e, but at the end it shall speak, and
lie: though it tarry, wait for it; be-
se it will surely come, it will not tar-
(Vs. 3). The phrase appointed
e refers to the time when God will
ll this prophecy. Sometimes we
rook the fact that God has a time-
le and that the great events of history
ne to pass according to this timetable.
was in the fullness of time that Je-
came to this world.*

*Behold, his soul which is lifted up is
upright in him: but the just shall live
his faith" (Vs. 4). The American
ndard Version translates this passage,
his soul is puffed up." This refers to
Chaldeans who were proud of their
ht and of their conquests, they felt
t they had attained all that life could
er: But the just shall live by faith.
ithfulness is the usual translation of
last word of this verse, and that would
ke the meaning as follows: "The faith-
ness of the righteousness is assurance
t he shall live."—*Standard Commen-
y*. Of course, we recognize that to be
hful one must have faith. Faithful-
s is faith in action.—*Advanced Quar-*
ly.*

NOTES and QUOTES

(continued from page eleven)

Nixon did. What a shame. Some of
them will sue their brother minister in
the common law and seemingly try to de-
stroy a brother in Christ in order to get
vengeance. But the Bible says that God
will revenge, so why not wait and let God
settle the matter His way, instead of our
asking God to give us the green light to
settle matters our way when we absolute-
ly take the ways of man instead of the
way of God.

If I repeat sometimes, it is to remind
our readers of our faults as human beings.
A very great teacher believed in repeating
His messages to convince, to explain and
comfort those He taught.

Questions & Answers

(continued from page ten)

president, but many of the important of-
fices in both national and local politics
are being filled by those of that belief.

Then the Jehovah's Witnesses, an off-
spring of the old Russelites that were
condemned in one court procedure after
another, are not only spreading their
false propaganda like wildfire, but they,
too, had adherents of their belief infil-
trated in many important offices through-
out this and other important countries.
One needs only to read *30 Years A Watch
Tower Slave* by W. J. Schell to see some
of the sleight of hand methods by which
they gain entrance into the places of
authority and are thereby able to wield
mighty power as a means of clouding the
truth for which our forefathers of this
land fought, bled and died.

(To be continued next week)

MISSIONS

(Continued from Page Nine)

lina State Convention program and even
though we are deeply touched by the
need of the missionaries, we do not in-
tend to send any money through the Na-
tional Association."—Mrs. Kathleen
Slade, treasurer.

Vanceboro, N. C., June 18, 1962:
"Dear Brother Bryan: Enclosed you will
find a check for ten dollars from birth-
day offerings of Juniper Chapel church,
near Vanceboro. We were glad to see
such a good report of our mission board.
Thank you so much for the informa-
tion."—Mrs. G. F. McGowen.

We could continue to give notes of
expression from many donors to mis-
sions from within the state of North

Carolina, for which we are grateful; how-
ever, space will not permit. The mis-
sion board of the State Convention has
had increased responsibility and work
during these last few months. Several
mission stations have been organized,
our correspondence and incoming mail
has increased.

We regret the waging battle the Na-
tional Association has declared against
the mother state of Free Will Bap-
tists; however, we hope our people will
not be misled by those who seek to dis-
credit and destroy the faith of Original
Free Will Baptists. It behooves us as
Christians to surge ahead with Christian
endeavors and pray for those who de-
spitefully use us.

The demand upon Original Free Will
Baptists in the trying hour is great. At
present we are in need of two metal
portable church buildings to house strong
missions already in existence. The ap-
proximate cost is about \$5,500. We are
in great need of the small but solid for-
eign mission program which has be-
gun. We need to increase our foreign
missions account to approximately \$20,-
000 in the next year. At present, we
have been informed of three preparatory
missionary candidates who have an-
nounced their desire to go to the mis-
sion fields under the direction of the
State Convention Mission Board. Aus-
tralia is seeking missionaries to go to
the field there. *The harvest is great,
but the laborers are few.*

There is no time to delay. We must
be about our Father's business. We
are financially supporting the work in
Wilmington, Jacksonville, and a small
amount in Weldon, North Carolina, at
the present time. We urge your church
to receive an offering as often as possi-
ble or keep missions in the budget. Get
that check in the mail. The door is
wide open for Original Free Will Bap-
tists to build a substantial mission pro-
gram. We are dependent upon your sup-
port.

**IN OUR MAIL TODAY—
—OUT OF P. O. BOX 507**

PASTOR AVAILABLE

"I am free to accept pastoral services
in any of our Free Will Baptist churches.
I am a member of the Albemarle Con-
ference and Union Meeting. My pres-
ent church membership is at the First
Free Will Baptist Church, Portsmouth,
Virginia. The pastor is the Rev. Ralph
Osborne.

"Any church desiring my services can
reach me through Mr. Osborne or at my
address." Rev. J. D. Woodruff, 931 B.
Street, Portsmouth, Virginia.

Western Conference

(continued from page thirteen)

turn back to the Convention treasurer \$25.00 and the Mission Board treasurer \$25.00."

It should be noted that two members of this Executive Committee were on the above mentioned committee. We state that the true facts were as follows: that the loyal minority appealed to the Rock Fish Conference for counsel and assistance and that the Rock Fish Conference in turn appealed to the State Convention for counsel and assistance. The Executive Committee of the State Convention responded, and twelve (12) days later the Convention approved the action and appropriated funds to help "save the property for the true Free Will Baptists." A part of the funds appropriated were used to retain an attorney in Rockingham to begin legal action to protect the rights of the loyal minority. The attorney began working on the case, with strong hopes of success. However, the loyal minority became discouraged and decided to "give up" in their efforts. Thus the Rock Fish Conference and the State Convention had no further basis on which to proceed. However, it should be noted that every member of the Executive Committee listed above did at that time concur in this effort. It is further a fact that not only the members of the Executive Committee listed above, but also all who were in attendance at the 1952 and 1953 sessions of the State Convention indicated their approval, at that time, of the principle of the right, and duty, of the annual conference to help protect the rights of a loyal minority.

Another very interesting case, in view of the "new" movement, is that of the Mount Olive Original Free Will Baptist Church, Mount Olive, North Carolina. This church was organized November 23, 1958, and immediately made application for membership in the Cape Fear Conference, in whose bounds it was located. The record shows that, although this church was made up of members who had transferred from other Original Free Will Baptist churches and all members had letters of transfer in good standing, it was not received as a member of the said Cape Fear Conference until November, 1960, and that then it was required to file a "special application" in addition to the regular application.

The "special application," which was prepared by a special committee composed of L. R. Ennis and Herman Hersey, had as its main provision the following:

"WHEREAS, 'The Faith and Discipline for Free Will Baptists of North Carolina' was adopted as the statement of doctrine and the rules of church government in the aforesaid organizational service, And,

"WHEREAS, We, the undersigned members of the said Mt. Olive Original Free Will Baptist Church, do hereby reaffirm the act of adoption passed by our church, November 23, 1958, and do hereby personally subscribe to this approved position as applied to the acceptance of and adherence to the prescriptions, doctrinal statements, church covenant, and rules of church government as contained in the aforesaid 'Faith and Discipline for Original Free Will Baptists of North Carolina.'"

We are informed and believe that the members of the Mount Olive Church did individually sign the above mentioned "special application" and do still accept and adhere to the prescriptions, doctrinal statements, church covenant, and rules of church government as contained in the "Faith and Discipline for Original Free Will Baptists of North Carolina." However, it is a matter of record that those who prepared the above "special application" no longer regard the North Carolina Discipline as the approved position for Original Free Will Baptists of North Carolina.

Another fact worthy of consideration relative to the "new" movement in this state is that one of the stated principles and established customs and practices of Free Will Baptists (Palmer and Randall) has always been that individual members, local churches, and/or groups of churches may transfer their affiliation only by letter, in good standing, and that failure to observe this stated principle and practice has historically been treated as excommunication. This has been completely ignored by the ministers and churches forming the "new" movement.

We hasten to acknowledge that some of the churches of the Western Conference did request letters of transfer on October 13, 1960. However, we also hasten to point out that these requests were presented only after the officials of the Conference had been sued for \$400,000 and restrained from reporting their activities to the Conference and after the pastors of the said churches had entered into an

agreement, which we considered to be an open defiance of the Conference and lacking of good faith. We list below the agreement:

"RECOMMENDATION"

"That if the delegates of our sister church, Edgemont Free Will Baptist Church, are not seated at the Western Conference which convenes at Mt. Olive Free Will Baptist Church Wednesday and Thursday, October 12, 13, that we withdraw from the Western Conference and seek membership in another Free Will Baptist Conference."

Since the restraining order obtained by Ronald Creech prevents the Western Conference from fully considering the above requests and recommendation, no final action has been taken.

Now that, in our opinion, the National Association has, by a series of executive interpretations and motions passed without the privilege of full discussion, been reduced from its original principles and purposes to the present "new Free Will Baptist" image, we wonder what will happen now.

We will watch with special interest for the answers to the following questions:

1. What drastic amendments or changes will be proposed at the 1962 session of the National Association in the attempt to cover the unprecedented actions of the leadership during the past year?

2. Will the National Association now adopt a definite position on "Washing the Saints' Feet" and require all its members to repudiate any and all other positions?

3. Will the National Association now have the courage to adopt a definite position relative to the "Second Coming of Christ" and require all its members to repudiate any and all other positions?

4. Above all, we will be interested in seeing if the National Association will now have the courage to reaffirm its historic position on the "Perseverance of the Saints," as set forth in the National Treatise, Chapter 13, and require that its members repudiate any and all other positions, especially the Calvinistic doctrine of "Eternal Security."

(This article released by the Executive Committee of the Western Conference of Original Free Will Baptists of North Carolina, under authority of Article Section 1, of the Constitution of said Conference and is intended for the benefit of those who have a mutual interest in the matters and things discussed.)



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Ayden, North Carolina, Wednesday, July 18, 1962

HAROLD M. LAMBERT PHOTO

EDITORIAL

THE BEST OF TIMES—THE WORST OF TIMES

Charles Dickens wrote in the prologue to "A Tale of Two Cities," "... it is the best of times; it is the worst of times ..." In many ways this describes the present Free Will Baptist scene.

No one is really proud of what has happened to Free Will Baptists in the last year or so. Probably somewhere there is a dear saint of the church who has saved all the newspaper items about us over the past little while and grieved over them many times. We have had lawsuits, court cases, enmity, hatred, and division. It is no secret that we could have done a better job for Christ's church together—that is, of course, if we could have continued to co-operate. Those who are pleased with recent developments have not yet become captivated with the prayer of our Lord as recorded in St. John 17. Among other things, He prayed "... that they may be one, even as we are one." No one from true Free Will Baptist territory in North Carolina or elsewhere, is pleased with developments, for implanted deep within them is the spirit of the unity of the church. Yes, in some respects, it is indeed the worst of times.

But for us it could well be the best of times. Emerson wrote, "This time, like all times, is a good time if we but know what to do with it." We are like the South after the Civil War—facing reconstruction. We are not building something new, but rebuilding that which has been torn apart by invaders; in this case, mostly from the West.

I submit that we have excellent foundations upon which to rebuild. In addition to a fine heritage, we have the Free Will Baptist Press, Mount Olive College, Cragmont Assembly, and the Children's Home. The Press has been a bulwark of our faith for over half a century and is worth over a quarter of a million dollars. Mount Olive College is the only Free Will Baptist college anywhere that is accredited and it attained this position in ten years. Cragmont Assembly fills a vital need in our church. The Children's Home for over forty years, has taken boys and girls and molded them into good Christian citizens. Unfortunately, right now we have no missions program due to the fact that our missionaries have gone off and left us. I have no objection to a person associating with whom he please. We have freedom not only to worship as we desire but also to associate with those of our own choosing. However, it does seem strange that all the missionaries from North Carolina would forsake their state, a state which has contributed generously to the mission program of the National Association. Nevertheless, we are not idle in this field, but are fast approaching the time when we will have some foreign missionaries. We will do like we did before—start from nothing.

Real Free Will Baptists have every reason to hold their heads high and be proud of what we have and, of course, be grateful to God who has made it all possible. It is indeed a good time if we but know what to do with it.

A JOB WELL DONE

This is to pay tribute to the former editor, the Rev. C. H. Overman. Mr. Overman served as assistant editor and editor for five years under rather trying circumstances and did a good job in the process. Free Will Baptists should be appreciative of his efforts. C. H., a job well done.

THE CASE FOR PRAYER

Prayer is the essential path to spiritual insight. "The Father knows what you have need of before you ask him," but very often we do not know before we ask.

If Jesus had need to talk over His work and His plans with the Father through whole nights; if Jesus needed to pray for His tempted disciples that their faith fail not, and for little children as His hands were laid on them; if Jesus needed to pray to the Father over food before He ate it, then surely we are not above the need of praying at every turn in our lives.

Why should we go along living at a spiritual minimum, ineffective, fruitless, "having the form of godliness, but denying the power thereof," when God has given us the right to pray? What excuse can we give to our Lord for such a lack of power and wisdom, when we are bidden, "Ask, and ye shall receive"?—The Free Methodist.

Late News Item

Amidst a great deal of hand clapping, the National Association received into its fellowship the new North Carolina Association of Free Will Baptists. This action was taken at the session in Nashville, Tennessee, which ended Thursday, July 12. The Association placed on the table a new constitution which will, when adopted, give the National Association an unusually strong hand in dealing with its subjects. More information on the meeting will be forthcoming.

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THE FREE WILL BAPTIST

J. GARLAND TEASLEY, Editor

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THE FREE WILL BAPTIST PRESS

N. BRUCE BARROW	Manager
J. GARLAND TEASLEY	Editor of Literature
LEON DUNN	Treasurer

North Carolina Ministerial Association Enjoys Successful Conference

THE seventeenth annual Ministers' Conference, sponsored by the North Carolina Ministerial Association of Original Free Will Baptists, at Cragmont Assembly June 18-21, proved to be most successful. The attendance was the largest yet in the history of the conference, as ministers from the mountains to the seashore and from the states of South Carolina and Texas assembled to enjoy fellowship, inspiration, and instruction. In addition to the ministers, it was a privilege to have several deacons present.

Not only was this a most successful conference in attendance, but it was generally agreed that it was outstanding from the standpoint of fellowship and Christian brotherhood. A comment often heard was "how good and pleasant for brethren to dwell together in unity." Perhaps the spirit of the conference was best expressed by the veteran Elder J. C. Griffin, who said, "There was not a Diogenes on the mountain, if so, he did not show his face."

The general theme for the conference was, "Original Free Will Baptists—Steadfast in the Faith." Each speaker, as he delivered his message, seemed to have a clear understanding of what and who Original Free Will Baptists are, and to be very convincing that they are standing steadfast in the faith. Each message was well prepared, well delivered and offered much valuable inspiration and guidance to help face our current opportunities and responsibilities.

Outstanding on the program were three major doctrinal sermons delivered by three of our most able ministers: "The Freedom of the Human Will" by the Reverend C. L. Patrick; "Perseverance of the Saints" by the Reverend Lloyd Ver-; and "The Second Coming of Christ" by Elder J. C. Griffin. Progress reports were also heard from the various institutions and enterprises of the state. Meetings and reports were given from state-wide organizations of the various

auxiliaries of the denomination. It was agreed by many who expressed themselves that, original Free Will Baptists of North Carolina have the most complete denominational program of any group in the nation.

During the annual business meeting of the association, held on Tuesday night, and continued through Wednesday night, several important items of business were transacted, including the endorsement of the statement recently released by the Liaison Committee of the North Carolina State Convention of Original Free Will Baptists.

Attention Original Free Will Baptist Ministers of North Carolina

The purpose of this statement is to invite any original Free Will Baptist minister of North Carolina who did not attend the Ministers' Conference this year but would like to be an official member of the association, to send his membership fees and receive his membership card now. Please send this fee to the Reverend David C. Hansley, secretary, Route 3, Box 432, Wilson, North Carolina.

The regular membership fee is \$1; however, the association urges each member to send an additional \$1 (total \$2) to be added to the Student Loan Fund at Mount Olive Junior College. The purpose of this loan fund is to make loans to deserving ministerial students. Several ministerial students have already received loans and there will be other applications next year.

Elected to serve for the coming year were: D. W. Hansley, president; R. W. Allman, vice-president; David C. Hansley, secretary; C. J. Harris, treasurer; and Paul Davis, member at large of the executive committee.

The high light of the entire conference was the traditional "Communion Service" conducted on Wednesday night by the beloved Elder J. C. Griffin. This was indeed an inspiring occasion as the ministers, deacons, and visitors observed the Lord's Supper and washed each other's feet.

The Ministerial Association, with the assistance of the Free Will Baptist Press, expressed its appreciation for Cragmont by presenting fifty (50) Free Will Baptist Hymnals to replace the well-worn and much-used hymnals that have been used through the years.

Other activities are planned by the association during the year, including a "Spiritual Life Conference" somewhere in the eastern part of the state. Ministers who did not attend the conference at Cragmont, and have not received their membership cards for the year, may become official members and receive their membership cards by sending the registration and membership fee of \$2 to the Reverend David C. Hansley, Route 3, Box 432, Wilson, North Carolina.

The North Carolina Ministers' Conference is sponsored by the North Carolina Ministerial Association of Original Free Will Baptists. The first conference was held in 1946 under the sponsorship of the Executive Committee of the North Carolina State Convention of Original Free Will Baptists and was directed by the Reverend J. Randall Bennett, who was then president of the State Convention. It was during this session that the present North Carolina Ministerial Association was organized with the approval of the executive committee of the State Convention and subsequent approval by the State Convention in regular session in September, 1946.

ORIGINAL FREE WILL BAPTISTS AND CHRISTIAN HIGHER EDUCATION

DR. ROY C. O'DONNELL,
Acting President
Mount Olive Junior College

(This address was delivered at the Ministers' Conference of the North Carolina Ministerial Association of Original Free Will Baptists at Cragmont on June 21, 1962. It has been abridged and prepared for publication at the request of the Ministerial Association.)

I HAVE been asked to speak on "Original Free Will Baptists and Christian Education." Since this topic is broader than my remarks will justify, I have taken the liberty of changing it to "Original Free Will Baptists and Christian Higher Education," and I shall limit my comments to education on the college level.

I. EDUCATION AND THE DENOMINATIONAL CONFLICT

It is no secret that a great deal of the existing strife and unrest in the Free Will Baptist denomination can be traced to different ideas about what sort of program of higher education we should sponsor. To be more specific, much of the conflict has centered around Free Will Baptist Bible College and Mount Olive College. Since I have been intimately related to both institutions, my remarks are based on first-hand knowledge.

Let it be understood at the outset that I acknowledge a debt of gratitude to Free Will Baptist Bible College. My first experience as a college student and as a college teacher was at that institution, and I shall be eternally grateful for the benefits I received from my experiences there. All of this, however, does not blind me to the shortcomings of the Bible college concept of higher education. I also attended a Christian liberal arts college, a private college, and a state college. Furthermore, I have had teaching experience in all four types of institutions; and I think I know something of the strengths and weaknesses of the various types of schools. It may be that there is a place for Bible college education in our denominational program, but I do not believe that it meets the general educational needs of the denomination.

When the Bible College was founded, we needed a program designed to train

preachers as rapidly as possible. The Bible College curriculum seemed to be what was needed at the time, but it soon became evident that there were needs that the Bible College did not meet. Unfortunately, the Bible College concept of education came to be regarded by many as the only valid concept of Christian higher education; and many of the Bible College graduates were antagonistic to any other type of educational program.

The restricted curriculum of a Bible college limits its usefulness in general education, but there is another liability that is even more basic than its curriculum. The basic factor which prevents the Bible College from meeting the educational needs of the denomination is the mentality that it seeks to produce in its graduates.

The Bible college movement in general, and Free Will Baptist Bible College in particular, has been dominated throughout most of its existence by what Edward John Carnell calls the "fundamentalist mentality." Carnell is an orthodox Christian theologian and a professor at Fuller Seminary, but he does not regard *fundamentalism* and *orthodoxy* as synonymous terms. He further distinguishes between the *fundamentalist movement* and the *fundamentalist mentality*, giving due recognition to the worthy aims and accomplishments of the fundamentalist movement, i.e., the defense and preservation of vital points of doctrine. His critical comments are directed against the mentality rather than doctrines of fundamentalism. This mentality is characterized, among other things, by ideological thinking, intellectual stagnation, and a negative ethic. I quote Carnell's explanation of these terms.

1. Ideological thinking:

"Ideological thinking is rigid, intolerant, and doctrinaire; it sees principles everywhere, and all principles come in clear tones of black and white; it exempts itself from the limits that original sin places on history; it wages holy wars without acknowledging the elements of pride and personal interest that prompt the call to battle; it creates new evils while trying to correct old ones." (From

THE CASE FOR ORTHODOX THEOLOGY, P. 114, by Edward John Carnell. (c) 1959, W. L. Jenkins. The Westminster Press. Used by permission.)

2. Intellectual stagnation:

"When orthodoxy says that the Bible is the only rule of faith and practice, the fundamentalist promptly concludes that everything worth knowing is in the Bible. The result is a withdrawal from the dialogue of man as man. Nothing can be learned from general wisdom, says the fundamentalist, for the natural man is wrong in starting point, method, and conclusion."

"Since the fundamentalist belittles the value of general wisdom, he is often content with an educational system that substitutes piety for scholarship. High standards of education might tempt the students to trust in the arm of flesh. Moreover, if the students are exposed to damaging as well as to supporting evidences, their faith might be threatened. As a result, the students do not earn their right to believe, and they are filled with pride because they do not sense their deficiency." (Ibid. p. 119.)

3. The Negative Ethic:

"When the fundamentalist develops his ethical code, he is somewhat prompted by a quest for status in the cult. Consequently, he defines the good life as the separated life—separate; that is, from prevailing social mores. Whereas Christ was virtuous because he loved God with all his heart and his neighbor as himself, the fundamentalist is virtuous because he does not smoke, dance, or play cards. By raising a scrupulous demur over social mores, the fundamentalist can divert attention from grosser sins—anger, jealousy, hatred, gossip, lust, idleness, malice, backbiting, schism, guile, injustice, and every shade of illicit pride."

"Fundamentalists defend the gospel, to be sure, but they sometimes act as if the gospel read, 'Believe on the Lord Jesus Christ, don't smoke, don't go to movies, and above all don't use the Revised Standard Version—and you will be saved.'" (Ibid. pp. 120-121.)

The fundamentalist mentality is largely responsible for the independent church movement. In fact, this mentality inevitably leads to conflict and division. Its victims are very certain that they are right in their views on all questions, and those who have different opinions are wrong (and probably are instruments of Satan). It is not difficult to discover how this mentality, with its inevitable results, was grafted on the Free Will Baptist denomination. Free Will Baptist Bible College was from the beginning open to its influence. Most of the Bible College graduates are saturated with it and it has become dominant in the National Association of Free Will Baptists. Mount Olive College refused to foster this mentality, and was regarded with suspicion at first and later with open hostility. There are other factors in the

cent schism, but the threat of Mount Olive College to the mentality that has characterized the Bible College and its graduates is undoubtedly a basic factor.

Let it be clearly understood that the foregoing uncomplimentary references to the fundamentalist mentality are not intended to discredit orthodox Christian theology. Mount Olive College has the highest regard for sound doctrine and Christian morality. It appreciates the heritage of Original Free Will Baptists and is concerned about the future of the denomination. It recognizes that an educational institution sponsored by a church plays a major role in shaping the future of that church. The administration of Mount Olive College believes that if our program of higher education is based on ideological thinking," it will inevitably make us a cult instead of a denomination; and we are not willing to see the best features of the denomination become obscured by narrow sectarianism.

Distinctive Features of Christian Higher Education

To be sure, the sponsoring denomination has a right to demand that its colleges be distinctively Christian, but just what is meant by a Christian college? How is the Christian college distinguished from the secular institution of higher learning? Certainly there must be a distinction which is clearly recognizable, but the explanation of the distinction is not as simple as some people seem to think.

Before we attempt to make this distinction, perhaps we should make some other distinctions. A college is not a family and it is not a church. The family and the church have their distinctive areas of responsibility and the college cannot be expected to perform their functions. The state can sponsor a college without anyone assuming that the college is the state or that the college should perform the functions of the state; but some people apparently assume that a church-support college has to perform the functions of the church. The Christian college can and should contribute to religious enlightenment and piety, but it must not presume to function as a church. We must not forget that the primary function and responsibility of the school is educational. It is the task of the school to preserve, disseminate, and extend man's knowledge of himself and his total environment. The state, the family, and the church have other distinctive functions, and even though their legitimate activities may overlap, each institution must retain its primary function if our society is to prosper.

The fact that a Christian school should

be distinctly different from a secular school does not alter the fact that its primary responsibility is, in the words of Theodore Greene, "scholarship and education, the pursuit of knowledge, and the cultivation of the mind."

Now, let us get back to the distinction between the Christian college and the secular college. Is the distinction to be made on the content of the curriculum, i.e., on what is taught? I do not think so. State colleges and universities often have courses in religion, and there is no reason to assume that the curriculum of a Christian college should be closed to any legitimate course of study. The subjects taught in a Christian college are not necessarily different from those taught in a secular college. Both are concerned with the same basic skills and disciplines. Both are concerned with helping the student develop those skills which will enable him to think clearly and consistently, to use language correctly and effectively, to learn the many facts about himself and his environment which he must know in order to survive, to evaluate things and situations sensitively and objectively, and to see things in wider and deeper perspective. These skills are developed through the study of logic, language, mathematics, the natural and social sciences, aesthetics, literature, history, philosophy, and religion. Every student, whether in a secular or Christian college, should be given as adequate a training in each of these skills and disciplines as time and his native ability will permit.

If the Christian college and the secular college are both concerned with the same basic skills and disciplines, how can there be any difference in the two types of institutions? The answer to this question should be clear to anyone who has thoughtfully observed the two types of schools in operation—they have a *different concept of values*. The Christian college is committed to a distinctively Christian set of values and attitudes, and the secular college is not.

May I say at this point that attitudes and values cannot be directly taught? You can drill the basic skills into students by direct methods of instruction, but attitudes are cultivated by indirection—by example, inspiration, and contagion. This is where the personality of the teacher, his imagination, and his moral and spiritual stature become crucially important. It is also where that intangible quality sometimes called "atmosphere" becomes crucially important. It is not my purpose to imply that worthy attitudes and values cannot be imparted in secular institu-

tions. The influence of a truly "good" teacher will be felt wherever he may be, but the secular institution has no commitment to distinctive Christian values and attitudes, and the "atmosphere" may not be conducive to their development.

The Christian college starts with certain basic assumptions. It accepts the belief in God, in His self-revelation through Jesus Christ and the Holy Bible, and in objective values of truth and goodness. This does not mean that it can claim infallible knowledge of God, or of His revelation, or of values. It acknowledges with the Apostle Paul that "we see through a glass, darkly," and that we "know in part." Thus, it recognizes that there are many unanswered questions and that there is room for inquiry in all areas of knowledge. It encourages him to carry on an unceasing quest for truth.

In the introduction to the current catalogue of Mount Olive Junior College there appears the following statement:

"The College's philosophy of education, then, is that an individual who is trained rigorously in science, language, and mathematics, who has a basic understanding of the body of knowledge to which he is heir, and whose Christian faith is a living force will be a free and rational person. Such a man or woman is best equipped to master the specific skills of any calling and to build for himself and others a life of meaning and purpose. Basing itself upon that conviction, the College strives to produce graduates who are thinking persons, committed to Jesus Christ, capable of moral choice, and having a knowledge of the fundamental forces which have determined the patterns of our civilization."

III. The Future Course of Our Educational Program

The future of the program of Christian higher education in our denomination depends on the answers we give to two vital questions: (1) What kind of program do we really want? (2) Are we willing to pay for a program of higher education? Some of us have not faced these questions squarely yet. We may not be certain that we really want a school that offers a Christian liberal arts program. Some of us probably would have been content with a Bible college program, but to our disappointment we found that most of the Bible College graduates did not favor the program of the State Convention.

Mount Olive College has resisted the efforts of those who wanted to make it into a Bible college; the present administration will continue to resist those efforts. We believe the type of program we offer is the one that best meets the needs of our people. Of course, a two-year program is not adequate; we need to

(Continued on Page Fifteen)

News + Notes

Denominational Interest

Selma Church Reaffirms Stand

The Selma Original Free Will Baptist Church, Selma, North Carolina, in its regular stated quarterly business meeting on Thursday night, June 7, 1962, officially voted to adopt the Statement of Faith and Discipline for Original Free Will Baptists of North Carolina (1955 edition), adhere to and be governed by same, and that the church remain faithful to the Original Free Will Baptists of the North Carolina State Convention.

The vote was taken by standing, and it was unanimous. The pastor of the church is the Rev. Boyd L. Shook.

Pleasant Grove Church Host to First Union Meeting

The Pleasant Grove Free Will Baptist Church, Wayne County, North Carolina, will be host to the First Union Meeting of the Western Conference of the Original Free Will Baptists, Saturday, July 28, 1962. Each church is requested to be represented by delegates and have all report blanks properly filled out. The program is as follows:

Morning Session

- 10:00—Devotion, Rev. Billie Yawn
- 10:15—Welcome, Mr. Hardy Talton
- 10:20—Reading of Minutes
- 10:35—Roll Call of Ministers
- 10:45—Roll Call of Churches
- 11:20—Congregational Singing, Rev. Boyd Shook
- 11:30—Sermon, Rev. Earl Glenn
- 12:00—Lunch

Afternoon Session

- 1:00—Devotion, Rev. Leonard Woodall
- 1:15—Report from Mount Olive College
- 1:30—Report of Committees
- Business Session
- 2:30—Adjournment

Albemarle Youth Conference At Cragmont Assembly

The Albemarle Youth Conference sponsored by the state and district Sunday School Convention will be held at Cragmont Assembly, Black Mountain, North Carolina, the week of July 30—

August 4, with Mr. Wayne West as director. A chartered bus will carry those who wish to attend this conference. The total cost for transportation, the week's activities, room, board, and everything except personal spending money will be \$30.00. A program of wholesome instruction and activities is being planned. Individuals and groups everywhere are urged to attend or represent at this conference. Sunday schools should plan to send some of their members or perhaps a young person from the Children's Home, Middlesex, North Carolina, to the inspirational week of vacation with value. Interested persons should carefully fill out the application blank below and send it with a \$5.00 application fee (included in the \$30) to Wayne West, Route 1, Box 311, Plymouth, North Carolina, at once.

REGISTRATION BLANK

Albemarle Youth Conference,
Cragmont Assembly, July 30—August 4
Mail with \$5.00 deposit on total \$30.00
fee to Mr. Wayne West, Route 1, Box
311, Plymouth, North Carolina.

Name..... Age.....

Address

Church

Where do you wish to board bus?

Coming Events

July 30 - August 4 — Albemarle Youth Conference, Cragmont Assembly, Registrar, Rev. Wayne West, Route 1, Plymouth, N. C.

August 6-11—Young People's Bible Conference, Cragmont Assembly, Registrar, Rev. L. E. Ballard, Box 338, Scotland Neck, N. C.

August 12-17 — Youth Conference at Mount Olive College

August 13-18—Woman's Auxiliary Conference, Cragmont Assembly, Registrar, Mrs. Dola Dudley, Fuquay Springs, N. C.

Fifth Eastern Union of N. C. Supports Western Conference

The Fifth Eastern Union met at regular session on April 28, 1962, at the New Haven Free Will Baptist Church, and passed the following motion: To give the Western Conference a vote of confidence in support of the appeal to the supreme court and it was recommended that each church of the Fifth Eastern Union support this appeal.

Children's Home Report for June, 1962

The Free Will Baptist Children's Home, Middlesex, North Carolina, reports the following receipts for June 1962. Receipts have been mailed to each individual, auxiliary, or organization contributing, but totals are shown here only from each conference for the period covered. The books and files are open at the home for inspection or checking for any particular receipt:

General Fund

Albemarle Conference	\$ 145.50
Blue Ridge Association	9.00
Cape Fear Conference	253.90
Central Conference	768.70
Eastern Conference	1,694.90
French Broad Association	25.00
Pee Dee Association	42.80
Piedmont Association	50.00
Western Conference	1,063.80
Yadkin Valley Association	50.00
Farmer's Concert Class	2,346.90
Jernigan's Concert Class	1,590.50
Miscellaneous	2,596.10

Central Conference Building Fund

Central Conference	2.00
McLeod Educational Loan Fund	65.00
College Student Fund	55.00

Total \$10,759.60

Fifth Eastern Union Convenes at Pilgrim's Home

The Fifth Eastern Union will convene at the Pilgrim's Home Free Will Baptist Church, Dover, North Carolina, Saturday, July 28, 1962. The theme for the day will be "The Light of Truth" (Psalm 119:30). The program is as follows:

Morning Session

- 9:30—Congregational Singing
- 9:40—Welcome, Host Pastor, Rev. R. C. Cauley
- 9:45—Devotions, Mrs. J. R. Bennett
- 10:00—Report of Credentials Committee
- 10:05—Roll Call of Ministers
- 10:10—Appointment of Committees
- 10:15—Roll Call of Churches
- 10:35—Recognition of Visitors
- Report of Denominational Executive

- terprises
- 50—Cragmont News (Report of Ministers' Conference), Rev. Henry Armstrong
- 10—Congregational Praise in Song
- 15—Message, Rev. J. C. Griffin
- 45—Offering for Children's Home
- 50—Announcements
- 00—Lunch and Fellowship
- Afternoon Session*
- 15—Congregational Singing
- 20—Devotions, Rev. John Owens
- 30—Final Roll Call of Churches
- 40—Business Session
- 15—Adjournment

Mary's stor Resigns

The Reverend Henry Melvin, pastor of Mary's Free Will Baptist Church of w Bern, North Carolina, for the past months, read a letter of resignation the congregation at the close of morn- worship, July 1. Mr. Melvin express- appreciation for the co-operation of local congregation and the many dnesses of the people shown him and s. Melvin. He expects to announce plans within two weeks.

ck Springs Experiences uccessful Bible School

The daily vacation Bible school of ck Springs Free Will Baptist Church, ley, North Carolina, came to a close e 22, with much success.

The church is happy to say they had enrollment of 117 members, with an rage attendance for the week of 98. reciation is expressed to each offi- teacher, and helper who worked very d each day to make it a most success- vacation Bible school.

The classes ranged from nursery (sev- to the teen-agers (twenty-four). The mmencement was held on Friday night. Saturday afternoon the picnic was held the church grounds for the children l their families.

ival Services Are Progress at Trinity Church

Revival services began at Trinity Free ill Baptist Church, Beaufort County, orth Carolina, Monday night, July 16, d will continue through Saturday night, y 21. The Rev. Ralph Lightsey of ount Olive, North Carolina, is the est speaker.

The pastor and the church invite the blic to attend the remaining nights of s meeting and Christians are asked to y for the success of the revival.

Friendship Host to 2nd Union Meeting of Western Conference

The Second Union Meeting of the Western Conference of North Carolina will convene with Friendship Free Will Baptist Church, Johnston County, Sat- urday, July 28, 1962. The program is as follows:

Morning Session

- 10:00—Devotions, Mrs. Mac Edwards
10:10—Welcome, Armie Strickland
10:15—Response, Dec Bissette
10:20—Union Called to Order, Modera-
tor
10:25—Reading of Minutes
10:30—Roll Call of Churches
10:40—Roll Call of Ministers
11:00—Business Session
11:20—Offering for Children's Home
11:25—Special Music, Host Church
11:30—Sermon, L. H. Boykin
12:00—Lunch

Afternoon Session

- 1:00—Devotions, Swade Benson
1:10—Special Music, Host Church
1:20—Report of Committees
—Home Missions
—Foreign Missions
—Sunday School
—Superannuation
—Temperance
—Education
—Woman's Auxiliary
2:00—Business Session
—Adjournment

Bethel Church Host to Cape Fear Union Meeting

The Bethel Free Will Baptist Church, Johnston County, North Carolina, will be host to the Cape Fear Union Meet- ing, Saturday, July 28, 1962. The Rev. Ed Taylor is moderator; Mrs. Ruth War- rick, secretary; and the Rev. Clarence Bowen, music director. The theme for the union will be: "Bring Them In" (Luke 14:23). The program is as fol- lows:

Morning Session

- 10:00—Opening Hymn
—Devotions, Rev. R. W. Allman
10:15—Enrollment of Officers and Min-
isters
—Recognition of Visitors
—Appointment of Finance Com-
mittee
—Reading of Minutes
—Roll Call of Churches
11:00—Morning Worship
—Sermon, Rev. J. W. Everton
12:00—Lunch and Fellowship

Afternoon Session

- 1:00—Congregation Singing
—Devotions, Rev. Walter Stanley
1:20—Panel Discussion

- 1:40—Miscellaneous Business
—Treasurer's Report
—Closing Remarks
—Benediction

Minister Approved By Ordaining Council

At a called meeting of the Central Conference Ordaining Council on July 5, the Reverend Raymond Earl Jones, for- merly of Winterville, N. C., was receiv- ed by the council from the Cumberland Association of Tennessee. Mr. Jones has studied at the Free Will Baptist Bible College and has had pastoral experience in Tennessee and Kentucky. At the present he is supply pastor at the Calvary Free Will Baptist church in Portsmouth, Virginia.

Mr. Jones is available for pastoral ser- vices. He is 32, married, and has two children. He may be contacted by writ- ing the Reverend Raymond T. Sasser, 108 Hope Lodge St., Tarboro, N. C.

ATTENTION FREE WILL BAPTIST SUBSCRIBERS

Will all persons who have sent in subscriptions to The Free Will Baptist and have not re- ceived credit for same, please apply for your credits as soon as possible. The new fiscal year began July 1, 1962, and credits from one year cannot be carried over to another year. Please ap- ply for your credits at once so you may receive the benefits.

The next Honor Roll to appear in The Free Will Baptist will be the first one for this fiscal year. Thank you.

IN OUR MAIL TODAY— —OUT OF P. O. BOX 507

CHANGE OF ADDRESS

"On July 1, 1962, I began pastoring the Hickory Chapel Free Will Baptist Church, Route 4, Ahoskie, North Caro- lina. My address has been changed from Route 4, Mount Olive, North Caro- lina, to Route 4, Box 184c, Ahoskie, North Carolina."—Robert M. May.

NEEDS HALF-TIME PASTOR

"The Oak Grove Free Will Baptist Church, Newton Grove, North Carolina, needs a half-time pastor for the coming year, for the first and third Sundays.

"If any minister is interested, please contact Mrs. N. C. Lee, Newton Grove, North Carolina."—Mrs. N. C. Lee.



MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Corrective Statement from North Carolina Mission Board

The Mission Board of the North Carolina State Convention of Original Free Will Baptists met in called session at Ayden, North Carolina, on July 2, 1962. We reviewed receipts and disbursements of mission funds during the last several months.

We find as a fact that no mission funds have been withheld from any missionary, nor have any mission funds been handled improperly. Letters from several missionaries on the field, letters from us which should be on file in the National Association's mission offices, canceled checks, receipts, and other information reveal that missionaries have received funds properly. No funds have been unnecessarily delayed.

We find that on April 28, 1962, the convention's mission board received official notice from the foreign mission office, dated April 27, 1962, and later adopted as the official notice of the national home mission office's statement. Among other things the notice and information stated that:

"The enclosed statement has been prepared and approved by the Board of Foreign Missions and its executive personnel. We have tried to make the statement as clear as possible.

"Secondly, the Board of Foreign Missions will consider any solicitation of its missionaries or missionary candidates an irresponsible encroachment upon a work which God has given and approved for the National Association of Free Will Baptists.

"Fourthly, if the group in North Carolina which has chosen to withdraw from the National Association desires to promote missions in foreign fields (or home fields) it is urged to do so apart from the missionary program of the National Association of Free Will Baptists. Any missionary endeavor must have its own unique place in God's program or otherwise has no justification for its existence."

JERRY BALLARD, Director of
Publications and Information

We, the mission board, also find that the Late News Bulletin appearing in the

May, 1962, issue of *Heartbeat*, also a blocked news item appearing on the front page of *Mission-Grams*, June issue, and a part of the news appearing on page nine of *Heartbeat*, July issue; from all records available to us seems to be a denial of truth. The home missions department and the foreign missions department of the National Association had letters on file at the time the distorting news was published, informing them of our handling of funds.

We sincerely regret that misleading statements have been made. We feel that this is an injustice to North Carolina Free Will Baptists and to those of like faith all over America and foreign fields. We feel that an injustice has been done to those supporting the National Association's mission program and those supporting other mission endeavors.

We continue to have faith and believe that honest people desire the truth and will be in support of/and stand by it when they are permitted to think under divine wisdom. After all, honesty, truth, love and understanding is what true Free Will Baptists stand for anyway. "And ye shall know the truth, and the truth shall make you free" (St. John 8:32). The mission board earnestly desires and solicits your prayers and support. Our books and dealings are open for your inspection at all times.

Mission Board of the North Carolina State Convention of Original Free Will Baptists.

R. H. Jackson, Chairman

R. W. Allman

F. A. Rivenbark

Roy O'Donnell, Proxy

A. B. Bryan, Secretary-Treasurer



OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *The Free Will Baptist*.

Lawrence Marslender

Our heavenly Father in His divine wisdom has seen fit to call from our midst our brother and friend, Mr. Lawrence Marslender, to his reward on March 2, 1962, having served as a faithful member of our church for a number of years. In his early life he was a member of the Christian church, but later took membership with the Black Jack Free Will Baptist Church.

In later years his health began to fail and he had to move to Norfolk, Virginia, to live with his children. Brother Marslender left his wife, eight children, twenty grandchildren, and twelve great grandchildren. He left a memory for his wife that will never grow old.

Written by Mrs. Mamie Dixon
for his wife.

Eulogy Read at the Funeral of Mrs. Alice E. Lupton

by her pastor,

REV. HENRY MELVIN

On Wednesday morning, January 2, 1962, at 7:15 o'clock, the royal summons of our Lord was heard in Room 6 of St. Luke's Hospital in the city of New Bern, North Carolina. This summons: "Come up higher, ye blessed of the Lord" was the ending of an earthly pilgrimage which began October 13, 1875, in the home of Thomas J. and Morena E. Salter Voliva, at Lowlands, Pamlico County, North Carolina.

It was a daughter born to gladden the hearts of the parents and named, Alice Elizabeth. When she was 14 years of age the family moved to Craven County, North Carolina, where at the age of 16 she united with Saint's Delight Church, after coming to the conclusion that the Free Will Baptist church was the church of her choice, determined her own study of the Scriptures.

On December 27, 1893, at the age of 18, Alice Elizabeth Voliva became the wife of Christopher Lupton of Carter County, North Carolina, in whose home were two children, a daughter and a son. To these she became mother in deed and in truth. For

ars, Christopher and Alice Lupton lived a rich and full life, sharing life's experiences as truly Christian and devoted states do. Of the children born of this union, three sons survive: Leo H., Clifford E. and Cecil D. Other survivors are Mr. Lupton's daughter, Mrs. Maud Allen; one sister, Mrs. J. W. Alford; 8 grandchildren; 10 great-grandchildren and great-great-grandchildren.

At the age of 32, Mrs. Lupton entered into a deeper experience with her Lord; it was a time of full surrender to Christ; a complete willingness to be His handmaiden. At about this time she became active in the promotion and development of what is now the present St. Mary's Free Will Baptist Church, New Bern, North Carolina, and in whose sanctuary we meet today for this service.

With a renewed vision that came, she gathered about her 7 interested ladies and organized them into a group called "The Ladies' Aid Society." From this humble beginning has grown the Woman's Auxiliary Convention of the Free Will Baptist Church, whose influence is felt throughout the land and in several foreign countries. In particular there are lands in old Mexico a building, housing the congregation and mission activities of our church; a building erected by the efforts of Free Will Baptist women. In Africa, stands a mission station erected like gifts of our women and whose inspiration stems from the same humble beginnings here at St. Mary's by this handmaiden of our Lord.

In like manner, in the year of 1915, a lady with a never increasing vision, gathered some 20 junior and intermediate boys and girls together and organized them for Christian service. From this beginning has grown the youth organization of the Free Will Baptist church, known as the Free Will Baptist League, whose motto: Matthew 6:33 has inspired and continues to inspire thousands of youth. Into countless pulpits, into the mission fields and similar places of Christian service has gone hundreds of Free Will Baptist youth inspired and in part inspired by the Free Will Baptist League. While the vision of this handmaiden caused her to see a world about her indeed; it did not dim her vision of the needs at home. Here in her local church at St. Mary's, where she has been an active participant, she gave more than a half-century of service. In her home, long before the days of organized social service, she witnessed from house to house, from slum to mansion, helping to meet the material and spiritual needs of countless scores.

For 53 years she taught a Sunday

school class in this church, teaching one Sunday a month, up until less than 3 months ago. With a mind still keen and alert she continued to inspire her countless friends and was deeply loved and respected by the congregation of St. Mary's Church.

Mrs. Lupton was the first president of the North Carolina State Auxiliary Convention and the first president of the Woman's National Auxiliary Convention. For these services the women granted, many years ago life membership and was awarded pin and certificate in accord-

ance.

What more shall I say? Many Scriptures aptly apply. "What is that in thine hand?" "She excelled them all." "The steps of a good 'woman' are ordered of the Lord." To me, Paul's valedictory address rightly summarizes the life of a great and good woman:

"For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith, Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day."

Woman's Auxiliary

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

Portsmouth, Va.—On Thursday, June 28, 1962, Mrs. James B. Rawls, G.T.A. leader of the First Free Will Baptist Church, and Mrs. Wilton M. Edwards took a group of the G.T.A.'s to Hickory, Virginia, to visit a sick friend, Billy Boone.

Mrs. Rawls spoke concerning Scripture taken from Matthew 6:24-33. She then led in prayer, followed by the group singing several choruses. A gift was presented to Billy as a token of their love.

After a brief period of fellowship, the group was dismissed with prayer by Mrs. Edwards.

This was the G.T.A. project for the month of June. Also a part of the June project, the G.T.A. furnished cookies for one day at Bible school.

Portsmouth, Va.—The Woman's Auxiliary of First Free Will Baptist Church sponsored a cottage prayer meeting held in the home of Mrs. Fannie Brett on Monday night, July 2, 1962.

The group sang, "Work for the Night Is Coming," and "What a Friend We Have in Jesus," after which Mrs. Mildred Edwards offered the opening prayer.

The speaker for the service was Mrs. Ralph Osborne, who spoke on, "Prayer," using Scripture found in Luke 11:1-13.

There was an open discussion on prayer by the ladies, using many Scriptures. After that the prayer requests were made known and a chain of prayers followed.

Mrs. Mildred Edwards and Mrs. Ralph Osborne presented special singing. There were several children present who sang

some of the songs and choruses they had learned in Bible school this year.

The group was then dismissed, while each received a real spiritual blessing.

Wilmington, N. C.—The Wilmington Free Will Baptist Mission Woman's Auxiliary met Thursday night, June 28, 1962, at the home of Mrs. Ada Pierce, with 11 members present.

The president, Mrs. Howard, opened the meeting with a song. Mrs. Travis Brown led in prayer. The Scripture was given by Mrs. Howard.

After the program was given by several of the members, the Rev. James E. Howard dismissed the group with prayer, after which the hostess served refreshments.

Newton Grove, N. C.—The Annie McPhail Woman's Auxiliary of Oak Grove Free Will Baptist Church met in the fellowship hall of the church on July 4, with Mrs. Pearl Tart presiding. The subject for the meeting was "She Hath Done what She Could." Mrs. Tart read Mark 14:1-9 and led in prayer. Mrs. Grace Jones read the minutes of the last meeting, followed with the hymn, "Where He Leads Me." Mrs. Emma Rose, program chairman, read the leader's introduction, "What We Can Do": first, "Ourselves," second, "Our Possessions," third, "Our Reward." Those who took part on the program were: Mrs. Vada Bizzell, Mrs. Ella West, and Mrs. Equa Lewis. There were only ten members present due to sickness and inclement weather.

Questions & Answers on the Bible

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

(continued from July 4 issue)

Where does this false teaching all come from? Out of the thin air of nowhere? No! A thousand times, no! It comes from the devil and his angels and it won't stop coming as long as we are on this earth, in this body, therefore, we need to heed the warning exhortation of Paul as he says "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Romans 12:1) and "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Ephesians 6: 11-18). A review of such Scriptures, together with current events, should alert every single Christian to being a full-time Christian, which is in effect the same as being a good soldier of the cross.

The other verse, "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day" (Jude 6), is teaching further truths on the same general subject of fallen angels and their doom or, at least, that's what I understand it as doing. The author here, like in Peter, would have us, the readers of the epistle, to understand that it does not matter what our profession may be, nor the dignity, nor the power, we have mea-

sured to us, because of the authority we wield in the office of our calling, but that God's rules laid down in the Bible apply to us.

When a question arose as to whether or not anyone had the authority to execute Mary, Queen of Scotland, whose evil deeds had brought shame and disgrace to Scotland, John Knox pointed out to them that the people, who, under God made it possible that she have such powers, were also responsible to see that these powers be used to His glory that the higher the crime the lower the execution.

The angels who fell once held a higher position than any mere human, so God prepared a special place for their execution, a place that is to burn them in the flames of fire and brimstone, so you human beings who, in spite of God's warning, following their example, persistent-

WHY

Why did Jesus on Calvary die;
For such a hopeless sinner as I?
Why should His sinless blood be shed,
For the sinful deeds I've done and said?
Why should His head be pierced with a thorn;
When a crown of gold He should have worn?

Why should He stand before that way;
For Pilate will stand before Him in that day?

Why should He die that way for me;
When He made what He died on, O cruel tree!

Why should He have to bear that Cross,
And be made for me, a sacrificial loss?

Why? I ask myself over again;
Why should the Son of God die for mere man?

Why? Because He made you and me.
He took our peace upon that tree.

Why? If He gave His all for us;
Can't we give just a little of our trust?

—Linda Godwin

ly and continually, will end up in that place wherein they will be thus plagued eternally.

Now to the last part of your question. Demons and evil or fallen angels are both evil and fallen spirits and so far as I know they are the same. There have been quite a few questions asked on this subject from time to time to which I do not understand the Bible to furnish a final answer. One of them has to do with the fact that they are reserved in chains of darkness. I think this kind of chain is the same as that the angel puts on Satan when he is about to cast him into the bottomless pit. Some have asked if it is to be a metal chain. I do not know that it is necessarily a material chain of any kind. It is that power or authority which God may bring into and confine any creature as He wills. By some mysterious, unseen power, Satan is confined to the realm of darkness in this age of ours.

If we, as Christians, stay in the light, God will preserve us against all evil. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). Some men have not come to the light even though they have heard the Word and thereby had an opportunity. "Thy word have I hid in mine heart, that I might not sin against thee" (Psalm 119:11) and "Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

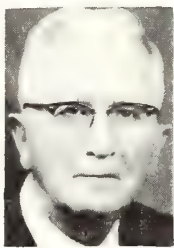
God gives a reason as to why such stay in darkness and have the religion of the devil rather than turning to and worshipping God. "But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils" (1 Corinthians 10:20). "Now the Spirit speaketh expressly, that in the latter times some shall depart from faith, giving heed to seducing spirits, and doctrines of devils" (1 Timothy 4:1). "And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts" (Revelation 8:20, 21). "Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise

(continued on page fifteen)

NOTES

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QUOTES



By J. C. Griffin

EXCERPTS AND COMMENTS ON A NEWS REPORT BY BILL MCALLISTER

In the June 28, 1962, issue of The News and Observer, we find, "Free Will Baptists from across North Carolina, dissatisfied with their present State organization began meeting in Raleigh to organize a new association." A new organization and a new denomination. What is the reason for this new organization? It is claimed that it is *connectionalism* vs. *congregationalism*. This is the claim, but before this issue came into existence there were those who were opposed to some of our state institutions. Those who opposed these institutions were working against the support of these institutions. Our Free Will Baptist Press, Ayden, North Carolina, that had been a strong supporter of the National Association and had made sacrificial efforts, actually leaned backwards to please the National by giving large sums to the Sunday School Department of the National Association, and also gave to the support of the National League Board. There were those even in North Carolina who destructively criticized the Press and would not patronize it although the Press published a denomination paper for more than fifty years. This was a weekly magazine which was the lowest price of any religious magazine, but filled with news from the National and the various states. The Press also published Sunday school literature which was as good as the best to be found among small denominations.

These critics, some living right in the county where the Press is located, continually talked against the Press and refused to patronize it. One of these men is high up in the new organization that Mr. McAllister's news item featured. We did not censure Mr. McAllister as a reporter, because he had freedom to write any news. But he should not have written it was *connectionalism* vs. *congregationalism*, but it is something else that started this new organization. It is op-

position to our state institutions, or the management of these institutions. May I further state that the National Association Sunday School Board was opposed or dissatisfied with the literature published at Ayden, and started to publish literature for the Sunday schools themselves, but went bankrupt and then folded up and contracted with the Free Will Baptist Press. They never met their part of the contract in full. However, the Press paid a large part of the debt (\$12,000). Then the National was ready to kick off with their own again, but still, North Carolinians who were against the Free Will Baptist Press, even though it had been sacrificing and laboring for fellowship with the National, boycotted the Press, not all, but some did.

MOUNT OLIVE JUNIOR COLLEGE

Ever since Mount Olive Junior College, Mount Olive, North Carolina, was established, we have had destructive criticism against the institution. I hate to use names in my writings, but the time has come when we must use names in order to do justice to the cause of Christ and the Original Free Will Baptists. Ronald Creech has been talking and writing against the college and the president for years. At one time in the early history of the institution Ronald refused to let Dr. Raper enter his pulpit to speak for the institution. Through the *Challenger*, Mr. Creech has written against Dr. Raper and the institution. My observation is that things have been written and talked that are unethical, unchristian, and destructive to good Christian fellowship.

Who is Ronald Creech? He was the pastor of the Edgemont Free Will Baptist Church in Durham, North Carolina, who was accused of preaching doctrine against the teachings of the Original Free Will Baptist church. He was accused of preaching and allowing to be taught the doctrine of eternal security. However, he refused to settle the matter the Bible way and took the way of man. When he went to the hearing, he took a lawyer to do his talking. The lawyer was not a member of the church which Mr. Creech pastored, therefore, the moderator informed the lawyer and Mr. Creech that it was not a civil court trial but a church trial. In the meantime Mr. Creech overrode the teachings of the apostle, Paul, in 1 Corinthians 6:1-3, and sued the Executive Committee of the Western Conference for \$400,000. Let me quote the following: "Dare any of you having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be

judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels, how much more things that pertain to this life?" (1 Corinthians 6:1-3).

Mr. Creech said that he asked God about the lawsuit and that God gave him permission. Now if the apostle, Paul, was right, Ronald was wrong in suing for \$400,000. If Ronald was right, the apostle, Paul, was wrong. The National Association recognized Mr. Creech in its 1962 session and allowed him, even though he was not in good standing in the Western Original Conference of Free Will Baptists, he was in good standing with the National Association. The National Association voted by resolution or motion to demand, and stated that we should repudiate our form of government under which we have co-operated for more than two hundred years. I have quoted this Scripture before for which I make no apology.

The withdrawal therefore has been in much comment. Let me inform those who do not know, that there was no need to use the term withdrawal, but the State Convention agreed that it was the best, and believing in a majority rule when it is for righteousness of God's law, I always go along with my brethren in the Lord.

Let me say in conclusion that it is not *connectionalism*. *Connectionalism* is a smoke screen, as I see it; it is opposition to the institutions of North Carolina Original Free Will Baptists. This is the reason I say it. They wrote against our Press, some of them have written insulting letters to the superintendent of the Children's Home and boycotted the home. I guess the cry of little children for bread would be good music to some. All of our institutions are condemned shamefully, especially with the demonstration of destructive criticism. Then another thing, certain ones that I know, in fact, one among the leaders said, "We want more liberty." This man is an officer in the new setup of the coastal association which I understand is helping to form a new state organization.

If this message finds space, I shall give our readers some more facts that cannot be successfully denied in future writings.

Let me say for myself, "As long as I live I shall never boycott any of the institutions of the Original Free Will Baptists that are established in North Carolina nor that will be established, neither shall I sue at law nor use my fist on a brother who opposes my philosophy." Subscribe to the *Free Will Baptist* and get all the facts. I have just started to tell about the present crises and the why's.



STORIES for our BOYS and GIRLS



delayed forgiveness

Sarah Carter Lewis



"MOTHER! Mother! Where are you?" There was a distinct sob in Dickie's voice.

"Why, Dickie! Whatever is wrong, dear? Are you sick?" Mother was very much concerned, for Dickie was never known to cry.

"N-n-n-no; I'm not sick, Mother. But I just can't stand that teacher any longer!! I just can't!" Then Dickie cried harder.

"There, there, dear. Tell me all about it," Mother said. "What did Miss Wallace do that upset you so badly?"

"Well," he said, when he could speak, "she gave us an arithmetic test. She said we'd have to be all through by 10:30. I wasn't through. The examples were hard. I was trying to get them right. Well, everybody got finished except me. Miss Wallace asked me why I was so slow. I didn't know what to say, Mother, because I was trying to do the best I could. When I didn't answer her, she came over to my desk. She stood there and pulled every single thing out of my desk, and threw it on the floor! Then she made me get down and pick everything up! I ought not to have picked up a single thing! I hate her, and I'll never, never forgive her as long as I live! So there!"

"Now, now, Dickie! Wait a minute," Mother said. "I thought you told me that you belong to Jesus. He says that we must love one another."

"Does that mean Miss Wallace, too, Mother?"

"Certainly it does, Dickie. It means every one," she assured him.

"We-e-e-ell, I guess I will have

to try to love her, then," he said slowly. "But I won't ever forgive her! I'll *never* forgive her! She had no business pulling everything out of my desk!"

"I agree with you, son. But God wants you to forgive her just the same. He says: 'Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you' (Ephesians 4:32). Now you know that God forgave you of all *your* sins, fully and freely, when you came to Him and received Christ as your Saviour. His Word says, 'Their sins and iniquities will I remember no more' (Hebrews 10:17). God wants you to forgive her, and He also wants you to try to forget it. Act as though it had not happened."

"I could never, *never* forget what Miss Wallace did to me!" he cried. "Oh, I guess I'll have to forgive her, of course. But I won't do it right away! Maybe I'll do it next year when she isn't my teacher any longer. But not now!"

"Listen, Dickie. Whether you want to do it or not, God wants you to forgive her. He wants you to do it *now*. Suppose you went to God and asked Him to forgive you for something. He said, 'All right, Dickie, I guess I'll have to forgive you, but I will not forgive you now. You'll have to wait until next year.' How would you feel?"

"Not very good, I guess. I didn't think of it that way," he admitted.

"God says that if you do not forgive people of their sins against you, that He will not forgive you of yours against Him."

"Does it really say that, Mother?" asked Dickie in surprise.

"Yes, it does, right here in the Bible. Here, son. I want you to read it for yourself."

Dickie took the Bible. He read the verse which Mother pointed out to him.

"But if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matthew 6:15).

Dickie was silent for a while. He felt that it was too much for God to expect him to forgive a mean person like Miss Wallace. Yet—he himself had done some mean things and God had forgiven *him*. His face got red as he thought of some of the things that he had done before he had let Jesus come into his heart. Maybe he would still be doing them if he hadn't been born again. Maybe Miss Wallace hadn't ever been born again.

"Mother, I'm sorry that I acted the way I did," he suddenly said. "I will forgive Miss Wallace right now. Maybe she doesn't know the Lord Jesus, and maybe that's what is wrong with her."

"I expect you are right, Dickie," said Mother. "Perhaps if you would try to live Christ before her, it would help. It might make her want to know Him too."

"Oh, Mother! Do you really think so?" he cried eagerly. "I will try very hard from now on. It would be wonderful if I could help her to be saved."

"I will pray that God will let her notice your life and want to be a Christian because of you," smiled Mother. "Such things have happened before."

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

*Thy word is a lamp unto my feet, and a light
unto my path (PSALM 119:105).*

"WHAT IS TRUTH?"

"... Every one that is of the truth
heareth my voice. Pilate saith unto him,
What is truth? And when he had said
this, he went out again unto the Jews,
and saith unto them, I find in him no
fault at all" (John 18:37, 38).

As I begin a series of several articles
on the question that will be a subject
for all of them, I want to give a few ob-
servations I have enjoyed, and profited
from, by studying a number of leading
commentaries. The question was asked
by Pilate to Jesus during His mock trial,
but Pilate didn't wait for the answer.
The Bible says, "And when he had said
this, he went out again unto the Jews,
and saith unto them, I find in him no
fault at all." I fear that thousands to-
day, like Pilate, do not wait to find what
the truth is—some are in too much of a
hurry and others just plain don't want
the truth, because it would foil many of
their plans of confusion and destruction.

Let us observe Adam Clarke's com-
ments on this question: "Among the
ages of that time there were many opin-
ions concerning *truth*; and some had even
supposed that it was a thing utterly out
of the reach of men. Pilate perhaps
might have asked the question in a mock-
ing way; and his not staying to get the
answer indicated that he either despaired
of getting a satisfactory one, or that he
was indifferent about it. This is the
case with thousands: they appear desir-
ous of knowing the truth, but have not
the patience to wait in a proper way to
receive an answer to their question."
And I might add that many may be
afraid of what a knowledge of and obe-
dience to the truth would do to their
plans!

Matthew Henry has some very inter-
esting comments on this question. He
says among other things: "Pilate, here-
upon, puts a good question to him, but

does not stay for an answer, v. 38. He
said, *What is truth?* and immediately
went out again. It is certain that this
was a good question, and could not be
put to one that was better able to an-
swer it. Truth is that *pearl of great
price* which the human understanding
has a desire for and is in quest of; for it
cannot rest in that which is, or at least
is apprehended to be, truth. When we
search the scriptures, and attend the min-
istry of the word, it must be with the
inquiry, *What is truth?* and with this
prayer, *Lead me in thy truth, into all
truth.* But many put this question that
have not patience and constancy enough
to persevere in their search after truth, or
not humility and sincerity enough to re-
ceive it when they have found it, 2 Timo-
thy 3:7."

Charles Simeon writes: "Truth is of
various kinds, physical, moral, and reli-
gious. By physical truth, we mean that
which comprehends all the phenomena
of nature: and by moral truth, that which
relates to the whole system of morals, in-
dependent of religion . . . But religious
truth, and that especially of which our
Lord came to testify, is, beyond all com-
parison, more important than any other.
What that truth is, we will state in a
few words. The point upon which our
blessed Lord was examined before the
Jewish council, was, 'Art thou the
Christ?' and that before Pilate, was, 'Art
thou the King of the Jews?' To both
these he answered in the affirmative, 'I
am.' Now these two points comprise
all that truth, respecting which our ble-
ssed Lord came to testify: first, *He is the
anointed Saviour of the world*; and se-
condly, *He is the King and Governor of
all whom he saves.* This is truth: this
is the sum and substance of the Gospel."

It is truth that forms our Christian
principles. It is also truth that regulates
our Christian conduct. Some one put it
bluntly, plainly, but truthfully when he
said, "Man without a principle is like a
ship without a rudder, driven by every
wave of temptation, and every gust of
passion."

In the articles to follow I want to deal
with this question in the light of some
of the things happening to the Free Will
Baptist denomination in which the truth
has not been spoken and published at all
times.

THOUGHT FOR THE WEEK: "'What is
truth indeed? Who can tell?'—Never-
theless truth was very near him. If he
had waited he might have learned!"

Under Our Vine and Fig Tree

It's great to live in this good land
Where we are free to worship God,
And where no one is in command
To lift the tyrant's awful rod
And tell us we are not allowed
To worship God as we desire;
That sacred things, of which we're proud,
Must go into the dust and mire.

It's great to live where ev'ry man
Can have a Bible of his own,
And no dictator has a plan
By which he brings us to his throne
And tells us to reject God's Word,
And turn from Jesus Christ away;
That we shall suffer, though absurd,
If we should humbly kneel and pray.

It's great to live where church bells ring
Each blessed Sabbath of the week;
Where we assemble, pray and sing,
And God's good love and graces seek;
Where we may grasp the Christian's hand
And look into his smiling face,
And know we are a pilgrim band,
Each striving here to fill his place.

It's great to live in Christian homes
And at our family altar kneel,
And know there are no earthly domes
That have a greater, grander seal
Than that which comes from God above
And brands us as His humble saints;
That in His blessed realms of love
He keeps us from all wicked taints.

O how we should appreciate
This goodly land in which to dwell,
And never, never underrate
The things our Master loves so well;
But ever live to do His will
And glorify His holy name,
That underneath His window sill
He may our spirits keep aflame!

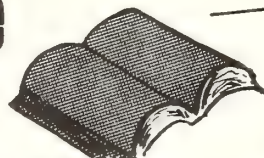
—Rev. Walter E. Isenhour.

Faith and Work

Sometimes it's but a little way
From failure to success,
But oh this little strip of road
There's more to do than guess
Just what the outcome will reveal
When time is running out;
It's faith that is a requisite
And not a lot of doubt.

Both faith and work can do a thing
That guessing never can
To write success upon the life
Of woman and of man;
Therefore resolve down in your heart,
And purpose on life's way,
That by the grace of God you'll do
Whatever He may say.

—Rev. Walter E. Isenhour.



Hope Beyond Tragedy

(Lesson for July 29)

LESSON: Jeremiah 30:18, 19; 31:31-34; 33:14-16

GOLDEN TEXT: Jeremiah 31:33

I. INTRODUCTION

The last four lessons have dealt with the events just prior to the capture of Judah by the Chaldeans. The prophet, Jeremiah, had told the people that the captivity was coming as a punishment for their sins, but they generally disregarded his warning. Furthermore, they interpreted his message as though it were treason.

Judah kept on in her sins, and God promised to send judgment upon her. Because the people forsook Him, He determined to bring them to a full realization that He is Jehovah and that He alone is the God of all the earth. Drastic measures were necessary to bring all this about, but God sought to accomplish His purpose and to restore His people at the proper time.

This determination to set forth His love for His people stands without a rival in Old Testament history. He loved them in spite of their sins; and although it was necessary to punish them, He shows His love and concern for them.

Beyond the tragedy of captivity is hope for the people of Judah. Restoration will take place, and the Messiah will come.—*The Bible Student*.

II. HINTS THAT HELP

The teacher, in preparing this lesson, should give special attention to the following background Scripture:

1. Jeremiah's letter to the exiles (Jeremiah 29:1-14).
2. The promise of their return from exile (Jeremiah 30:18-24).
3. A song of restoration (Jeremiah 31).
4. The Branch (Jeremiah 33:14-26).

—*The Teen-Age Teacher*.

III. ADDITIONAL TRUTHS

1. "Thus saith the LORD; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places; and the city builded upon her own heap, and the palace shall remain after the manner thereof" (Vs. 18).

Jerusalem and the temple of the Lord

which stood therein have been destroyed. It seems at this time that Israel is without a home or a place to worship, but in this verse the promise of God is given to them that both of these will in fullness of time be restored. Israel must not allow this captivity to develop in their minds as a defeatist attitude. Though it now appears that all is lost, faith in God will surely serve to bring forth a brighter and a better day.

The temple had served as a place of worship and a constant reminder of God's presence in the camp of Israel. Now that it has been destroyed, Israel is likely to develop the attitude that they have been forsaken of God. In this verse God wants to impress upon their minds the fact that He is still concerned with their welfare and that by placing their trust in Him and walking in His ways, this period of exile can be terminated and the city and the temple rebuilt.

"And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small" (Vs. 19).

Israel is now in a state of humiliation, but this is not forever. The time is coming when this captivity shall be terminated, Israel shall be privileged to return and rebuild Jerusalem, the temple of the Lord shall be restored, and an era of prosperity and joy shall prevail throughout the land. These are days of sadness and of despair, but trust in God on the part of Israel will surely usher in a time of gladness.

In the preceding verse God had promised to restore and rebuild Jerusalem and the temple, and in this verse He promises to bless and multiply the people that shall return.—*Senior Quarterly*.

2. "Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD" (Vv. 31, 32). The writer of

Hebrews refers to this covenant in connection with his discourse on the offerings for sin, as seen in the blood of animals in Old Testament times and in the blood of Christ in the new era, indicating that this new covenant promised in our lesson refers to gospel times.

It is a new covenant in the sense that its provisions are different. The old covenant was written on tables of stone; but with reference to the new, the Lord said: ". . . I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more" (Vv. 33, 34).

Under the old covenant, sacrifice was made through the blood of goats, heifers, and the like. The priests went into the holy place to offer the blood of these sacrifices to accomplish the service of God. Then once each year, the high priest went into the holy of holies to offer the blood for his own sin and the sin of the people. This had to be repeated over and over. Under the gospel covenant, Christ entered once into the holy place and by His own blood obtained eternal redemption for us.

If the blood of bulls and goats sanctified to the purifying of the flesh, how much more shall the blood of Christ purge our conscience from dead works to serve the living God?

Under the new covenant, the law will be written in the hearts of the people and all believers shall know the Lord. The old covenant provided for displaying the law in conspicuous places so it could be read easily. Too, each one was to teach his neighbor; but under the new each will know God personally.

God will be their God, and they shall be His people, a relationship which shall exist between Him and believers. This is the picture of a God all-sufficient to a loyal and obedient people, and His being God to a redeemed people is the summary of all happiness; heaven could mean no more.—*Intermediate Quarterly*.

3. "Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah" (Vs. 14). God had promised that which is here affirmed in Jeremiah 23:5, 6. Many of the people had become discouraged because of the conditions in Judah that continued to get worse rather

than better. They wondered if God would keep His promise. Jeremiah is affirming that God would keep His promise and that there would be one king over both Israel and Judah. God usually comes with a message of cheer in a time of great discouragement.

"In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land" (Vs. 15). This is a definite prophecy of the coming of Christ, and refers back to the Davidic Covenant. Please turn in your Bible to 2 Samuel 14, 15, and read this covenant. Note several things that are established in this covenant; (1) The Messiah would be of the seed of David; (2) He would sit on the throne of His father David; (3) He would rule over a kingdom forever. This is one of the great prophecies of the coming Messiah in the Old Testament and we will do well to study it carefully.

"In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, the LORD our righteousness" (Vs. 16). A parallel passage to this is Jeremiah 23: Be sure to turn to this verse and compare it with this one. This is, of course, a prophecy that the Jews will one day turn to Christ and be saved. What wonderful truth this is!—*The Advanced Quarterly*.

Questions & Answers

(continued from page ten)

up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But the spake of the temple of his body" (John 2:18-21).

No man will ever know what spiritual light is until he has been regenerated, born again, therefore, all who have died since Adam and Eve sinned who have not had this experience will never know God in the sense that they have spiritual light and the Bible says that the reason why is because they love darkness, love it in the sense they are wed to it and want to enjoy participation in its activities. The invitation to all is seen in Come now, and let us reason together, with the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18). God's willingness to rescue all from darkness is seen in "The Lord is not slack concerning his promise, as some men count slack-

ness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9). This being true it's up to us. What then is your excuse? If you have not met this condition please do no longer delay. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Revelation 3:20). "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Revelation 22:17).

Original Free Will Baptists and Christian Higher Education

(continued from page five)

expand. In fact, we need a senior college, but we are not ready for that yet. We believe that those who have studied our educational needs give whole-hearted approval to our program, but there may be some who have reservations about what we are trying to do.

The second question is one that I would have to answer in the negative at this time. I am not convinced that we are willing to pay for a respectable program of higher education. Education costs money. Our people have no great fortunes, but in general we get what we really want. There is no reason to believe that we cannot afford a college. But lack of funds is strangling our educational program. We must have more buildings; we cannot continue indefinitely with our present facilities. Yet an increase in building funds has invariably been accompanied by a decrease in operating funds, and we cannot build at the expense of current operation.

The future of Christian higher education among Original Free Will Baptists is in our hands. If we want a good program, we can have it; if we do not want it, we will not have it. If we want it, we will be willing to pay for it; if we are not willing to pay for it, we do not deserve it. And without a program of higher education, the future of our church is limited. We will not long survive as a distinct group if we fail to provide opportunity for higher education for our youth.

My Grandmother

Dedicated to my Grandmother
MRS. JANNIE DUNCAN
For her 63rd birthday

All her children are grown now
But still she cannot rest
For the grandchildren must somehow
Prove that they love her best.

God has kept her through many years
He has called three of her beloved away
He comforted and wiped away her tears
She looks forward to seeing them some-day.

It is such a pleasure on Sunday
When all the kin-folks are fed at last
And the dinner dishes are put away
To just sit and talk of the years past.

Her garden was the best in the neighborhood
The cabbage had the biggest, hardest heads
The watermelons were so sweet and so good
Her tomatoes were big, firm, and red.

Now she cannot tend her garden as before
And her steps have grown unsteady
When her life here on this earth is over
We know she will be with God in Heaven.

—Alice Gray Ward.

No Greater Love

I walked one day on a lonely road,
My soul in deep despair,
I sought in vain to loose the load,
That sin, my sin, had planted there.

When in the distance I perceived,
A man bent low with care.
He bore in agony a cross,
That sin, my sin, had planted there.

I cried aloud as He drew near,
His hands were pierced and torn,
His grief so far outweighed my own.
And I had dared to mourn.

His eyes of love were turned on me,
His voice was soft and free.
"Why bear you still the load I took,
Through death on Calvary?"

"Why Lord," in awe and shame I cried,
"Didst Thou all this for me?"
His answer I shall ne'er forget,
"Because of love for thee."

Now as the road of time I tread,
My Saviour walks with me.
He bears the load, He paid the price,
That bought me liberty.

—The Gospel Message.

SUNDAY SCHOOL LITERATURE

The Free Will Baptist Press offers the Sunday school quarterlies and materials listed below to Free Will Baptist Sunday schools everywhere. All lessons are based on the International Sunday School Lessons, Uniform Series, which is the most widely used guide of its nature in the world. The content of the material is fundamental and evangelical. The writers are qualified and capable Free Will Baptists. The materials are graded to best serve the several age groups. Teachers' quarterlies, workbooks and activity materials are prepared to co-ordinate with other materials for each age group. Prices given below are per copy, or set when not sold singly.

Pupils' Quarterlies

The Advanced Quarterly, 16c

For Adults. Our Best-Seller.

The Bible Student, 14c

For Young People (Ages 18-24).

The Senior Quarterly, 14c

For Teen-Agers (Ages 15-17).

The Intermediate Quarterly, 14c

For Junior-Hi (Ages 12-14).

The Junior Quarterly, 12c

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The Junior Workbook, 20c

For Pupils Using The Junior Quarterly.

The Little Folk's Quarterly, 12c

For Primary Pupils (Ages 6-8).

The Little Folk's Workbook, 20c

For Pupils Using The Little Folk's Quarterly.

Tiny Tots, 16c

Sold in sets of 4-page leaflets. Each set contains a supply for one pupil (Ages 4, 5, preschool 6) for one quarter. Contains Bible story, picture to color, things to do, and things to remember. Price is per set only.

Beginners' Packet, 30c

Contains one set of Tiny Tots and one pupil (Ages 4, 5, and preschool 6) workbook. Order one packet for each pupil. Schools ordering Beginner's Packets do not need to order Tiny Tots. Sold by packets only.

Acme Picture Lesson Cards, 13c

Set of cards with full-color Bible picture and Bible story. Order one set for each pupil for each quarter. Sets only.

Nursery Packet, 30c

Set of Acme Picture Lesson Cards and a set of 4-page leaflets in color to supply one pupil for one quarter. Class ordering Nursery Packets do not need to order Acme Picture Lesson Cards. Order by set only.

Teachers' Quarterlies

The Bible Teacher, 25c

For Teachers of Adults and Young People.

The Teen-Age Teacher, 25c

For Teachers of Seniors and Intermediates.

The Junior Teacher, 20c

For Teachers of Juniors.

The Little Folk's Teacher, 20c

For Teachers of Primary Students.

The Preschool Teacher

For Teachers of Beginners and
Nursery Pupils

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Cradle Roll Record Book, 50c

Contains Space for a Complete Record of 25 Babies

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Sunday School Single Lessons, 45c

Each lesson on 4-page folder. Supplied in units of five folders, enough to supply five visitors each Sunday for one quarter. Sold in sets only.

The list of all the Sunday school supplies that are available includes record slips, visual aids, books and booklets which give instructions on how to teach the various age groups, absentee cards, superintendent guide and helps. For a complete listing of these materials write for a free 1961-62 catalog.

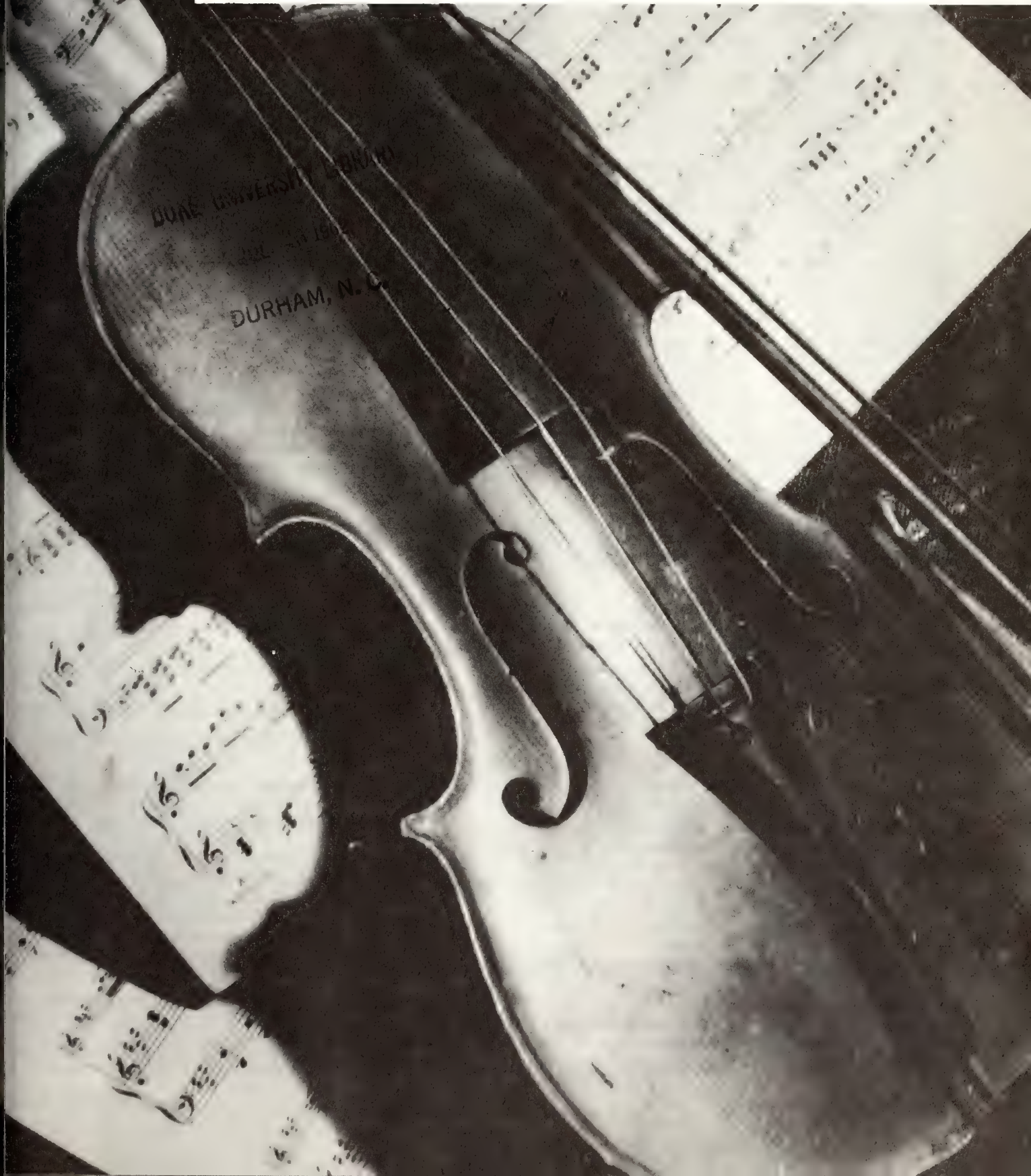
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DS /

the Free Will Baptist

Ayden, North Carolina, Wednesday, July 25, 1962

LUOMA PHOTOS



EDITORIAL

OBSERVATION FROM A VACATION

Last Sunday, July 15, while on a too-short vacation, I attended a Free Will Baptist church in a state to the south of North Carolina. I was married in this church, which probably tells you that it is my wife's home church. If you assumed this, you assumed correctly. I not only have quite a few relatives in the church, but also have some other friends as well, inasmuch as I have visited the area at least once a year for the last eight years.

The occasion was Sunday morning worship. It was hot and the gnats were swarming. (I never have felt that gnats and worship went well together.) The young pastor, a recent graduate of the Bible college who has been at the church about a year, was giving a report on the National Association, from which he had just returned. It was obvious to God and everybody that he was "bubbling over" with enthusiasm. As a matter of fact, the sermon which he had planned to preach was on the Bible, the theme of the National Association. This sermon was supplanted by the report on the association. The only spiritual food which was given my three children, my wife, and the waiting congregation was a one minute devotional repeated three times, making a total of three minutes. I wonder how many times this same situation was repeated on this particular Sunday by a group (the new Free Will Baptists) who claim to be so evangelistic—and believe so strongly in preaching. May God deliver us from the kind of "evangelism" which lets a report about a meeting replace the preaching of eternal truths. Pastors have an obligation to keep their people informed of denominational actions, but not in place of sermon time.

As far as I know this pastor did not know that I am from North Carolina, that I believe in this state's program, that I am connected with the Free Will Baptist Press. So he had no reason to change his report in any way. Now I feel certain that this pastor has a desire to do what is right. He is probably conscientious in his work. What I wish to point out goes deeper than the above.

In giving his report he made several statements which are simply not based on fact. No one objects to a person telling another about anything—and I am aware that in a controversy of this nature things get out of hand, but, please, dear people, whatever side you may be on, let's tell the truth. He told all about the sermons, the missionary offerings, the shouting, the hand-clapping, the crying, and all the other faldral. Then he got to North Carolina. It was at this point that he began to err.

He said that in North Carolina there was a group that thought the local church should not tend to its business, but thought that the conference should do it for them. This is so absurd it borders on the ridiculous. If anyone has any information as to which churches these are, please let us know immediately.

He stated further that North Carolina ("this little group," he called them) did not believe in congregational government anymore. Come now, adversaries you know better than that. What church in North Carolina has ever repudiated congregational church government? Where is the church in North Carolina that has said the congregation could not manage its own affairs? Where is the church in North Carolina that has a pastor appointed by the conference? No body or organization has ever stated anything in the present conflict except that we reaffirm our faith in what we have always believed: namely, that "The annual conference or association being the highest tribunal, shall have final disciplinary authority over the local church." (Page 53 of our treatise.) And for more than two hundred years this has included more than simply withdrawing the hand of fellowship.

Then he proceeded to tell those people that North Carolina had left the denomination. I will not even dignify that untruth with a comment.

After the meeting, some of the members wanted to know the other side of the story and I was able to give them the picture from my vantage point. They were surprised to learn that the denomination which they are in is a supporter of a man who sued his brethren in a court of law. In fact, they thought that was about as low and unchristian as a man could go. They did not like the idea of being a supporter of someone like that. Yet, if you are in the National Association you certainly are a supporter of this man.

The only reason that I bring the matter up at this point is to raise the question: "If it is happening in the church—that is, people not knowing all that is involved—how many other churches is it happening in?"

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THE FREE WILL BAPTIST

J. GARLAND TEASLEY, Editor

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Florida Church Dedicated



N the late 1800's, when people came to church by ox-cart or on foot, all denominations used the church building on the side of the road next to the cemetery. This building was erected by Newt Yon, Sim Burns, Bill Spears, Stone and Frank Rabon, and it was known as *The Union Church House*.

The building was made of rough 12-inch boards, put up cottage style with no cracks. There were no shutters in the windows and homemade candles furnished the light. A cast iron log heater claimed its place in the center of the room, and light-wood knots gathered in the nearby woods were the only source of heat. The few crude benches were made by hand and became quite comfortable during the long services.

The Missionary Baptists were worshiped here regularly. In the summer of 1888, the Rev. John Knight, representative of the Free Will Baptist denomination, held a series of services here and the majority of the members of the Missionary Baptist church became Free Will Baptist believers and Rev. Knight organized a Free Will Baptist church and gave it the name of Christian Home Free Will Baptist Church. After this organization, Rev. Knight preached for a while and served as the first pastor, followed by a saintly man, the Rev. J. C. Eldridge, who served faithfully for quite some time.

Two other beloved men, the Rev. W. W. Parrish and the Rev. W. W. Parrish,

were both ordained ministers from the church about 1899 or 1900. Neither were pastors of the church, but both often preached there and were loved and adored for their clean, upright lives and their love for the cause of Christ. Charter deacons and deaconesses were: Mr. and Mrs. Will Lamb and Mr. and Mrs. Joe Stone.

In 1904, the union building was torn away, and another building was erected on the same site. This one had glass windows, and kerosene lights. The traditional cast iron log heater was still holding its own and the fuel was still being collected from the nearby woods by the early comers. The very crude, uncomfortable benches were made of materials donated from the different homes.

The preachers served gratis, and were entertained in the homes of the generous-hearted settlers. However, oftentimes they were rewarded with love gifts of food, clothing, and other necessary items. Services were held once a month due to the fact that the preacher had to travel by horse and buggy, and serve a different church every Sunday.

One of the prized possessions of the early church was a communion table presented to the church by Mrs. Ben Franklin and this was a gift to her from her father, Levi Yon Sr. This table is still in use in the new church. Another prized possession of the church is the large Bible, which has its place on the

pulpit; this was a gift to the church from Mrs. Ola Kelley Fields and her daughter, Mrs. Lois Musgrove.

There was no musical instrument in the church, and the congregation joined in singing the old-time hymns with the preacher leading.

The church continued to grow and in 1926 a Sunday school was organized by Miss Ada Holley and Mrs. Martha Davis. As the community grew, so did the church and it was quite a familiar sight to see the classes assembled under the spreading oak trees, due to lack of space.

The building of a new church was the subject of most conversations. So in 1953 the present church, which is a rock structure, was built across the road from the old church site. This building casts a ray of reverence over all who pass this way and the lofty steeple points to the sky, and reminds us that "He Lives on High."

The woman's auxiliary was organized in the home of Mrs. Alethia McKeown Brown in January, 1922, with Mrs. P. F. Holley, president. Charter members were: Mrs. Nancy Stone, Mrs. Bill Spears, and Mrs. Alethia McKeown Brown. There are 16 on roll now. The first project was buying kerosene oil for the kerosene lights, which was paid for with eggs.

The Free Will Baptist league which was organized in 1932 by Eddie Lee Hughes, has continued to grow through the years and is an asset to the church in the training of young people. Mrs. Falfa Clark is president. The Y. P. A. is also very helpful in this area of the church's work.

Much of the information in this history was given by Mrs. P. F. Holley, who is the oldest member of the church. Her marvelous memory has made it possible.

Christian Home Church is located two miles north of Blountstown on the Ocheese Road, just across the road from Nettle Ridge Cemetery. For many years this spot has been a familiar landmark, and holds many memories not only for the present generation, but for our forefathers, who blazed the trail for others to follow.

THE FREEDOM OF THE HUMAN WILL

Rev. C. L. Patrick

(This sermon is adopted from a sermon delivered at the Minister's Conference, June 19.)

IT is my purpose to show that, "God has endowed man with power of free choice, and governs him by moral laws and motives; and this power of free choice is the exact measure of man's responsibility" (Statement of Faith and Discipline for Original Free Will Baptists of North Carolina). As will be shown in this message, that was the teaching of the prophets, the apostles, and Jesus Christ the chief cornerstone of the Church.

However, the doctrine of the freedom of the human will has been challenged at least since the days of Augustine in the sixth century A. D. In the sixteenth century John Calvin presented to the world the most serious challenge to that which we profess to believe. Soon Calvinism became the *standard of Protestant doctrine*. Those who disagreed were persecuted and branded as heretics. About 1589 Richard Coornhert, the most able and successful critic of Calvinism, won many followers to the belief that man was endowed with power of free choice. To defend their position the Calvinists called upon their champion, an outstanding scholar, Jacobus Arminius, to refute what they called the heresy of "Free Will." However, Arminius must have had a thinking mind instead of an indoctrinated mind, for as he studied to defend Calvinism he became fully persuaded to assert the "Freedom of the Will" in all religious matters.

The General Baptists of England, through whom we trace our history, were Arminian in doctrine. Historians refer to Palmer and others of our forefathers as "Free Willers." Without going into a lot of historical detail it is obvious from our statement of faith and historical background that Free Will Baptists are a part of the movement that rose up against the fatalism of Calvin and that for over two hundred years as a denomination have been steadfast in the faith in opposing the errors of those who deny all freedom of choice.

As we attempt to defend our position that "God has endowed man with power

of free choice," we recognize the difficulty of proving it. For example, am I writing this message of my own free will, or is God causing me to entirely? Did I accept Christ of my own free will or did I find the Spirit and grace of God to be irresistible? Some of the greatest scholars have argued that the Spirit of God cannot be resisted. Let us not make the mistake of minimizing the power of the Spirit who like Jesus has all power both in heaven and in earth. Jonathan Edwards, described by some as the mightiest intellect the American pulpit has ever produced, reasoned that if man has freedom of choice God must be kept busy wondering what men will decide to do next and what effect their surprising decisions will have on choices yet to be made. Very scientifically he argued the law of cause and effect—that God is the cause and man's choices are the effects.

Perhaps here is a good place to begin defense of "Free Will." Let God be the cause to fit Mr. Edwards' argument. Would anyone deny the sovereign will of God, that God has freedom of choice? Man was created in the image and likeness of God (Genesis 1:26, 27). Isn't it reasonable that at least a part of that likeness was the power of choice. It is at least so indicated, for in the next two chapters man is presented with the age old problem of choice. God warned of the consequences of disobedience. Satan deceived Eve into making a bad choice. She had two possible courses of action. If she could not have been chosen other than she did, why did God punish her for doing what she could not help doing? As Arminius said, "That would make God the author of sin." I would not knowingly punish my child for doing something he could not help, and I believe God is a better Father than any earthly dad.

If we have no power of choice, we are like the lady who was about to become seasick and asked the captain, "What shall I do if I become seasick?" He answered, "Don't worry, Madam, you'll do it." Obviously, there are some areas then where there may be no freedom of choice, but in many areas God has endowed man with power to choose.

As I attempt to show that God has

endowed man with the power of free choice, I wish to appeal to the Scriptures and to reason, for God made man with ability to reason, "Come now, and let us reason together, saith the LORD: . . . (Isaiah 1:18). Even as a child it seems unreasonable to me whenever I hear anyone teach that some are not the elect and could never be saved regardless of what they did. I also observed that those who so limited the grace of God always claimed to be the elect. I could not believe that God would show such partiality.

Now let us turn to the Scriptures, call heaven and earth to record this against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live" (Deuteronomy 30:19). Here God calls upon man to choose and offers an argument to help man choose aright. If man has the power of choice, why urge him to choose? In Joshua 24, Joshua offers a strong argument and a personal example of why the people should choose to serve the Lord and calls upon them to, "choose you this day whom ye will serve . . ." (Joshua 24:15).

This word choose appears many times in the Scriptures. It must have a meaning. Words are vehicles to convey thoughts and facts. Webster says, "to choose is to take or fix upon something by an act of the will, especially in accordance with a decision of the judgment: as refuse the evil, and choose the good." In the New Testament Jesus said, ". . . Mary hath chosen that good part, which shall not be taken away from her" (Luke 10:42). Also, Jesus said of one whom we call the rich young ruler, ". . . If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me" (Matthew 19:21). Isn't it obvious that when the young man weighed the problem then by an act of the will he decided that he would rather retain his property and position and continue as he had before rather than to give it all up to follow Jesus. He was attracted to Jesus, true, for he went away sorrowfully, but he made his choice. Moses chose to suffer afflictions with the people of God rather than to enjoy the pleasures of sin for a season (Hebrews 11:25).

But some Calvinist may say that the choices were determined by God rather than the persons involved. ". . . For who hath resisted his will?" (Romans 9:19). Let me hasten to point out that in the Scriptures the will of God is us

what is called a primary sense and the ultimate sense. To illustrate it is the primary will of God that all men should be saved. "Even so it is not the will of your Father which is in heaven, that one of these little ones should perish" (Matthew 18:14). "The Lord is . . . not willing that any should perish, but that all should come to repentance" (2 Peter 3:9). "God . . . now commandeth all men every where to repent" (Acts 17:30). ". . . he died for all, . . ." (2 Corinthians 5:15).

It is the ultimate will of God that only those who comply with the Scriptural conditions of salvation shall be actually saved. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16). I tell you, Nay: but, except ye repent, ye shall all likewise perish" (Luke 13:3-5). Jesus was emphatic in declaring the impossibility of salvation unless a person is born again (John 3:3, 5, 7). ". . . no man cometh unto the Father, but by me" (John 14:6). "How shall we escape, if ye neglect so great salvation; . . ." (Hebrews 2:3).

To support this view the Bible speaks of refusing, rebelling, resisting, and rebelling against the will of God. "Only rebel not ye against the LORD, . . ." (Numbers 14:9). "But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken it" (Isaiah 1:20). "But this people hath a revolting and a rebellious heart; they are revolted and gone" (Jeremiah 5:23). "And ye will not come to me, that ye might have life" (John 5:40). See also Proverbs 1:24-33.

If man has no power of free choice, why preach to him? Preaching has been defined as the spoken communication of divine truth with a view to persuasion. Acts 28:23 we read of Paul persuading them concerning Jesus. ". . . Almost thou persuadest me to be a Christian" (Acts 26:28). Webster says to persuade is, "to induce (one) to believe or do something." But how can you persuade a person to believe or do something if he has no choice in the matter? Suppose the Calvinist would respond that God uses the sermon or the persuasion to bring about what He had already determined would happen. Here again their argument makes meaningless the many calls in the Scripture for man to choose and makes God the determiner of all those who choose not to serve God. This conception of God I cannot accept. When Jesus said, "For God loved the world . . ." (John 3:16),

I believe He meant that God loved everybody.

Unto what shall I liken man without free choice? Suppose I placed a child in a room and said, it is my will for you to stay here, and then I securely locked the door and the windows. That child stayed in the room because she had no choice in the matter. Did it cause me to love her the more for her obedience? Did I feel honored that she obeyed when she had no choice? On the other hand, suppose I placed a child in a room and said, "I wish you'd stay here for there are certain dangers outside and I don't want you to get hurt," but I left the door and windows unlocked. That child stayed not because she had to, but because she loved her dad and also believe him when he warned of the dangers outside. Her decision to obey honored her father and demonstrated her faith and love. Jesus said, "If ye love me, keep my commandments" (John 14:15). James said, ". . . I will shew thee my faith by my works" (James 2:18).

Someone has said: "There are some things God wants to do, but cannot. In giving the power of free will and choice to man, God has imposed limitations upon Himself. At Nazareth, Jesus did not many mighty works there, because of their unbelief. Often would He have gathered Jerusalem's 'children together, as a hen doth gather her brood under her wings, and ye would not!' And the classic proof that He is not allowed to do what He would like to do is found in His plaintive cry, 'Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me' (Revelation 3:20). God's arms are laden with blessings He wants us to have, but He cannot make us accept them against our will."

While Free Will Baptists do profess to believe in the freedom of the human will, let us not lose sight of this truth, that Calvinists are not completely wrong, that God does exert a tremendous power to influence our choices aright just as Satan is busy trying to cause us to make bad choices. In Eden, God made a wrong choice entirely unnecessary by providing all that man had need of and by warning of the awful consequences of disobedience. Satan presented a false picture. Man chose to believe the deceiver. Yet there was also the factor of the weakness of the flesh, ". . . the tree was good for food, . . . pleasant to the eyes, and a tree to be desired to make one wise, . . ." (Genesis 3:6). Here were

some of the same forces at work that usually influence choices. Today the voices of heredity and environment join forces with Satan to cause bad choices. And when we examine ourselves and observe how many things we do because it is custom or style, isn't it obvious that often we neglect our God-given privilege of choice and simply follow the crowd.

". . . And this power of free choice is the exact measure of man's responsibility" (Statement of Faith and Discipline for Original Free Will Baptists of North Carolina). Unless we are free to choose, it seems obvious that we cannot be regarded as responsible. For example, a falling object which can only follow the law of falling objects is not held liable for damages, but the law holds man responsible for his choices. If I choose to push a rock from the mountainside, the rock is not responsible for damages, but I am. The fact that God holds men responsible for choices further proves that we are free moral agents. Adam and Eve were punished for their choice of disobedience. Cain was punished for choosing to kill his brother. ". . . the soul that sinneth, it shall die" (Ezekiel 18:4).

The history of the human race begins with a problem of choice. As man's experience on the earth unfolds in Holy Writ, it is a continuous account of man's problems and choices—how good choices brought blessings and how bad choices brought curses. "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come" (1 Corinthians 10:11).

The Bible comes to a close still urging all men to choose aright, ". . . whosoever will, let him take the water of life freely" (Revelation 22:17). Does that sound like Calvinism?

Let us be steadfast in the faith, ever proclaiming that God loves the world, that God wishes to save everyone, that He is not willing that any should perish, but that all should come to repentance. But in giving man freedom of choice, God may have given man his highest honor and greatest danger. He has trusted man to choose to believe Him, to love Him, and to serve Him.

In Christ Jesus He gives man another chance to believe Him, to love Him, and to serve Him. ". . . whosoever believeth in him should not perish, but have eternal life" (John 3:15). ". . . him that cometh to me I will in no wise cast out" (John 6:37). "The grace of our Lord Jesus Christ be with you all. Amen" (Revelation 22:21).

News + Notes of Denominational Interest

Hickory Chapel Host to Union Meeting, League and S. S. Conv.

The Albemarle Conference Union Meeting, League Union, and Sunday School Convention will convene with Hickory Chapel Free Will Baptist Church, Ahoskie, North Carolina, Saturday and Sunday, July 28 and 29. The programs are as follows:

Union Meeting, July 28

Morning Session

- 10:00—Devotions, Rev. David Hansley
- 10:10—Welcome Address, Local Pastor
- Response, Rev. Tom Davenport
- 10:15—Moderator's Address, Rev. A. B. Chandler
- 10:20—Minutes of Last Union
- Roll Call of Ministers and Churches
- Announcements
- News of Mount Olive College
- 11:15—Congregational Singing and Worship
- Offering
- Special Music, Host Church
- 11:30—Message, Rev. Walter Jernigan
- 12:00—Lunch

Afternoon Session

- 1:00—Devotions, Rev. L. E. Ambrose
- 1:15—Business Period
- Report of Treasurer
- Announcement of Next Union
- 2:15—Closing Hymn and Benediction

League Union

Evening Session

- 7:30—Devotions, Rev. Wayne West
- 7:40—President's Message
- 7:45—Appointment of Digest Committee
- Roll Call of Leagues
- Minutes of Last Union
- Recognition of Ministers
- Announcements
- 8:00—Congregational Singing
- Special Music, Host League
- 8:05—Business Period
- Report of Committee
- Awarding Banner
- Report of Treasurer
- 8:30—The League Program or Special Singing
- 9:00—Closing Hymn and Adjourn-

ment

Sunday School Convention, July 29

Morning Session

- 10:00—Devotions, Rev. Charlie Overton
- 10:05—Welcome Address, Local Sunday School Superintendent
- Response, Isaac Furlough
- 10:10—President's Message
- 10:15—Sunday School Lesson, Archie Willoughby
- 10:40—Enrolling of Ministers
- Reading Minutes of Last Convention
- Sunday School Reports
- Announcements
- Congregational Singing and Worship
- Offering for Mount Olive College
- Special Music, Host Sunday School
- 11:30—Message, Rev. Robert May
- 12:00—Lunch

Afternoon Session

- 1:00—Devotions, Oscar Webster
- 1:10—Business Period
- Report of Treasurer
- 2:00—Adjournment

Fourth Union Meeting, League, S. S., and Auxiliary Convention, Edgewood

Edgewood Free Will Baptist Church, Edgemcombe County, North Carolina,

Coming Events

July 30 - August 4 — Albemarle Youth Conference, Cragmont Assembly, Registrar, Rev. Wayne West, Route 1, Plymouth, N. C.

August 6-11—Young People's Bible Conference, Cragmont Assembly, Registrar, Rev. L. E. Ballard, Box 338, Scotland Neck, N. C.

August 12-17 — Youth Conference at Mount Olive College

August 13-18—Woman's Auxiliary Conference, Cragmont Assembly, Registrar, Mrs. Dola Dudley, Fuquay Springs, N. C.

will be host to the Fourth Union Meeting, League Convention, Sunday School Convention, and Woman's Auxiliary Convention of the Central Conference Saturday and Sunday, July 28 and 29. The programs are as follows:

Union Meeting, July 28

Morning Session

Theme: "Precious Promises" (2 Pet 1:4).

- 10:00—Devotions, Rev. David C. Harley
- 10:15—Welcome, Pastor
- Response, Mrs. John R. Murphy
- 10:20—Genesis 3:15, Rev. Bobby Bazz
- 10:40—Moderator's Message, Rev. Frank Powers
- 10:50—Business and Reports
- 11:25—Special Music
- 11:30—Sermon, "Precious Promises" Rev. R. L. Norville
- Alternate, Rev. N. D. Beaman
- 12:00—Lunch

Afternoon Session

- 1:00—Devotions, Genesis 3:20-22, Rev. Hubert Burress
- 1:20—Business and Committee Reports
- 1:45—Special Music, Free Union
- 2:00—Business
- 2:30—Adjournment

League Convention

Evening Session

- 8:00—Opening, "Onward Christian Leaguers"
- Devotions, Owens Chapel
- Special Music, Edgewood
- Business
- Program, Owens Chapel

Sunday School and Auxiliary Convention, July 29, Morning Session

- 10:00—Sunday School
- 11:00—Devotions, Miss Anne Wooten
- 11:10—Welcome, Mrs. Edward Taylor
- 11:15—Response, Mr. George Welton
- 11:20—Recognition of Ministers and Delegates
- 11:25—Offering for Children's Home
- 11:30—Special Music, Friendship Girl Quartet

11:40—Sermon, Rev. James Lupton

12:00—Announcements

12:15—Lunch

Afternoon Session

- 1:15—Devotions, Mrs. Albert Proctor
- 1:25—Special Music, Aspen Grove
- 1:30—Business Period
- 2:00—Program, Local Church
- 2:30—Adjournment

Friendship Church Host to 2nd Western S. S. Convention

The Second District Sunday School Convention of the Western Conference of North Carolina will convene with Friendship Free Will Baptist Church

Winston County, Sunday, July 29. The theme will be, "Hope," and the Scripture, "If in this life only we have hope in Christ, we are of all men miserable" (1 Corinthians 15:19). Below is the scheduled program.

Morning Session

- 4:5—Song Service, Monroe Lindsey
- Devotions, J. D. Bissette Jr.
- Welcome, Mrs. D. O. Wilder
- Repsonse, Miss Paulette Joyner
- Business
- Sunday School, D. O. Wilder, Superintendent
- Intermission
- Song Service, Monroe Lindsey
- Convention Message, Rev. Ed Miles
- 00—Lunch

Afternoon Session

- 00—Song Service, Monroe Lindsey
- Devotions, Luther Bissette
- Reports of Officers
- Special Music, Joyner Sisters and Eason Trio
- Business
- Reports of Committees
- Youth Rally Report
- Awarding of Banner and Trophy
- Adjournment

Elder Griffin to Preach at 5th Eastern Union Meeting



The Elder J. C. Griffin has been selected by the program committee to preach the introductory sermon at the 5th Eastern Union Meeting of the Original Free Will Baptists of the Eastern Conference of North Carolina which convenes with the Pilgrim's Home church in Jones County, Saturday, July 28. Mr. Griffin has just passed his eighty-third birthday and is the full-time

pastor of the Bridgeton Original Free Will Baptist Church, Bridgeton, North Carolina, and has been called for life, or as long as he is able to preach and desires to serve as pastor.

He will also represent Mount Olive College at this session of the union meeting. This is by special invitation of the acting president, Dr. Roy O'Donnell.

Mr. Griffin has been called to conduct an evangelist meeting at the Gum Swamp Free Will Baptist Church near Greenville, North Carolina, where he pastored several years ago. The meeting is scheduled to begin the fourth Sunday night in October.

Little Creek Host to 2nd Union Meeting of Central Conference

The Second Union Meeting of the Central Conference of North Carolina will convene with Little Creek Free Will Baptist Church, Route 1, Ayden, North Carolina, Saturday, July 28. The program is as follows:

Morning Session

- 10:00—Hymn, "The Church's One Foundation"
- Prayer, Rev. Willis Wilson, Moderator
- Devotions, Rev. Kenneth Grubbs, Winterville Church
- 10:15—Welcome, Rev. Hubert Burress, Host Pastor
- Response, Rev. Jerry Rowe
- 10:20—Seating of Ministers and Delegates
- 10:25—Business Period
- 10:35—Reports of Denominational Enterprises
- 10:55—Hymn, "Dear Lord and Father of Mankind"
- 11:00—Worship Service, Rev. Norman Ard, Elm Grove Church
- 12:00—Lunch

Afternoon Session

- 1:00—Hymn, "A Mighty Fortress Is Our God"
- Devotions, Mr. McCoy Tripp, Reedy Branch Church
- 1:15—Business Period
- 2:00—Benediction, Rev. Floyd B. Cherry

The program committee of the Second Union request that each person on the program co-operate in making the union meeting the best possible. If you should find it impossible to comply with the request of the committee, please notify them as soon as possible.—Rev. Charles Sapp, Reedy Branch Church, Winterville, North Carolina, Chairman.

Successful Revival at Mt. Zion Church

The Mt. Zion Original Free Will Baptist Church, Cash Corner, North Carolina, experienced a rich revival during the week of July 9—14.

The evangelist was the Rev. Ralph Lightsey, promotional secretary of Mount Olive College.

The attendance was excellent during the entire week. There were singers coming from various churches. Those rendering special music were the Hobucken Methodist Trio, the Warden's Grove Quartet, the Bethel Quartet from Whortonsville, a duet from Arapahoe church, and the Rev. Mr. Lawrence, minister of the Missionary Baptist church of Vandemere sang a solo. These services were most helpful and greatly appreciated.

There were four candidates for baptism.

The pastor, the Rev. Elbert E. Edwards, Chocowinity, North Carolina, was absent due to illness, and was greatly missed.

Russell Creek Church Holds First Bible School



Vacation Bible school was held for the first time at the Russell Creek Free Will Baptist Church, Beaufort, North Carolina, June 4-13. The theme was "Heroes of Faith," which everyone received a great blessing from using. The average attendance was 50, and collection amounted to \$18.00, which was sent to the Children's Home, Middlesex.

Classes for the Bible school were as follows: Beginners, Mrs. Amy McDaniels and Mrs. Mary Pasineau; primary, Mrs. Mary Pittman and Miss Chris Rogers; juniors, Mrs. Mattie Graham and Mrs. Delilah Rhue; intermediates, Mrs. Nellie Avery and Mrs. Arlene Glover; director, Mrs. Frances Pittman; refreshment committee, Mr. and Mrs. Manly Springle.

The above picture was made on commencement night.

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Womans Auxiliary

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

Vanceboro, N. C.—The Woman's Auxiliary of the First Free Will Baptist Church of Vanceboro met Friday, June 6, at the home of Mrs. Gus Kite.

The meeting was opened with a hymn. Following the hymn, the group had sentence prayers. The Scripture was read by the president, Mrs. Sallie Oliver. The roll and minutes were read by Miss Jean Fillingame. The program was as follows: "She Hath Done What She Could," discussed by Mrs. D. T. Cleve, Mrs. Gus Kite, and Mrs. D. T. Cleve Jr. The meeting was closed by singing, "Blest Be the Tie." There were nine members present. After the business meeting, cake and soft drinks were served.

Rocky Mount, N. C.—The G. T. A. of Cokey Road First Free Will Baptist Church met for its regular meeting June 29, at 7:30 p. m. The meeting opened with the group singing, "Bringing in the Sheaves," and sentence prayers.

The program was on, "Spring Planting Time," with the theme taken from the parable of the sower. Mrs. Stanford read the Scripture from Mark 4:1-5. Afterwards she talked about it and explained it. Becky Colbert, Evelyn Walker, Stanley Stanford and Carol Hughes took part on the program and the program chairmen, Ellen and Allen Wooten, completed it.

Evelyn Walker, the president, was in charge of the business session, and after hearing reports from the various chairmen and the treasurer, concluded the business discussions with choruses. Mrs. Matt Hill and Mrs. Colbert served delicious refreshments to the 13 members and three visitors present.

Rocky Mount, N. C.—The Y. P. A. of the First Free Will Baptist Church met at the home of Jackie Tripp on Tuesday, July 10. There were nine present for the meeting.

Judy Rivenbark, president, presided and began the meeting with the song, "What a Friend We Have in Jesus," followed by prayer by Mrs. Alma Stanford.

Rodney Pridgen, program chairman,

conducted an inspiring and timely program on "The Fears of Christians." Peter Worrell read the Scriptures for the program with Judy Rivenbark, Ivan Ricks, Jackie Tripp, and Sylvia Pridgen taking parts. Afterwards a lively discussion was participated in by the group, including Mrs. John Hughes and the host's mother, Mrs. C. A. Tripp.

After the reports and business session, partial plans were made for the group to take part in a "Youth Night" service as part of the evening church services on a Sunday night in July.

After dismission with prayer, Mrs. Tripp served delicious refreshments to the group. Linda Deans, a former G. T. A. members, joined the group and said she really enjoyed the fellowship of the members.

Portsmouth, Va.—The G. T. A. of the First Free Will Baptist Church enjoyed a cook out at the city park on Monday, July 16, with Mrs. Janie Rawls in charge, assisted by Mrs. Mildred Edwards. The group enjoyed hamburgers, Pepsi Cola, and potato chips, paid for with money the children had saved for this occasion. After the cook out, the group played several games.

Those attending the outing were: Carlotta Martin, Mary Atwater, Betty Edwards, Billy Edwards, Sharon Rawls, Gerald Wall, Bonnie Daniels, Gaye Adams, Mrs. Rawls, and Mrs. Edwards.

Mount Olive, N. C.—The Woman's Auxiliary of the Mount Olive Free Will Baptist Church met Monday evening, July 2, in the college cafeteria with Pattie Davis and Margaret Turner as hostesses.

The meeting was called to order by Miss Davis in the absence of the president, Mrs. Ralph Lightsey. She read the Scripture and led the group in prayer.

The minutes were read and approved. The roll was called and Miss Judy Foreman was recognized as a visitor. Margaret Turner gave the treasurer's report in the absence of Mrs. Shirley Williams, treasurer.

The Fellowship Supper to be held July 30, with the Mount Olive Free Will Baptist Church as host, was discussed in length. Tentative menu and program plans were made. Mrs. Betty Pelt was selected as program chairman and Miss Davis as food chairman.

At the conclusion of the business session, the meeting was turned over to Miss Mary Lou O'Donnell, who presented a very interesting and informative program on "Missions." She included a history of missions in general and concluded by giving a summary of Free Will Baptist missions. The program was enjoyed by all.

Delicious refreshments were served by the hostesses at the conclusion of the meeting.

Kenly, N. C.—The Woman's Auxiliary of Holly Springs Free Will Baptist Church held its regular monthly meeting Thursday night, July 5, at the church with the president, Mrs. Colene Hollan presiding.

The meeting was opened by the group singing "Where He Leads Me." Miss Flora Boykin read the Scripture taken from Mark 14:1-9. Mrs. Ruth Hintz led in prayer. Mrs. Orabelle Nichols, program chairman for July, read the introduction to the lesson, "She Hath Done What She Could." The program was a challenge to all the members.

The business was entered into with eleven members, two new members, and two visitors present.

The meeting was closed with prayer by the group.

Morehead City, N. C.—The Woman's Auxiliary of the Faith Free Will Baptist Church met on July 10 with the president, Mrs. Addie Starnes, presiding. Prayer was led by Mrs. Eva Bass. The secretary, Mrs. Hazel Mason, read the minutes which were approved. The roll was called with nineteen members and two visitors present. The treasurer, Miss Mary Mason, gave her report. This was accepted. The circles turned in money for the parsonage fund and gave their regular reports. We discussed helping the G. T. A. and Y. P. A. sell the light bulbs. The secretary was instructed to order more cards from the Ayden Free Will Baptist Press. A nominating committee was appointed to select officers for the new year. On this committee were the circle chairmen, Miss Eva Bass, Mrs. Maybelle Fulcher and Mrs. Nettie Daniels. The third Sunday in August was set for home-coming.

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NEWS NOTES

(continued from page seven)

Winterville Church Gets New Pastor

The Reverend Kenneth Grubbs, formerly of Ocala, Florida, assumed the storate of the Winterville, North Carolina, Free Will Baptist Church on July 1. Mr. Grubbs, who has worked as dispatcher for Libby, McNeill, and Libby, has served pastorates at Oak Hill Church in Florida and Corinth Church in Donalsonville, Georgia. He is a graduate of Santa Barbara, California, High School and is married to the former Phyllis Morrow of Greeneville, Tennessee. Mr. Grubbs plans to enroll at Mount Olive College for night courses. Mr. and Mrs. Grubbs reside in the Winterville parsonage.

Youth Loyalty Conference at Cragmont Assembly

On July 15, it was found necessary to freeze reservations for the Young People's Bible Conference at Cragmont Assembly, Black Mountain, North Carolina, scheduled for August 6-11, these reservations having reached the limit of accommodations at Cragmont.

Sponsors of these youth conferences are faced with the question of what to do in view of the fact that a number of other church groups were being formed over the state to go to Cragmont.

It was finally decided to turn the Almarle Youth Conference, scheduled for the week of July 30—August 4, into a state-wide conference, to be known as the Youth Loyalty Conference, and to present the same program of activities prepared for the Youth Bible Conference, with, as far as possible, the same staff.

Young people who failed to register in time to get in under the quota for the Young People's Bible Conference are urged to register for the Youth Loyalty Conference, and are assured the same type of program, with all the vacation features. Only the time will be different—one week earlier. Cost to all will be \$30.00 to cover transportation on chartered buses originating from New Bern (leaving St. Mary's church at 6:00 a. m. on July 30) and Greenville (leaving First Church at 8:00 a. m.)

To register for this conference simply send name, full mailing address, name of church, and date to the Rev. L. E. Ballard, P. O. Box 338, Scotland Neck, North Carolina, together with a \$5.00 deposit on the \$30.00 fee. Groups from the same church are urged to register to-

gether, with one person responsible for all necessary correspondence or contact. You can register by telephoning Valley 6-6092 at Scotland Neck. If possible, in registering by mail give a telephone number for contact.

Elm Grove Church Reaffirms Stand

The Elm Grove Original Free Will Baptist Church, Ayden, North Carolina, in its regular quarterly conference Wednesday, July 4, voted unanimously to remain a member of the North Carolina State Convention of Original Free Will Baptists, and by so doing reaffirm the faith in the adherence of the Statement of Faith and Discipline for Original Free Will Baptists of North Carolina and the fundamental doctrines, customs, usages, and church government which have been established during many generations.

Therefore, by this action Elm Grove church will withdraw all support to the National Association of Free Will Baptists. The pastor is the Rev. Norman W. Ard, and the clerk is Gerald Briley.

S. S. Convention at Little Creek Church

The Sunday School Convention of the Second Union of the Central Conference will convene at Little Creek Free Will Baptist Church, Ayden, North Carolina, Sunday, July 29. The theme will be "Looking to Jesus." The program is as follows:

Afternoon Session

- 2:00—Registration
- Hymn
- Devotions, Clyde Hines
- Welcome, Lester Dail
- Response, Nobles Craft
- Short Business Period
- Convention Offering
- Special Music, Little Creek Church
- Recognition of Pastors and Superintendents
- Hymn
- Message, Ten Minutes Each
- "Looking to Jesus for Love," Rev. Bill Futch
- "Looking to Jesus for Guidance," Rev. Garland Teasley
- "Looking to Jesus for Salvation," Rev. Hubert Burress
- Final Business
- Oral Reports of Sunday Schools
- Benediction

Singspiration at Maury Free Will Baptist Church

The Maury Free Will Baptist Church,

Maury, North Carolina, will hold a singspiration on Saturday night, July 28, in the church. The program will begin promptly at 8:00 p. m. and will be conducted by the pastor, the Rev. Ray A. Harrison Jr. Several groups from this area plan to attend, assuring good music and singing for the night. Everyone come prepared to sing and have a good time, and bring your neighbor.

Fifth Eastern District Sunday School Convention

The Fifth Eastern District Sunday School Convention will convene at the Pilgrim's Home Free Will Baptist Church, Dover, North Carolina, Sunday, July 29, 1962. The theme for the convention is, "Hope Beyond Tragedy," Jeremiah 31:33. The program is as follows:

Morning Session

- 10:00—Prayer, Walter R. Sandlin
- Hymn 183, "Love Lifted Me," Smith
- Welcome Address, Morris Lee Hill
- Response and Devotions, H. E. Ireland
- 10:15—Business Period, President Presiding
- 10:45—Program, Host Sunday School
- 11:00—Sunday School Lesson, Mrs. Inez Thomas
- Offertory Prayer, Mr. Luke Nobles
- 11:30—Special Music, Host Church Choir
- 11:40—Worship Service, The Reverend Roy Cauley

Afternoon Session

- 1:00—Devotions, Rev. W. S. Burns
- 1:15—Business Period
- 1:30—Special Guests, Y. P. A. St. Delight Church
- 2:00—Special Music, Pilgrim's Home Quartet, Juniper Chapel Girls' Trio and Others.

Free Will Baptist Children's Home Concert Class Itinerary

Miss Huldah Jernigan, Manager

All programs at 8:00 p. m. unless otherwise stated.

EASTERN CONFERENCE

Thursday, August 2, Saint's Delight
Friday, August 3, New Haven
Sunday, August 5, 11:00 a. m., Antioch
Sunday, August 5, Rock of Zion

(Continued on Page Fifteen)

Questions & Answers on the Bible

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: By what means or line of procedure may I know what God's will for my life is?—Nellie Daws, N. C.

Answer: Quite a volume of writings are to be found in the literature of our day upon this vital subject. My best judgment says that a Christian should prayerfully study his Bible and pray for guidance in or according to God's will. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1:5). Then as one knows how he should perform the whole will of God, the commission to the Christian is that he be in an attitude and a mood to perform God's will. All Christians that know anything about the teaching of God's word know that they are to give themselves without reserve to the Lord to perform His will. "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in his heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed" (Romans 10:9-11).

The great commission belongs also to each Christian, so one would need to be doing all he could to spread the gospel to each lost soul no matter whom or where. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). In some cases God has placed the kind of responsibility at hand upon a Christian so that he is obligated to get that out of the way before he himself goes to a foreign field. "But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isaiah 40:31).

It seems that when one finds himself so bound God will teach him the lessons

he needs while he finishes the task at hand, and then if and when he goes to a foreign field the experience has been a means in God's hand in which He has prepared him for the major task of his life. Sometimes God uses a servant of His by which to make another understand what hinders him from knowing and doing God's will. If and when you become aware of such you should do all you know to do to be ready, and then follow every slightest indication the Holy Spirit gives regarding your life. If He impresses you to do something that appears to be of a sacrificial nature do it as freely as if it cost you nothing. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (1 John 2:15-17). "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness" (1 Timothy 6:10, 11). "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me" (Matthew 10:37, 38).

Some Christians seem to think that the Christian life is one in which Christians are entitled to always be receiving that for which they have done nothing that is required of them, in order to get that which they desire and need. This is only partly true if true at all. We receive salvation only when we personally accept Jesus Christ as Saviour. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath

of God abideth on him" (John 3:36). In this case, no believing, no receiving but upon believing full salvation is the believer's. In a sense of the word, there is no receiving when no asking is presented. "Ask, and it shall be given you; seek, and ye shall find; knock, and the door shall be opened unto you: For every one that asketh receiveth; and he that knocketh shall be opened" (Matthew 7:7, 8). When one shirks his responsibility to pray, read his Bible, and meditate upon it, preferring rather to be motivated by the motions or desires of the flesh or the allurements of the world, he needs to never expect to feel satisfied that he shall ever be in the will of God or ever shall know it. The correct order is to obey all who know and in this he will know more and more with each passing day.

Jesus taught that He had always kept His Father's commandments and that He was obligating us to keep them. "I have loved the Father, and he that loveth me, keep my commandments, and I will abide in him, and my love shall be in him, and he shall love me, and I will love him" (John 14:15). "If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love" (John 15:10). It is wonderful that we may declare ourselves to be under grace and not law, but that by no means says that a Christian has no obligations to fill and no commandments to keep. Indeed he does not have the ceremonial laws with all its obligations such as offerings of animal's blood and keeping of Sabbath days and years, but he is obligated to be morally clean having a pure thought life. The old law kept one from the act of immorality and the penalty was death by stoning for all who violated; whereas in the new, one is guilty of the whole act when he lusts, so from that point of view: He that hath received much, of the same much is expected. We are called upon to walk in the light and made to understand that this light into which we are to walk is Christ Himself (See 1 John 1:7-9).

God holds us responsible to walk according to the light He has given. We have Christ as depicted in the Bible and then as He is translated before us each day by the lives of His wonderful saints. Every time I think of the marvelous lives of the saints of my boyhood days I praise God from the depth of my heart. Surely they were imperfect and if I were disposed to do so I could point out one flaw after another in their daily activities, and yet I would not be true in my account of those lives if I were

ot to tell the world that I saw Christ
nd His holy way reflected in them,
nd that it was plain or clear enough that
each passing day I felt both con-
mned for short comings and illumined
aspire unto a more Christlike walk
efore a lost world.

That is what you must do, seek God's
will for your life as you see His saints
appily doing that you may do His pre-
cious will. Ask such saints as you know
to pray with you as well as for you. Then
tell your problems to them and ask
ounsel of them. They may be God's
mediate voice to you. Show the Lord
that you are willing to do His will as
you know by doing this each day. As
the path gets more bright, yield with
more determination to His known way
for your life and you will soon have such
a keen conscience against sinning that
you will begin to see that His will is
your will. This is how it should be
from the very beginning of your Chris-
tian life and would be that way if you

have not grieved the blessed Holy Spirit
by whom you were sealed when regener-
ated.

If you go to the Bible for them, it
abounds in precious promises concerning
the knowledge of God's will for the be-
liever. "I will instruct thee and teach
thee in the way which thou shalt go: I
will guide thee with mine eye" (Psalm
32:8). (See Exodus 33:14; Deuterono-
my 31:6; Joshua 1:9; Psalm 37:3-5;
Isaiah 30:21; 41:10; Matthew 18:19; Ro-
mans 8:26.) Do not forget that there
is great, abundant joy and blessing for
those who obey God's Word in the per-
fect Christian walk, and even though no
one has ever attained unto its perfection
but Christ Himself, yet He has required
this of you and me. Even though we
are far short of it, now He will be pleased
at our faith if we only trust Him to con-
trol and conduct us in this perfect path
of complete obedience. Then as now
our knowledge shall be commensurated
to our obedience.

conference. I have never had to leave
the state to get work; neither have I
ever had a fist fight with a deacon or any
brother in the Original Free Will Bap-
tist church, or with any brother in any
other denomination. I have lived in
and around Craven County since 1918
and if I have any enemies in the state of
North Carolina, except some of those in
what is called a *new association*, I do not
know of them.

I have been called a renegade by a
Mr. Inbody in a letter which called me
and 52 of our best and most loyal Orig-
inal Free Will Baptists of the state of
North Carolina, renegades. When Mr.
Ronald Creech received the letter, he
published part of it in his little Chal-
lenger and said, "It was good." Not
only did Mr. Inbody say that we were
renegades, but Creech endorsed the as-
sertion. Thus, Mr. Creech said we were
renegades. Now a renegade is an apos-
tate, a traitor, a turncoat. Judas Iscar-
iot, the man that betrayed Jesus, was a
renegade. I deny that my brethren, the
fifty-two who signed that we were more
connectional than congregation, are ren-
egades. Thank God I can pray for my
enemies, but I will never bow to them
until God changes my mind. That new
organization cannot change my mind by
belittling and stigmatizing, by criticizing,
nor even slandering, should they try it at
all. I know whom I believe, and I am
persuaded that He is able to keep that
which I committed to Him 55 years
ago.

There is much said by our opponents
about withdrawing from the National,
but a resolution passed at Norfolk, Vir-
ginia, last July which was an ultimatum
that we in North Carolina repudiate our
form of government and thereby be ruled
by the National Association. We refused
to repudiate our established customs,
usages, and the connection of our con-
ferences and State Convention, thus, iso-
lating our local church. But instead of
repudiating, we passed a motion at
Mount Olive College in 1961 reaffirming
our faith in our doctrine, customs, usages,
and established form of government,
which this affirmation in our customs,
usages, and practices naturally put us out
of the National Association, even though
the National Association had agreed to
the following:

PROVISION AND CLAIM

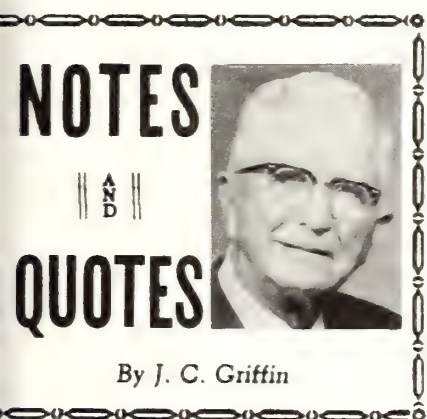
1. Nothing in all of the fore-
going regarding the setting up of the
state or district organizations shall
be construed or interpreted as auth-
orizing the National Association
to interfere with or hinder said or-
ganizations in setting up their re-
spective organizations and units in
accordance with their established
usages and customs, providing for
their representatives and delegates
in the way that is most satisfactory
to the said state or district body.

2. "The National Association
does not presume to assume or make
claim to title to any property in the
various states except and only as it
shall acquire the same by legal title."

This provision and claim is printed on
Page 39 of the National Treatise. The
first part of this provision and claim has
been broken by the National Associa-
tion. Now as a supporter of North Caro-
lina Original Free Will Baptists I am
expecting at any time the national will
start on the second part. You see I was
a member of the general board of the
National Association for 19 years and
during that time I observed many things
that were antagonistic to North Caro-
lina institutions.

MY PERSONAL OBSERVATION

Now for the benefit of those who do
not know, I want my friends to know
that we contend that the Original Free
Will Baptist church as given to us by
our forefathers is congregational in the
church's internal affairs, but connectional
in our union meetings and conferences
and State Convention. No church is
forced to join either, but to be recog-
nized as an orthodox church, it must
be a member in good standing with the
(continued on page fifteen)



By J. C. Griffin

THE NEW ORGANIZATION CALLED THE ORIGINAL FREE WILL BAPTISTS

In reply to the so-called New North
Carolina Association of Free Will Bap-
tists, I wish to say that it is new all
right, but I say that they have no right
to the word *original*. I united with the
Original Free Will Baptist church about
55 years ago and was licensed and or-
dained June, 1910, and was admitted
to the Western Conference October,
1910, and the year 1919 was admitted
by letter to the Eastern Conference of
the Original Free Will Baptists. Neith-
er of these conferences have ever been
dissolved. They are still going by the
name of Original Free Will Baptist.
Personally, I say, as the oldest Original
Free Will Baptist minister that is serv-
ing a full-time church in North Caro-
lina, I have never had any trouble with
my brethren in any union meeting or



STORIES for our BOYS and GIRLS



BIG CATCH

by Esther L. Vogt

YAH! Yah! Here comes Hoppy! Here comes Hoppy!" Billy Hodges chanted in his highpitched singsong voice, as Davey Jenks hobbled toward the public playground. Ray and Chuck Carnes, Billy's two companions, dropped their croquet mallets and stared.

"Hey, what's the matters with that kid?" Ray pointed deliberately at Davey.

"Oh, nix. He just hobbles," Billy sang out lustily.

Davey lifted one foot slowly and set it down with an exaggerated "clop," then dragged the other one limply after it. "Some day I'll have an operation, Billy. Then I'll walk okay," he announced casually. "It hurts."

Chuck sauntered over and placed an arm on Davey's shoulder. "What's your name, kid?"

"It's—"

"Hoppy!" shrieked Billy lustily.

"Davey. Davey Jenks," the crippled lad answered quietly.

"Why can't you have it operated on now?" Ray Carnes ran one hand through his black hair.

Davey drew a quick breath, then let it out slowly with a quivering sigh. "Well, it takes a big doctor—and lots of money. We been praying that somehow maybe I won't need the operation." His voice trailed off at Billy's taunting cry:

"Yah! Hoppy says his prayers so he can walk!"

Ray and Chuck turned swiftly, and facing Billy, they sprang forward and reached for his scrawny arms, pinioning them in a visor-grip.

"Let go, Ray! Let go, Chuck! I—tell you—let go!" the less complacent Billy demanded tearfully.

Ray pushed his face close to Billy's blue eyes, and muttered tersely, "Just see that you leave Davey alone."

"And no more jeers, either!" added Chuck, giving the bully's arm a vigorous twist.

With a howl of pain, Billy Hodges tore himself away, kicked his croquet mallet into the ditch, and sprinted across the street at a fast pace.

"Th-thanks, boys." Davey Jenks turned to his two benefactors who were eyeing the departing Billy with distaste on their faces.

"Does Billy always treat you so mean?" Ray ventured as the three were left alone.

Davey lifted his right leg carefully, then seated himself slowly on the sandy croquet court.

"Well, he teases me about my walking, but he isn't mean. I can't help it if I walk the way I do. Some day God'll answer my prayers and I'll walk as good as Billy."

"You're a good sport, Dave." Admiration played on Chuck's features.

Just at that moment a tall young man entered the playground. His face wreathed in smiles, he strode briskly toward Davey.

"Hi, Mister Matt!" cried the crippled lad cheerfully.

"Hi, yourself, Davey Jenks! And how are you fellows this bright spring day?" Mister Matt's eyes twinkled merrily.

"These are Chuck and Ray, sir. I kinda think they'll come to Sunday school next Sunday. They're pretty swell!" burst out Davey confidently.

The young man laughed heartily. "Here we go again! Boys, do you know that Davey is a regular missionary? He gets more and more fellows to Sunday school, so we've had to change to a bigger room two times already! By the way, I'm Bob Matthews, the teacher. The boys call me 'Mister Matt.'"

Ray's eyes grew big and round. "Of course, sir. We'll be happy to come. We just moved here and haven't found a church so far."

"Good. We'll be looking for you." Then, turning to the crippled lad who was struggling to get up, the teacher added: "Making any headway on Billy?"

Davey shook his head sadly. "Nope. But I will—he'd be a big catch, wouldn't he, Mister Matt?"

"I'm sure he'd be as important as Ray and Chuck, every bit."

"Maybe if I could walk better he wouldn't tease me so," sighed Davey, and then he'd come to Sunday school with us. Anyway, the Lord'll take care of both things, won't He?"

Mister Matt smiled, his merry eyes somewhat misty. "You just keep praying for both, Davey. Then we see what will happen."

Several days later, hobbling home from school, Davey Jenks passed the old Arcer place. The run-down house stood forlornly in the middle of the weed-choked yard. He skirted the rotting woodpile and rounded the corner of the unkept lawn when a shout hailed him.

"Yah! Hoppy! Yah, Hoppy! Walk pretty sloppy!" There, amid the broken bottles and littered tin cans, knelt Billy Hodges, poking among the debris with a crooked stick.

Davey came to a halt abruptly. He was Billy with his jeers and taunts again.

"Hi, Billy!" he called as cheerfully as he could, even though he didn't feel like it. It was getting harder all the time to ignore Billy's teasing, but some day—His thoughts were rudely interrupted by a sudden cry of terror. Billy was gone.

Davey limped as fast as he could toward the place where Billy had been kneeling. A gaping hole appeared in his feet, and in its depths Davey could barely distinguish Billy's white, frightened face.

Carefully lowering himself to his stomach, Davey saw that the trap was an abandoned old cistern. Billy must have unwittingly slidden into its brush-covered opening. He could make out Billy's form, clinging to a protruding rock, his face tortured with anguish.

"Hold on, Billy!" shouted the crippled boy courageously. "I'll reach—down—and—you can—take my—hand," he panted, trying to anchor his small body securely so that he could balance himself as he thrust his arm into the cistern.

"Ow-ow-ow!" shrieked Billy in sheer terror. "I'm slipping—I'm slipping!"

At that instant Billy's hand let go and in a wild gesture he grabbed Davey's wrist. The impact of this sudden jerk nearly threw the handicapped Davey from his perch at the top, and he had to brace himself so that he would not tumble into the hole with Billy. His back was hurting more than ever now. The dislocated disc which caused

unstable gait was straining against his hip bone, making the pain almost unbearable. If only—if only—Billy could hold out. The pain he could bear somewhat, but not losing Billy. He became aware that Billy's wildly thrashing legs were apparently finding a meager hold on the ground, and the pull on Davey's hand loosened slightly.

Panting heavily Davey called out, "You're—doing fine, Billy—hold on—!" Just then another fierce grasp on his hand sent Davey's balance off base and a terrible wrench in his spine knocked him nearly unconscious. He felt himself growing limp. "Lord!" he whispered weakly, "help . . ."

At that moment, Billy below him gave a whoop of joy. "I've found a ledge! I can just find another hold higher up, I'll be okay!"

Quickly Davey regained his balance and feeling suddenly strengthened and alert, he called down cheerfully, "Billy, I think I can pull you up, if you can reach this old tree root sticking out above your head!"

Carefully, painstakingly, the two boys worked, and then a dirty, disheveled but triumphant Billy scrambled to the top.

"Whew!" he muttered, trembling, as he crept toward an elm to rest. "Thanks, Dave!"

Davey, standing on his shaking legs, moved toward Billy to join him.

"Hey, Dave!" shrieked the other lad excitedly. "You're not—you're not limping! D'ya know that? You're not hobbling!"

Waves of joy swept over Davey's aching spine. No, there wasn't any pain. The disc had evidently slipped back into place, and he wouldn't need any operation. Maybe Billy—next Sunday. And Billy hadn't called him lumpy, either. Just Dave.—*Junior Messenger*.

Woman's Auxiliary

(continued from page eight)

The theme of the program was, "She Hath Done What She Could." Mrs. Hazel Mason read the Scripture from Mark 14:1-9. On the program were Mrs. Addie Starnes, Mrs. June Fulcher, Mrs. Beatrice Lovick, and Mrs. Ellen Horton. The group was dismissed by Mrs. Nettie Daniels. The deacon board met in for refreshments of homemade cake and cold drinks. The hostesses were Mrs. Addie Starnes and Mrs. Beatrice Lovick.

Wilson, N. C.—The Woman's Aux-

iliary of Calvary Free Will Baptist Church held its July meeting in the home of Mrs. Shirley Avera on Tuesday night.

The meeting was opened by the group singing, "I Love to Tell the Story," followed with sentence prayers.

The president, Mrs. Maggie Pittman, read the Scripture from Mark 14:1-9.

The minutes were read and approved by Mrs. Alice Owens, secretary. Mrs. Lillie Thomas then gave the treasurer's report. After committee reports were given, it was decided to order cards for the members to sell.

The program for July, "She Hath Done What She Could," was presented by Mrs. Shirley Avera, Mrs. Martha Etheridge, Mrs. Nancy Sawrey.

A study course will be held on Monday night, following the meeting. Everyone is urged to attend. Mrs. Freddie Vinson closed with prayer.

Christian Education

The Anna Phillips Loan Fund

Dear friends, I have wondered many times why our woman's auxiliaries have neglected supporting this fund and especially why our pastors have not shown more interest in it.

Recently, Dr. Raper preached one Sunday for the Ayden Free Will Baptist Church and it was my pleasure to meet him. Not until that day was I aware that he borrowed money from the Anna Phillips Loan Fund to get his start in college. We are all proud of Dr. Raper and very thankful to God for him. Thankful that he had a vision of what our educational needs are and has worked so faithfully to help us. Mount Olive College has grown because of his vision, because of his faith and work.

When God put the idea of a loan fund in my mind many years ago I had been thinking of the boys and girls, our boys and girls, in our Children's Home especially, who were finishing high school and wondering how many were ambitious enough to further their education so they might become better qualified to do more efficient work in God's service. I drew up the rules and bylaws for the loan fund, but I felt I must have counsel with someone who was interested; so I invited Sister Georgia Frost Barnes to help me. She graciously gave her help

and together we perfected our plan which I think personally presents a challenge to the women of our auxiliary conventions. I was so thankful when they seemed interested and adopted the plans.

I am glad that several have used the funds. As most of us are aware, Franklin Spencer was the first one to apply for a loan. He not only paid back the money he had borrowed, but has given to the fund \$100 gifts more than once.

Pastors, please support this worthy project. Influence your churches to give to it. Let us make it grow for God's glory.

Remember Paul's advice to Timothy in 2 Timothy 2:15.

Mrs. Katie Sawyer Jackson

**IN OUR MAIL TODAY—
—OUT OF P. O. BOX 507**

APPRECIATE FREE WILL BAPTIST

"I thank the Lord for a paper that I can really read the truth in. I enjoy my *Free Will Baptist* so much. No matter what I am doing when I receive it, I stop and read it. The truth can be crushed to the ground but it will rise again. I have been a Free Will Baptist for 40 years, and I believe in being steadfast, immovable, and always abounding in the work of the Lord. I am a member of the Sharon Acres Free Will Baptist Church, Durham, North Carolina. I have been since right after the church was organized in 1934. The Rev. Fred A. Rivenbark is our pastor and has been with us a year on July 24. The Lord has blessed us wonderfully, financially, and spiritually. We have received 44 members in our church. Thank God for a man that will let God lead him. Pray for us that we will always strive to do His will, and know His will for our lives."—Mrs. C. E. Ladd, Spring Road, Durham, N. C.

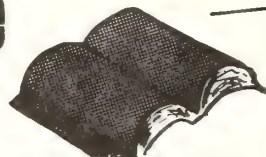
APPRECIATES PRESS AND PAPER

"I want to express my many thanks to the Press for the many services it has given and is still giving. I am also very thankful for *The Free Will Baptist* and everyone that is connected with it.

"I praise God for the honest Christian men and women who are standing firm to God and for our Lord. Not only those at the Press, but in our State Convention and Mount Olive College.

"May God continue to bless, keep, and uphold you all and the things you stand for."—Mrs. Hazel Earley, Route 4, Box 195, Ahsoskie, N. C.

Do others recognize you as a Christian when you eat a meal? Does your head first bow in thanks?—L. L. R.



Conquered and Exiled

(Lesson for August 5)

Lesson: 2 Kings 24:12-14, 20; 25:1, 2, 8-11

Golden Text: Hosea 8:7

I. INTRODUCTION

Because of their sin, the people of Judah were overthrown by the Chaldeans, whom Jehovah had chosen to punish them. Northern Israel was already being absorbed by the races among whom it had been scattered, and it seems that it was destined never to reappear in history as an independent nation.

Judah was torn into three parts, and the largest of these was still in Palestine. Those were the country dwellers and the poor. Although they were left in their native land, they had a difficult time. Enemies swarmed in and were extremely cruel to them. This group of Hebrew peasants survived, nevertheless, and became an important factor in Jewish life after the return from exile.

Next in size was the fragment that went to Egypt. When Gedaliah was assassinated, a considerable body fled thither, taking Jeremiah with them. Some of their number eventually returned to Palestine, but many of them remained and helped to make Alexandria the chief seat of commercial power and the intellectual center of the Jewish world.

The smallest group of Hebrews was the band of exiles transplanted by the rivers of Babylon. Practically all the wealth, brains, and skill of the Jewish race were found here; and it was this group that was destined to control the Jewish world down to our day.—*The Bible Student*.

"The captivity of Judah was accomplished in four installments: 606 B. C. Some of seed royal, including Daniel, 2 Chronicles 36:6, 7; Daniel 1:1-3. 597 B. C. 10,000 chief men of the land, 2 Kings 24:14-16. 586 B. C. 823, leaving the poorest, Jeremiah 52:28-30; 2 Kings 25:8-12. 581 B. C. 745, Jeremiah 52:30. This was five years after the burning of Jerusalem.

"Thus Nebuchadnezzar was twenty years in destroying Jerusalem. He con-

quered Jerusalem twenty years before he burned the city. He could have done it at first, if he had wished to. But he only wanted tribute. Then, too, Daniel, whom he took to Babylon at the beginning of the twenty years, immediately became Nebuchadnezzar's friends and intimate adviser; and he may have had a restraining influence on him; till Judah's persistence in making alliance with Egypt forced Nebuchadnezzar to wipe Jerusalem off the map.

"The fact that Nebuchadnezzar returned five years after the burning of Jerusalem, and took more captives, Jeremiah 52:30, even after a considerable group, including Jeremiah, had fled to Egypt, Jeremiah 43, indicates that the spirit of rebellion remained among those who were left in Judah."—*Halley, The Teen-Age Teacher*.

III. ADDITIONAL TRUTHS

1. When Nebuchadnezzar appeared, the straits of Jerusalem became desperate. Within, there was divided counsel, some proposing to fight it out, with others advocating surrender. Jeremiah was busy preaching his same practical sermon: "Judah has sinned beyond forgiveness; Jehovah is bound to destroy the city. While there is time, make your peace with the king of Babylon."

Jehoiachin soon saw the folly of resistance, and he voluntarily surrendered himself and his family into the hands of Nebuchadnezzar. "And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign" (Vs. 12). This was unfortunate for the boy—he was only about eighteen—for he was sent immediately to Babylon, where he spent the next thirty-seven years in prison.

The city was sacked, the treasury emptied, and all the gold and silver vessels used in the temple were carried as prizes to the gods of Babylon. "And he carried out thence all the treasures of the house of the LORD, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the

LORD, as the LORD had said" (Vs. 13).

Nebuchadnezzar made an investigation of the resources of the city; and in order to cripple it, as he thought forever, "he carried away all Jerusalem, and all the princes, and all the mighty men of valour, even ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land" (Vs. 14). This was a real blow, but it was not as thorough as the king had thought it would be. Jerusalem was still to give him some trouble.

Jeremiah escaped deportation, perhaps because Nebuchadnezzar felt that the prophet was the greatest guarantee of future peace he could leave in the city.

It is difficult to realize the change that came over Judah as a result of the deportation of its chief men to Babylon. The orders of the king were quickly carried out, and there was little time for those being carried away to dispose of their property. Regarding the situation that existed as a result of the deportation, Albert Bailey comments as follows:

"City houses must have sold for song, good olive and fig orchards and valuable vineyards were turned over to the first bidder at any price. In countless cases there was no sale of property made; lands and houses were simply abandoned and business firms pulled in their shutters without realizing a penny on their stock or good will. Those whom the conquerer left behind proceeded to take possession of what remained. The man who a few months ago was worth a few shekels of silver, now found himself a landed proprietor; the down-and-out man suddenly woke up rich. The men who grabbed while grabbing was good became leading citizens, regardless of any personal qualifications for leadership. In short, a new social class sprang up, the class of the newly rich. They were ignorant, superstitious, of no ability, and, as one might expect of such folks suddenly possessed of wealth and position, horribly conceited, arrogant, intolerant. They felt that since Jehovah had punished the sinners with exile, they themselves who had been spared and given this new start in the world must be the apple of Jehovah's eye. But Jeremiah sized up this characteristics in one graphic phrase, bad figs. All the good figs were in Babylon."—*The Intermediate Quarterly*.

2. "And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Ne-

chadnezzar king of Babylon came, he, and all his host, against Jerusalem, and they built forts against it; and they built forts against it round about" (Vs. 1).

When Zedekiah rebelled against Babylon, the king of that country immediately sent his army to put down the rebellion and put the ambitious Zedekiah in place. This army came prepared to do the work assigned it. It immediately compassed the entire city and built forts all around it. These forts would have the Babylonian soldiers well when the actual siege should begin.

"And the city was besieged unto the seventh year of king Zedekiah" (Vs.

Judah evidently was desperate to be able to hold against this strong force in the space of two years. Her suffering during this period was very great indeed. She had no opportunity of succumbing, yet she suffered to the very limit of human endurance in trying to accomplish the rebellion.

"And in the fifth month, on the seventh day of the month, which is the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzaradan, captain of the guard, a servant of the king of Babylon, unto Jerusalem" (Vs.

It is certain that the Chaldeans were enraged at Judah for their long and stubborn resistance, but it appears that they did not immediately, as was so often the case in that age, put everything to the sword. About a month passed from the time of the overthrow of the city until the arrival of the captain of the king's guard who was sent to destroy the city. God very graciously gave Judah this last minute opportunity to repent.

"And he burnt the house of the king, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire" (Vs.

Zedekiah could have saved this destruction, but he refused to profit from the examples of those who went before him. He should have known that by resisting the power of the king of Babylon, he was in reality resisting the judgment of God. His stubborn resistance and his failure to repent of the evil which he had done was directly responsible for the destruction of the temple and all of the valuable homes in Jerusalem, including the king's palace.

"And all the army of the Chaldeans, which were with the captain of the guard, broke down the walls of Jerusalem round about" (Vs. 10).

Not only were the houses and the temple of the city of Jerusalem destroyed, but the army of the Chaldeans also broke down the wall of protection that had encircled the city of Jerusalem.

"Now the rest of the people that were left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzaradan the captain of the guard carry away" (Vs. 11).

The overthrow and the destruction of Jerusalem is now complete. Nothing of the grandeur and the greatness of the city remains. Everything of value was either destroyed or carried back to Babylon. The kingdom of Judah was destroyed as a nation from that time even until this present age. The judgment of God, which they had convinced themselves would not come, came upon them with such force as to destroy them as a nation.—*The Senior Quarterly*.

NOTES and QUOTES

(continued from page eleven)

various bodies, in fellowship with the district and state. So we say it is not congregationalism vs. connectionalism, it is envy against our institutions in North Carolina, as I see it.

A question: Are we who are the original descendants of Paul Palmer, Joseph Parker, Jeremiah Heath, and others of those old saints who blazed the way for us at great sacrifices willing to turn back on the old paths for a new form of doctrine that is more after the Holiness movement? Now a word about the Rev. D. W. Alexander. I heard D. W. stand on the conference floor years ago and condemn the National Association by saying, "If I wanted to join a holy roller movement, I could do it nearer home than the National Association." I wonder what has changed Brother Alexander's mind? He used to disagree with most North Carolinians and at that time was against the National Association. What has changed his mind? He told me a few years ago that he thought of uniting with the Primitive Baptists because he had fallen out with about everything in the denomination.

May God help us to stay true to the faith and practice of Original Free Will Baptists.

NEWS NOTES

(Continued from Page Nine)

Monday, August 6, New Bethlehem
Tuesday, August 7, Arapahoe
Wednesday, August 8, Oriental
Thursday, August 9, Bethel
Friday, August 10, Trent
Sunday, August 12, 11:00 a. m., Gethsemane
Sunday, August 12, Wintergreen
Monday, August 13, Moseley's Creek
Tuesday, August 14, British Chapel
Wednesday, August 15, Pilgrim's Home
Thursday, August 16, Gray Branch
Friday, August 17, Christian Chapel
Sunday, August 19, 11:00 a. m., Smith's New Home
Sunday, August 19, Whaley's Chapel
Monday, August 20, Mount Zion (Onslow County)
Tuesday, August 21, Bethlehem
Wednesday, August 22, Sandy Plain
Thursday, August 23, Cabin
Friday, August 24, Snow Hill
Sunday, August 26, 11:00 a. m., May's Chapel

Miss Bonnie Farmer, Manager

All programs at 8:00 p. m. unless otherwise stated.

WESTERN CONFERENCE

Thursday, August 2, Little Rock
Friday, August 3, Kenly
Sunday, August 5, 11:00 a. m., Elwood Lane

PIEDMONT ASSOCIATION

Sunday, August 5, Mount Olive
Monday, August 6, Bethlehem
Tuesday, August 7, Morganton

FRENCH BROAD ASSOCIATION

Wednesday, August 8, East Black Mountain
Sunday, August 12, 11:00 a. m., Asheville

BLUE RIDGE ASSOCIATION

Sunday, August 12, Horney Heights
Monday, August 13, Mount Bethel

FRENCH BROAD ASSOCIATION

Tuesday, August 14, Marshall-Shoal Hill
Thursday, August 16, Walnut

TOE RIVER ASSOCIATION

Friday, August 17, Covey Rock

MOUNT MITCHELL ASSOCIATION

Sunday, August 19, 11:00 a. m., Mine Fork

Sunday, August 19, Bowditch
Monday, August 20, Cox's Creek
Tuesday, August 21, Rocky Pass

EASTERN CONFERENCE

Thursday, August 23, Juniper Chapel
Friday, August 24, Reunion Chapel
Sunday, August 26, 11:00 a. m., Macedonia

SUNDAY SCHOOL LITERATURE

The Free Will Baptist Press offers the Sunday school quarterlies and materials listed below to Free Will Baptist Sunday schools everywhere. All lessons are based on the International Sunday School Lessons, Uniform Series, which is the most widely used guide of its nature in the world. The content of the material is fundamental and evangelical. The writers are qualified and capable Free Will Baptists. The materials are graded to best serve the several age groups. Teachers' quarterlies, workbooks and activity materials are prepared to co-ordinate with other materials for each age group. Prices given below are per copy, or set when not sold singly.

Pupils' Quarterlies

The Advanced Quarterly, 16c
For Adults. Our Best-Seller.

The Bible Student, 14c
For Young People (Ages 18-24).

The Senior Quarterly, 14c
For Teen-Agers (Ages 15-17).

The Intermediate Quarterly, 14c
For Junior-Hi (Ages 12-14).

The Junior Quarterly, 12c
For Youths (Ages 9-11).

The Junior Workbook, 20c
For Pupils Using The Junior Quarterly.

The Little Folk's Quarterly, 12c
For Primary Pupils (Ages 6-8).

The Little Folk's Workbook, 20c
For Pupils Using The Little Folk's Quarterly.

Tiny Tots, 16c

Sold in sets of 4-page leaflets. Each set contains a supply for one pupil (Ages 4, 5, preschool 6) for one quarter. Contains Bible story, picture to color, things to do, and things to remember. Price is per set only.

Beginners' Packet, 30c

Contains one set of Tiny Tots and one pupil (Ages 4, 5, and preschool 6) workbook. Order one packet for each pupil. Schools ordering Beginner's Packets do not need to order Tiny Tots. Sold by packets only.

Acme Picture Lesson Cards, 13c

Set of cards with full-color Bible picture and Bible story. Order one set for each pupil for each quarter. Sets only.

Nursery Packet, 30c

Set of Acme Picture Lesson Cards and a set of 4-page leaflets in color to supply one pupil for one quarter. Class ordering Nursery Packets do not need to order Acme Picture Lesson Cards. Order by set only.

Teachers' Quarterlies

The Bible Teacher, 25c
For Teachers of Adults and Young People.

The Teen-Age Teacher, 25c
For Teachers of Seniors and Intermediates.

The Junior Teacher, 20c
For Teachers of Juniors.

The Little Folk's Teacher, 20c
For Teachers of Primary Students.

The Preschool Teacher
For Teachers of Beginners and
Nursery Pupils

Miscellaneous Supplies

Cradle Roll Manual, 25c
A guide for teachers and superintendents which gives information as to what a cradle roll department is.

Cradle Roll Record Book, 50c
Contains Space for a Complete Record of 25 Babies

Cradle Roll Packet, 75c
Contains a baby's folder, nine letters to the parents, enrollment certificate, a card for baby's enrollment, a promotion certificate, and birthday cards.

Sunday School Single Lessons, 45c
Each lesson on 4-page folder. Supplied in units of five folders, enough to supply five visitors each Sunday for one quarter. Sold in sets only.

The list of all the Sunday school supplies that are available includes record slips, visual aids, books and booklets which give instructions on how to teach the various age groups, absentee cards, superintendent guide and helps. For a complete listing of these materials write for a free 1961-62 catalog.

You can order your Sunday school quarterlies and supplies from the Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina, with the assurance that you are getting the best Free Will Baptists have to offer. Write today!

DS /

the Free Will Baptist

Ayden, North Carolina, Wednesday, August 1, 1962

HAROLD M. LAMBERT PHOTO



EDITORIAL

YOU CAN HELP US

Sometimes we get letters from our readers asking us when we are going to quit printing all this "stuff" about congregationalism and connectionalism. We usually reply that we are going to quit just as soon as we can. As a matter of fact, we have printed only that which we have felt our readers should know. When I came as acting editor, although I was relatively sure it would only be for a short period, I was tired of hearing about it myself. I decided that my policy would be to print material of that nature only when it was absolutely necessary and I hoped that would not be often. But I soon found out that you cannot do it that way. For instance, along came the organizational meeting of the new N. C. Free Will Baptists claiming to be Original Free Will Baptists—and we felt that our readers should be informed to the contrary. We keep hearing erroneous reports from here and there which we feel that our readers should know about. So, you see, we are forced, in a sense, to keep printing material on our present controversy. But, please understand that we had rather not. Actually, my only desire has been to place "The Free Will Baptist" in the "upper crust" of religious journalistic endeavors. I personally will never be satisfied until the journal you are reading takes its place among the best of weekly publications. I believe that is where you want it to be and that is certainly where it should be. And I want to remind you that you can help us. Actually, we are limited in our service by you, our readers. You can help us, indeed.

You can help us by sending news. Many of our people are very faithful in sending news notes, but often we hear of some church having a dedication service or some young man being ordained to the ministry quite a while after it happened. The point is, too many are not alert to sending newsworthy news. Appoint a church reporter and keep them on the lookout for good news.

You can help us, too, by sending pictures. In this issue there will be approximately three pictures. We could just as easily use fifteen, but we don't have them. When you get a new pastor, or ordain a deacon, or have a special service, or some older member of the church has a birthday, or a thousand other things happen, send us a good clear picture.

Also, you can help us by sending subscriptions. We have a very small number of subscribers now, actually less than 4,000. We ought to have at least 10,000 and the only way we can get them is through you. We do not have a man on the field who can continually push this for us; you must do it. I should think that every pastor would want "The Free Will Baptist" in every home in his church. We have an Every Family Plan which you can find out about simply by writing to us. If we did not already have the equipment we could not publish "The Free Will Baptist," because it does not pay

for itself. It never has. It could if we had enough subscribers. And whatever profit we make goes back into our denominational work. Push this for us, please.

THE BULLETIN SERVICE

Our bulletin service has been in operation for a few months now and we have approximately 50 subscribing churches. May I encourage you to get your church to use this service. We can only improve as we have sufficient warrant for this in the form of subscribers.

UNSIGNED LETTERS

Every now and then this office gets a letter not signed. I received one this week postmarked Durham North Carolina, which threatened to do so and so to me if I didn't keep quiet on certain matters. The letter is on file and I will be happy to show it to anyone who desires to see it. Seldom have I felt such empathy for anyone. The letter stated in part that it would be to my advantage to keep quiet (or as they spelled it quite) on certain matters, and they would not hesitate to slander me in the name of Christ. It "goes against the grain" of one who is trying to be fair and Christian in his actions to be threatened by a crackpot, so I would say that if you can slander me, or anyone else in the name of Christ then, by all means, go ahead. This is the kind of thing that those who are in responsible positions are being subjected to lately. Wonder where it comes from?

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THE FREE WILL BAPTIST

J. GARLAND TEASLEY, Editor

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ETERNAL SECURITY "IS" AN ISSUE IN THE CURRENT DENOMINATIONAL CONTROVERSY

BY THE EXECUTIVE COMMITTEE
of the Western Conference of
North Carolina

ARTICLE FIVE OF A SERIES

It has come to our attention that certain persons and/or groups of persons have reported, and do claim, that there is no doctrinal issue involved in the Edgemont Church dispute and the current denominational controversy. We are informed and believe that these persons and/or groups of persons, including the leadership of the National Association of Free Will Baptists, have reported, and do claim, that the only issue involved in the Edgemont Church dispute and the current denominational controversy is church government and more especially the principle of majority rule.

We, therefore, feel it our duty, for the benefit of those who have a vital and mutual interest in these matters, to absolutely deny the above mentioned reports and claims and to set forth the following truths:

A departure from both doctrine and customs was, and is, the chief issue in the Edgemont Church dispute in the very first, as can be clearly seen in the petition, containing charges, and with the Executive Committee of the Western Conference and which reads in part as follows:

"We charge that a faction of the members of Edgemont, of an unknown number but generally identified as a group being led by certain members who are outspoken believers in the doctrine of Eternal Security, have departed from the doctrines, practices, and policies of the original Free Will Baptists and of Edgemont Church. We further charge that this departure has caused such strife and unrest within our church that the welfare of the church and its future as a Free Will Baptist church is threatened. We charge that this departure, strife and unrest has resulted in untold humiliation to many members of the church and in the exclusion from office and membership of several members."

The issue of church government was never raised until the Western Conference attempted to deal with the above departure. In our opinion, the church government issue was raised as a scheme or device to avoid the jurisdiction of the conference and has been used to divert attention away from the real issues.

It is an absolute fact that the report entitled, "Edgemont Church," which was read to the Western Conference on

January 18, 1961, and which was adopted by a vote of 88 to 10, reads in part as follows:

"14. We further find as a fact, based upon evidence and testimony, that the doctrine of Eternal Security has been advocated by some members of the Miles faction and tolerated by other members of this faction, even to the point that the pastor has been pressured to take a neutral position on this question; this doctrine is in direct conflict with Chapter 13, The Perseverance of the Saints, listed on Page 30 of the *Statement of Faith and Discipline for Original Free Will Baptists of North Carolina*."

It is further an absolute fact that James A. Miles, the identified leader and

spokesman for the Miles faction of Edgemont, did admit while testifying during the Edgemont Church trial that he believes in the Calvinistic doctrine of Eternal Security and that he further identified numerous other officers, leaders, and members of the Miles faction who hold the same Calvinistic doctrinal views. He also admitted, under oath, that prior to August, 1960, when numerous members who opposed the Calvinistic doctrine were silenced and turned out of the church, he and his group had discussed plans to leave Edgemont and form a new church.

It is furthermore an absolute fact that the several members of the leadership of the National Association, including the then assistant moderator, the executive secretary, and others, knew of the Calvinistic doctrinal views of James A. Miles and those united in interest with him, when they supported the Miles faction in the Edgemont Church trial.

We are informed and believe that it is generally known that numerous ministers and laymen included in the new organizations in this state, including the new state association, believe in, teach, and preach the Calvinistic doctrine of Eternal Security.

It is also true that the above facts were well known by, at least a part of, the leadership of the National Association when they took an active part in helping to form the new state association and then they helped to cause the new state association to be recognized by the 1962 session of the National Association.

In view of the above (it seems to us) the leadership of the National Association and the National Association itself, has at least compromised on the position of the Calvinistic doctrine of Eternal Security if it has not in fact endorsed said position. This constitutes a radical departure from the established doctrinal position of Free Will Baptists relative to "The Perseverance of the Saints."

(This article released by the Executive Committee of the Western Conference of Original Free Will Baptists of North Carolina, under authority of Article 4, Section 1, of the Constitution of said conference and is intended only for the benefit of those who have a mutual interest in the matters and things discussed. Quotations used herein are a part of the official record in the Superior Court of Durham County, North Carolina.)

LEST I FORGET

By MRS. H. L. BOWEN

The man or the woman who loves their fellow man seldom throw stones; they try to help and redeem rather than hinder. We owe, absolutely, the debt of righteousness to God, to our fellow man and to ourselves.

When the devil can do nothing else to destroy wisdom and goodness, he stirs his emissaries to pick motes out of the eyes of the saints and to hunt flaws in the character of angels. Christ and His apostles (Moses and the prophets) before them—the good and the great ever since have been the victims of scandal and slander. Back of all is the popular effort to hurt the reputation of good and well-doing people.

Help me, dear God, to clip my tongue first

Lest on me this gossip blowed up balloon burst;

Let them without sin cast the first stone, God grant that we as Christians let other's alone.

Help us to get into the same lifeboat Together in unity we'll keep it afloat.

Oh, what a life it would be

If God in all our talk, we could see;

There are so many beautiful things about others to say,

Lift up your voices to God, this is the wonderful way.

If we love others as much as self

There will only be good left to talk about.

Carry us, dear God, on this lifeboat home Together in heaven, all of us, no more to roam.



WE SING THY PRAISE

Florence Bulle

Donna and Sharon are real pals

WITH a deep sigh, three-year-old Sharon Parschauer viewed the toys scattered about the living room; untidiness always distressed her. For a long moment she contemplated the situation before entreating, "Donna, let's hurry and pick up our toys and clean up the room—maybe the Lord will come!"

Maureen, working in the kitchen, had been secretly observing her daughters. Now they worked busily until their playthings were all put away. When the room was clean, the tiny, blond child looked up. "Awright, Jesus, we're all ready now. We're waiting for You," she said. Then turning to give her little dark-haired sister one more scrutinous look, her face clouded. "Oh, Donna," she reproved, her voice intermingled with disappointment and exasperation, "you've only got one shoe on!"

Even as a very little girl, the coming of the Lord was such a wonderful thought to Sharon, that she seldom saw a fleecy white cloud without wondering if perhaps that would be the cloud Christ would appear in. She insisted that her mother keep a white dress ready for her to put on when she saw Christ coming!

Maureen Parschauer, mother of the singing Parschauer sisters, told me: "Sharon was so in earnest and so expectant concerning Christ's coming, that I became a bit concerned when she became a little impatient wanting to know *why* He didn't come right away. I had told her no man knows the day or the hour, but she was so young it was hard to explain it to her satisfaction."

Then one day, when she was about three or four, Sharon awoke from her afternoon nap, the miracle of the moment shining in her eyes.

"Mommie, did you see Him?" she asked. "Wasn't He lovely?"

"See who, dear?"

"See Jesus?"

"No, I didn't see Him. Did you?"

"No, I didn't *see* Him. He just put His hand on my head, and He said, 'Sharon, I'll be coming for you, but it won't be for quite awhile.' Oh, Mother, His voice was so lovely."

Her mother says, "From then on, Sharon never fretted—she realized that even though He didn't come today or tomorrow that *He would come*."

The Parschauer children have all accepted the Lord at an early age. "Some folks doubt the depth of childhood conversions," Maureen says, "but I immediately see a difference in their spiritual understanding."

When Sharon was three, the family attended a summer camp. Her mother remembers, "Sharon didn't feel well. We were lying on the bed. I was telling her a Bible story.

"Suddenly, Sharon interrupted. 'Mommie, I'm not saved, am I?'"

Maureen asked, "Well, what do you have to do to be saved?"

"Confess my sins."

"Who has to?"

Together they quoted Romans 3:23—"For all have sinned, and come short of the glory of God."

"Then why don't I have to be saved?" Sharon asked earnestly.

After Maureen had talked to her a bit longer, telling her she could be born again at that moment, the little girl jumped out of bed and knelt down.

"Dear Jesus . . ." Her head popped back up. "What shall I say now?"

"Tell Him you are a sinner, that you are sorry for your sins and want Him to cleanse your heart from sin and come into your heart to live."

Sharon did and has never doubted her salvation since.

However, Maureen is explicit. "I never told her she was saved. I'm afraid that some children, not having known a real experience, but having heard their parents repeatedly give voice to the fact of their salvation, go through life believing themselves to be saved because of their parent's say-so."

Whenever Sharon would say, "I'm saved, aren't I, Mommie?" Maureen would ask, "Well, when were you saved? What did Christ do for you when He saved you?" She would let the child tell what Christ had done for her, rather than being told by her mother.

It was Donna's unusual sensitiveness to the needs of the people that caused her to notice an old gentleman who came into one of their meetings. Only four years old, she didn't realize that there was something wrong with his eyes that made them stream water.

The last line of the chorus she was singing that night declared, "Our Father in heaven careth for you."

After the service, she asked her mother, "Did you see that sad-looking man come in? When I sang, 'Our Father in heaven careth for you,' I pointed my finger straight at him. I think it made him so *happy* to know that God cared for him."

Sharon and Donna began singing in public when they were two and three years of age; at four and five they were singing harmony. Soon after, they were assisting their parents with their weekly radio program, "The Children's Hour." As well as dramatizing Bible stories and missionary stories, they did the Susie series, with the kind permission of the author, Mr. Brumfield.

Sharon could barely read when she began playing the part of Susie—later Donna played Susie and Sharon played other parts. So it was necessary that the little girls memorize all their parts.

During this time, a little friend of theirs was stricken with polio—completely paralyzed. As often as possible, on their way to the radio studio, Sharon and Donna slipped into Ellen's hospital room, and standing by her iron lung cheered her little heart with their gospel songs. Soon she accepted the Lord!

Then came a sudden turn for the worse, and Ellen slipped away to be with the Lord. A few days later, in a packed little country church, Donna—then six years old—stood beside the pastel blue coffin of her little friend and sang, "Precious Lord, Take My Hand, Lead Me Home." Sharon joined her then in, "Where Could I Go but to the Lord?"

After the Parschauer family moved to Germany, the girls, when seven and eight, picked up the German language easily. Soon their voices were heard over Radio Luxembourg with the Janz Brother's program "Hymns That Live," and over Radio Tangier.

Maureen told me: "When we decided to have the girls make records in various languages, we had many who spoke the languages listen and criticize. We worked and prayed hard that the Lord would make the words accent free enough not to distract from the message of the song."

Those who are in a position to judge, are amazed at how well this has been accomplished.

The first year after the girls started making German records—they had only three numbers—17,000 sold. But the most thrilling part was the way the unsaved were reached through the records.

In Germany, one Christian lady, who did hospital visitation, used a portable recorder, playing the girls' records to the patients in the wards. In one hospital, while playing the records, she looked up to find five nurses standing close around her listening to the records. There were tears in their eyes.

The Parschauer children's education has been varied. Sharon and Donna took Grade 4 by Calvert course. Darlene, six and John, ten, were Calvert students during their year in the States. In Europe the children attended German schools, and later the one for missionaries' children. The year before they returned to America, they completed both 7th and 8th grades so they would be free to travel. This, in addition to completing three books of a Bible correspondence course.

While Donna prefers composition, Sharon's specialty is mathematics. Both girls are very interested in foreign languages; they speak German fluently, converse in Dutch, and understand some French and Spanish. Both play the piano and marimba well. While they are fond of all sports, their favorite is ice skating.

The year Sharon was eight, she won a trip to camp for memorizing 200 Bible verses. Last year, they each memorized 200 verses assigned by the Bible Memory Association, likewise winning a trip to camp. But they were too busy in the Lord's work to collect that prize.

The girls have followed well their parents' example of taking soul winning seriously. Their mother remembers once when Donna was seven, she came in from school to ask, "Did you see us kneeling in the snow?"

"No."

"A girl friend (she called her by name) didn't know the Lord—she accepted Him and we were praying together."

Donna and Sharon are real pals. Their mother can scarcely remember them quarreling!

Coming back to the States on the *New Amsterdam*, the girls sang each day on the boat at the afternoon Tea Concerts. They sang to all three—first class, cabin class, and tourist class—in five different languages. They found it interesting to watch the different faces light up and see who they were singing to at the moment.

The girls have never had formal training of their voices. While their folks are not against it, they are far more concerned that the girls retain the sweet simple way they sing the gospel.

Their mother said, "I have told the girls over and over that there are dozens of people who have lovelier voices than they have. But the important thing is to sing in the Spirit."

It is that unusual quality in their singing that is so striking.

Maureen went on. "It is only natural and normal for children to produce praise, for Jesus Himself said, 'Out of the mouth of babes and sucklings thou hast perfected praise.' I tell the girls that just as Paul said the preaching of the Word without the Spirit would have none effect, it is the same with singing; their singing must *never* be for entertainment, but as praise to the Lord, and to give out the message in the power of the Spirit."

GOSPEL HERALD

News + Notes of Denominational Interest

Bible School at Lanier's Chapel Church



The daily vacation Bible school was held at Lanier's Chapel Free Will Baptist Church near Chinquapin, North Carolina, June 4-8, with an average attendance of 70.

The Bible school was greatly enjoyed by everyone. Mr. Richard Pickett was director of the school and was assisted by the pastor of the church, the Rev. Luther Swinson. A great blessing was received from the study of the Bible school literature, "Heroes of Faith." The offering for the week was \$16.26. The commencement was given on Friday night, June 8, with a picnic supper on the yard.

The group was truly thankful to the Lord for His many blessings and the fellowship that was enjoyed throughout the week.

Revival Services at Mount Tabor Church

Revival services will be held at Mount Tabor Free Will Baptist Church, Washington County, North Carolina, beginning Monday night after the first Sunday in August and will continue through Sunday night, August 12.

The Rev. Fred S. Powers of Rocky Mount, North Carolina, will be the guest speaker.

The pastor, the Rev. R. P. Harris, and the church, invite everyone to attend the services and pray for the success of the meeting.

Melvin Goes to East Nashville Church

The Reverend Henry Melvin, of New Bern, North Carolina, has accepted the pastorate of the East Nashville Free Will Baptist church, Nashville, Tennessee. He will begin his pastorate there on September 1. Mr. Melvin leaves the St. Mary's church, New Bern, after a pastorate of eleven months.

Beaver Creek Association Meets

The Beaver Creek Association of South Carolina will hold its annual session at the First church of Rock Hill on August 10 and 11. The annual ministers' conference will be held the day before the association, August 9 at 9:30. The woman's auxiliary will meet the same day at 1:30. The Reverend Walter Ramsey is host pastor.

Coming Events

- July 30 - August 4 — Albemarle Youth Conference, Cragmont Assembly, Registrar, Rev. Wayne West, Route 1, Plymouth, N. C.
- August 6-11—Young People's Bible Conference, Cragmont Assembly, Registrar, Rev. L. E. Ballard, Box 338, Scotland Neck, N. C.
- August 12-17 — Youth Conference at Mount Olive College
- August 13-18—Woman's Auxiliary Conference, Cragmont Assembly, Registrar, Mrs. Dola Dudley, Fuquay Springs, N. C.
- August 20-25—Family Week, Cragmont Assembly, Director, Mr. Fountain Taylor Sr., Route 2, Richlands, N. C.

Lightsey to Serve as Editor and Pastor



The Reverend Ralph Lightsey, who resigned recently as Director of Public Relations for Mount Olive College, has been employed by the Free Will Baptist Press as Editor of Publications. Mr. Lightsey will also serve as supply pastor of the Ayden Free Will Baptist Church.

Lightsey, a native of Georgia, is well known to Free Will Baptists through his roles with Free Will Baptist Bible College and later with Mount Olive. Mr. Lightsey has the B. A. degree from Mercer University, the B. D. from Emory University School of Theology, and the Th. M. from Columbia Theological Seminary.

Reverend Lightsey has already assumed his duties at the church and will begin his services at the press around August 1. The Lightseys and their two children will move to Ayden soon.

White River Quarterly Conference

The White River Quarterly Conference of Free Will Baptists convened with the First Free Will Baptist Church of Newport, Arkansas, in a business session Saturday, July 7, with a delegation of 6 ministers, deacons, church clerks, elected delegates, and other officers. The theme of this session was, "... Set thine house in order; for thou shalt die, and not live" (2 Kings 20:1). Messages on the theme were brought by the Revs. J. W. Roach, Ray Watkins, Oris Doggett, and Henry Obarts. A young man, Homer Rowlett from the First Free Will Baptist Church of Tuckerman, was licensed to preach. All attendance reports show a slight gain this last quarter.



THE CHURCH - WORLD-WIDE

Church Construction Gaining

Washington, D. C.—During the month of June, the U. S. Census Bureau says, the value of church construction reached \$82 million. This topped last year's total for the same month by \$1 million, and brought total construction for the first six months of 1962 to \$461 million, a gain of \$8 million over the first half of 1961.

Church construction in June was \$5 million higher than in May.

Pope John Receives N. Y. Mayor, Filipino President

Vatican City—Pope John XXIII received Mayor Robert F. Wagner of New York and his family here in a special audience.

Shortly afterward, the pontiff gave audience to President Diosdado Macapagal of the Philippines. The Pope expressed his gratitude for the "sincere and firm loyalty" of the Filipino people to the Holy See.

Study Births to Teen-Ager Mothers

Washington, D. C.—The Population Conference Bureau, a private research agency, says that one baby of every seven in the country is being born to a teenage mother.

The bureau said that the percentage of births occurring to mothers under 20 is highest in the South—where it is nearly one birth out of five. Mississippi, Alabama, Tennessee, Georgia, and South Carolina have the highest rate, with New York, New England and the upper Midwest having the lowest percentage.

Only 3 per cent of the babies born in 1959—or about 140,000—had teenage mothers as well as teen-age mothers. About 1 per cent, or 185,000 babies were born to mothers who were less than 18 years of age.

BI Says Crime Rate at All-Time High

Washington, D. C.—The Federal Bureau of Investigation has reported, under date of Thursday, July 12, that four major crimes a minute were committed in

the United States last year. This is an all-time high.

The report showed an estimated 1,926,090 serious crimes of murder, rape, robbery, aggravated assault, burglary, larceny and auto theft—a 3 per cent increase over the previous record set in 1960.

Alarming, the report showed that the crime rate growth continues to outstrip the population growth by nearly 5 to 1.

Richard Niebuhr Dead

New Haven, Conn.—The Rev. H. Richard Niebuhr, 67, professor of theology and Christian ethics at the Yale University Divinity School, died on Thursday, July 12, after suffering a heart attack at his summer home in Rowe, Mass.

Professor Niebuhr, a famed theologian and author of numerous books and articles, is a brother of the Rev. Reinhold Niebuhr, another noted theologian.

526 Methodist Chaplains In Armed Forces

Washington, D. C.—The Methodist church now has 526 chaplains on active duty with the armed forces in this country and abroad—the most since World War II when the figure stood at more than 1,600.

Dr. John R. McLaughlin, general director of the Methodist Commission on Chaplains, said the present total includes 207 in the Army, 146 in the Navy, and 172 in the Air Force. Another 154, he said, are with the Veterans Administration, in civilian hospitals and prisons and in industry.

Says Religious Leaders Neglect Impact of TV, Radio

St. Louis, Mo.—The publisher of "TV Guide" said recently he thinks religious leaders have failed to appreciate fully the impact of television and radio as vital tools in missionary work.

Speaking to more than 300 members of the Catholic Broadcasters Association convention here, James T. Quirk said the standards of religious programs have not

improved to meet the "rapid advances made by both television and radio."

"Our leaders in government, politics and other fields have become more aware of the growing importance of television in getting their message to the people," he said, "but the same has not been true in the field of religion."

IN OUR MAIL TODAY— —OUT OF P. O. BOX 507

AVAILABLE FOR PASTORATE

"This is to let my friends and churches looking for a pastor for first and third Sundays know that I am available. I will pastor Harrell's Chapel Free Will Baptist Church, Snow Hill, North Carolina, second and fourth Sundays the coming year.

"I am in good standing with the Eastern Conference and the State Convention of Original Free Will Baptists of North Carolina. You may contact me at the following address."—Rev. Ed Fordham, Route 5, Box 249, New Bern, North Carolina, Phone ME 7-9420.

WILL PREACH TRIAL SERMON



"Several of our Free Will Baptist churches have already called a pastor for the coming year, and others are yet to do so; therefore, any church needing a pastor may invite me to come to preach a trial sermon. I am willing to go any distance to preach in a church that may consider calling me to be its pastor or to be the evangelist for a revival. My address is Rev. Arnold Woodlief, 410 West Milton Avenue, Marianna, Florida."

READER REQUESTS PRAYER

"Dear Editor:

"I would like space in *The Free Will Baptist* to ask for prayer. I have been very sick for some time now. Many times before I have asked through our paper for prayer. I hope each one who reads this piece will remember me in prayer. May God bless each of you."—Mrs. Mattie Taylor, Williamston, N. C.

Christian Education



Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

Applications Being Accepted

The Director of Admissions at Mount Olive College, Mount Olive, North Carolina, has announced that the college is still accepting applications for admission to the fall term. Although the number of applications exceeds that of last year, the college is making every effort to accommodate all qualified applicants.

The number of applications already received from prospective resident students is equal to the total number of students in residence last year. However, the college expects to be able to secure additional residence rooms for late applicants.

The college official stated that financial aid is available to qualified applicants. High school graduates with outstanding records may receive scholarships covering as much as one half the amount of tuition. Scholarships covering the full amount of tuition are available to students preparing for the ministry or for missionary service.

Prospective applicants are encouraged to contact the Director of Admissions without delay.

Evening Classes Increased

Mount Olive College, Mount Olive, North Carolina, is increasing the number of evening classes available to part-time commuting students. A college official announced today that courses in English and history and an additional course in religion will be offered this fall. For several years, the college has offered evening classes in business and religion.

Evening classes will be held on Tuesdays and Thursdays from 7:00 to 8:25 p.m. and from 8:30 to 9:50 p.m. A student may take Western Civilization 102 and English Composition 101 or Religion 205 and English Composition 101 for a total of six semester hours. A student desiring to take only one course would earn three semester hours of credit.

Courses in shorthand, typing, and

bookkeeping will be offered on Monday and Wednesday evening. These courses are not given for college credit.

Additional courses or schedule changes will be arranged if there is sufficient demand.

Woman's Auxiliary

Ayden, N. C. — The Rosa Murphy Y.P.A. of the Elm Grove Free Will Baptist Church met June 21 at the home of Rev. and Mrs. Norman Ard. The meeting was called to order by the vice-president, Miss Barbara Becton. After prayer, Mrs. Ard led the group in several choruses. The roll was called with a total attendance of twenty-five. The secretary read the minutes and reported \$150 in the treasury. After a short business session, Mrs. Ard gave a talk on the manual, after which she served refreshments. Then Mr. and Mrs. Ard led the group in several games. This was the largest attendance since the Y.P.A. was organized.

Ayden, N. C. — The Rosa Murphy Y.P.A. of Elm Grove Free Will Baptist Church met at the home of Miss Barbara Garris on July 13. Miss Shirley Garris acted as president in absence of the president and vice-president. The secretary called the roll with 12 present and reported \$160 in the treasury. During the business session it was decided to have a light installed in the baptistry where a scene is being upholstered.

The group then sang the song, "Where He Leads Me I Will Follow." Mrs. Rosa Murphy dismissed the meeting with prayer.

ATTENTION WOMEN—

There is still time for you to register for the Cragmont Woman's Conference. Just send \$2.00 registration fee and \$5.00 bus deposit to: Mrs. Dola Dudley, Fuquay Springs, N. C., before August 10th. Be sure and board the bus for Cragmont on Monday, August 13th. Stops at New Bern, Kinston, Wilson, Middlesex and Raleigh.

YOUTH CONFERENCE AUGUST 12-17

Less than two weeks from now the fourth annual Youth Conference Mount Olive College will have begun and teen-age young people from various churches in North Carolina and some from other states will be enjoying the opportunity of meeting new friends, working together, playing together, studying together, and all that makes a Youth Conference so rewarding to those who attend.

This year's conference will begin on August 12 and continue through August 17 and will include Bible study, group discussions, music, evangelistic service, group games, good eating, and plenty of wholesome fun.

The cost is the same—\$15 for room and board, payable on arrival, and a \$1 registration fee which should be sent with the application.

So, young people, make your plans now to spend your "vacation with a purpose" at Mount Olive College during the week of August 12-17.

If you do not have an application blank, you may use the form below:

Application Form
YOUTH CONFERENCE
MOUNT OLIVE JUNIOR COLLEGE
Mount Olive, North Carolina
August 12-17, 1962

- Name _____
(Miss, Mrs., Mr.)
- Age _____
- Address _____
City _____ State _____
- Home Church _____
- Check the one which applies to you:
____ High School Graduate; ____ Grade ____
____ Grade 10; ____ Grade 11; ____ Grade 12. Other _____
- Check the one which you prefer: ____
I wish to have room and board at the college; ____ I plan to commute daily in order to attend the conference.
- ____ Enclosed is my application fee of \$2, which is non-refundable. The cost of room and board at the conference will be \$15, payable upon arrival.
If my application is accepted, I agree to co-operate fully with the staff personnel of the conference in obeying the prescribed regulations.

(Signed) _____

This application form should be completed and mailed as early as possible. Michael Pelt, Director of Youth Conference, Mount Olive Junior College, Mount Olive, North Carolina.

Music of the Bible

by STELLA CRAFT TREMBLE
Charleston, Illinois

FROM earliest times, the instinctive urge to worship has been accompanied by the urge to express that feeling through music. Even the most primitive rites were accompanied by some kind of music and rhythm; and the religious states of awe, wonder, and devotion usually called forth musical utterance. The ancient Greeks expressed their religion by dances, theatrical performances, and ceremonies of many kinds. Many of the early religions found expression in dancing and bodily movement. On the other hand, the Christian religion is distinguished from others by its inwardness and quietude, and the spirit of Christian religion has been fittingly reproduced in music.

We have accounts of the elaborate musical facilities found in the great Temple of David at Jerusalem. According to the historian, there were no less than four thousand singers and musicians for the sacred service in the Temple. They were divided into twenty-four orders with twelve singing masters. Also, included in the temple equipment were two hundred thousand silver trumpets and forty thousand harps and psalters.

The sixty-six books of the Bible were written over a period of sixteen hundred years, from the time of Moses to the apostle, John. The words, music, musical instruments, musicians, song, singers, singing, appear about four hundred twenty-five times: harps and viols, one hundred fifty times; shouting for joy, seven hundred times; joy, two hundred times; happiness, twenty-five times; glad and gladness, one hundred fifty times; rejoicing, three hundred times; making a total of one thousand three hundred twenty-five times.

From this, it would seem that the Bible means for us to rejoice; for the word doominess appears in the Bible twice, and the word despair four times.

Moreover, since the earliest history of the human family, music, instruments, singing, and joy have been encouraged by godly men, patriarchs, prophets, kings, priests, statesmen, doctors, shepherds, tent-makers, fishermen, and men of all walks of life.

To me, the early musical instruments are very interesting: the Greeks lived long before the birth of Christ. At their

theatrical performances, music was necessary. It is recorded that Terpander (born about 676 B. C. added three strings to the lyre, or Grecian harp, and Pythagoras (born about 582 B. C.) is said to have added the eighth string . . . from which we get our regular octave scale.

The first instrument mentioned in the Bible is the harp. The most ancient record of this instrument is found on the tomb of an Egyptian king. The carving—which is most elaborate, as is the real Egyptian harp—was made in the shape of an oblong box, and had only four strings.

An interesting instrument played by the ancient Hebrews was a five stringed zither. Another peculiar instrument was their flute, comprised of seven reeds of different lengths fastened together. Some of the older musical equipment of the ancients were: the drum, the tambourine, and castanets.

From the Scriptures and tradition, we find that Hebrew music was loud and piercing. (See Genesis 31 and Job 21.)

In time of mourning, the Kinnor or harp and Nebel or psaltery were not used. In Solomon's time, these two instruments used in the temple service were made from almuq trees. The strings at first were twined grass or plant fibers, but later they were made of gut and also from silk and metal. The Kinnor is the only stringed instrument mentioned in the Hexateuch; and its invention is attributed to Job.

Another interesting instrument, the Chalil, or pipe, was played to and from a high place. It accompanied festal processions of pilgrimage (see Isaiah 30), and it was also used in mourning (Jeremiah 8). This was probably a reed instrument, similar to our oboe.

The cornet mentioned in the Bible was a curved horn of a cow or a ram, giving signals in war, or to announce important events.

The Hatsotserah, or trumpet, was a long, straight, metal trumpet, used mainly for religious purposes (2 Kings 12; and 1 Chronicles 13).

The Toph, Tabret or Timbrel was a small hand drum, and is represented on Egyptian and Assyrian monuments. In these, parchment was fixed, and incapable of being tightened or loosened, to regulate the pitch.

Two shapes of Cymbals are found in Egypt and Assyria, the one consisting of

two flat plates, played by being clashed together sideways; and the other of two cones with handles at peak, one cone being brought down on top of another.

We must not overlook the fact that singers and musicians were recognized as helpers at festivals and other ritualistic ceremonies.

While the New Testament has very scant reference to music, we note that Jesus and His disciples sang part or all of the "Hallel" (Psalm 113) at the last supper.

The Bible students can find many references to music in the following: Genesis 31; Exodus 15; 32; Job 21; Ecclesiastes 2; Isaiah 5; Jeremiah 31; Ezekiel 31; 33.

Family Week "AS YOU LIKE IT"

FOUNTAIN TAYLOR SR., Director

For the past few years Family Week has been mistaken to be for the Taylors only. I would like to tell you that Family Week at Cragmont Assembly, Black Mountain, North Carolina, is for every Original Free Will Baptist family in North Carolina.

Family Week offers good wholesome meals in a good wholesome Christian family atmosphere. If you have a family with children under twelve, or teenagers, or grandparents over ninety, you are the family we want Family Week. If you haven't visited Mount Mitchell, Chimney Rock, Cherokee, or any of the many places of Western North Carolina, do it this summer while you are at Cragmont for Family Week. If you have visited these places and want to rest on your vacation, come sit on Cragmont's porches and rock in one of the many rockers awaiting your arrival.

A typical "As You Like It" day begins with breakfast at 7:30 in the morning. After breakfast we go to chapel for a short but inspirational devotion directed by the Rev. Lloyd Vernon. After chapel you and your family are free for the many "As You Like It" activities your family can enjoy.

Don't forget Cragmont's inexpensive rates. If you are over twelve, you can eat and sleep at Cragmont for only \$3.00 a day. If you are under twelve, remember it is just half price.

Come one! Come all! Come to Family Week August 20-25. Reservations are not necessary, but if you would like them, contact Mr. Fountain Taylor Sr., Route 2, Richland, North Carolina.

Questions & Answers on the Bible

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

QUESTION: What do the Bible rules require of a Christian in his giving for religious causes?—N. R. T.

ANSWER: We find no absolute rules in the Bible making specific requirements as to the amount a Christian should give in the support of the church and its programs. That is to say that no teaching requires a specific amount and no more. When one has been saved he should consecrate all that he has to the Lord and for whatever purpose the Lord sees fit to lead him to use it in. Every penny of the Christian should be regarded as belonging to the Lord. Whatever portion of any Christian's money may be spent on himself and his family should be spent in the way it is spent because the Christian makes sure that he wants it spent that way; that is, he should feel that more honor will come to God in the particular way he spends it than in any other. "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. Ye are bought with a price; be not ye the servants of men" (1 Corinthians 6:20; 7:23).

The Jew was under the law and thereby required to give one tenth of his income or over and above. This Jewish law should suggest to us where to begin in our giving. We, under grace, could never be satisfied in giving less, but generally ought to be encouraged to give a larger per cent. Dr. R. A. Torrey in his book *Questions Answered* says, "We should begin by giving one-tenth to Christ, for a Christian certainly ought not to be less generous than a Jew. But a Christian should not stop with a tenth. He should seek guidance as to the use of every penny he has in addition to the tenth."

Jesus seems to have sanctioned the tithe as a part of that which a Christian should feel obligated to render unto God as His dues. "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone" (Matthew 23:23). See

Luke 11:42.

Many who have followed the plan of giving one tenth have found great blessing in it and many have also found a prosperity in their business when they first set apart the one tenth for the Lord's work. Whereas before they began this practice they were always faced with leanness. Rev. Oscar Lowery once told a story of a wheat farmer in Illinois, who was one of the smallest of those found in his section of Illinois until somehow the Lord showed him he should tithe his income. From the very year he began this practice he began to be blessed above those about him that did not give a tithe to the Lord. Within twenty years or less he had bought the farms and equipment of several of his neighbors and was farming on a scale twenty times as large as that he had operated on before he began giving the tithe.

Colgate, the founder of the great economic empire that bore his name, began tithing as he began earning his first money. He did this as a result of his father's friend talking to him and thus advising him. His prosperity was so phenomenal that he supported two large Christian schools carrying his name, long before he died. For several of those years he reserved only a tenth of his income for his own personal good and gave the rest into his Lord's kingdom work.

I have heard people who did not give systematically one tenth to God's work that thought they gave more than that portion even though they did not keep books on it. I knew of one such person who has challenged to make a check. This he did to find that he only gave a small portion of his tithe. At the heart God would have us to give systematically and generously.

Paul suggested one rule for a church at a certain time. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (1 Corinthians 16:2). That is not all, however, for since we belong to Him and what we have is not our own He asks us to give our whole selves to Him. "I beseech you therefore, brethren, by the mer-

cies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Romans 12:1, 2). This would suggest that we not only owe our income, but our very bodies themselves. I do not see how any Christian could be satisfied to offer one bit less.

QUESTION: How is it possible for God who is holy to allow evil to exist when He is supposed to have the power to do as He wants about everything?—Moses R. James, Arkansas.

ANSWER: When we assume the authority or the right to question what God can do we need to tread very softly, because God is the one and only being of infinite wisdom whereas, we are so limited we are almost without knowledge and especially is this true when any or all the world's intelligence is compared with God's. If we should only think soberly considering how vast God is in intelligence, ability, and ingenuity we do well to hesitate to question Him or His reason for doing anything He does. He may have a million good reasons for doing a thing and doing it as He does, or as he has done it and yet as many for not revealing that reason to any of His creatures. Who am I anyway to question why the mystery, the mystery of godliness or the mystery of iniquity.

It is thought by some that evil is a necessary accompaniment of good. Moral good is the highest quality of good, and the freedom of choice seems necessary to the accomplishment of moral good. In fact no one can be good in the final sense unless it is possible for that being to do evil. When it is possible for him to do evil it is likely that he will do it. God in the beginning created all beings good and upright. At the end of a list of many things God made as depicted in Genesis 1, He concludes in Genesis 1:21 "... and God saw that it was good." So we conclude that everything came into being as it left the Father's hand in a perfect state, but God for His own good and sovereign reason made His personal creatures leaving them a choice as to whether they preferred being obedient and retain the state of innocence or instead choose to venture out into a life of disobedience and therefore evil. Both Lucifer and his angels chose a different way of existence, that of disobedience. Then later our first parents at Satan's

(Continued on Page Fifteen)

NOTES AND QUOTES



By J. C. Griffin

HONOR TO WHOM HONOR IS DUE

For many years I have been a reader of the St. Claire Bible Class notes and have been greatly blessed by so doing. From outside his regular writings he came forth with the most informative message on the subject, "A Second Mis- take," in the July 4 issue. I wish that every Original Free Will Baptist of the United States could read and understand the great message of the sheep story as given by Brother Hutchinson. Let us pray that it is not too late for those of us who are the Original Free Will Baptists to mind our sheep gate from now on, and not trust everybody that comes along seeking to enrich his own flock by trad- ing nothing for something.

I urge every Original Free Will Bap- tist to read Brother Hutchinson's sheep story. If you are a subscriber to *The Free Will Baptist*, look up your copy of July 4. Brother Hutchinson, we have lost some sheep. Some preachers have split off from the old Original Free Will Baptists and formed groups calling them- selves *the original*. I am steadfast in the doctrine once delivered to the saints, that has been preached by our forefathers. I have preached it for 53 years as I have said before. When I am dead and if I should have a funeral, I want it so ar- ranged that true Original Free Will Bap- tists, those who have followed such men as Paul Palmer, Joseph Parker, Jeremiah Leath, and hundreds of others, have charge of my funeral.

DO PREACH TO THE CHRISTIANS

By DR. PAUL REES

I am presenting this article, which is a message by Dr. Paul S. Rees that ap- peared in "World Vision Magazine." This is a great missionary magazine, one that seems to be hitting the spot without re- tense. I think that Dr. Rees is talking to Free Will Baptists as well as the Hin- dus:

The scene is South India.

We are in the small drawing room of a Christian home. About 20 of us

are crowded into the room. All men. All Christians.

This is a Men's Fellowship. All of its members appear to be under 30, save only our host. They meet regularly for Bible study and prayer. And just as regularly they go out for miles around to witness before their countrymen to the Gospel of Jesus Christ.

My brief talk is finished now. We are talking over the tea cups.

"As you engage in your evangelistic work among Hindus," I said, "what is the objection to the Gospel that is most frequently offered?"

The most experienced man in the group was the first to reply. He said, "The obstacle most often referred to is the inconsistent lives of the Christians." I looked round the circle. A number of the men were nodding their assent. Ob- viously they had met with the same dif- ficulty.

The speaker continued: "They say to us 'Don't come preaching to us about Christ; go preach to your Christians. They are the ones who need it.'"

The next day.

Now I am with a group of mission- aries. It occurs to me to tell them about this conversation with the Indian Chris- tians the previous afternoon. The ef- fect? They all begin to nod their heads consentingly.

They agree that this is Obstacle One—the poor, unattractive, contradictory behavior of Christians.

But this is terrible!

How can we be so complacent about it?

Jesus didn't say, "If ye know these things, happy are ye if ye sing sweet choruses about them," or, "If ye know these things, happy are ye if ye dot every 'i' and cross every 't' in a fundamentalist statement of faith."

He said, "If ye know these things, hap- py are ye if ye do them."

He said, "By this shall all men know that ye are my disciples, if ye have love one to another."

The scene is still South India.

Now we are in Church. In my mes- sage I have said—with considerable feel- ing—that it is useless to look for "revival" until we Christians are prepared to put a stop to our strife and divisions.

In the nearly empty Church three brethren are engaging me in conversation. Two of them are deeply, seriously con- cerned that Christians in India, and else- where as well, shall really begin getting together.

It is clear that the third brother is eager to be heard. Up he speaks: "Don't

you think," he asks, "that all this talk about unity is quite pointless? We Chris- tians already have our unity in the Holy Spirit, and it has nothing to do with or- ganizations. We are all one in Christ."

The sincerity of the brother could not be doubted.

Yet deep in my heart I knew that it is this kind of talk that is lulling to sleep masses of Christians who ought to be flat on their faces before God in shame.

Deep in my heart I began to see pic- tures:

Christians in Korea so divided, strife- torn, and bitter that not even violence against each other is wholly avoided!

Christians in the United States de- nouncing and splitting off from one group, then denouncing and splitting off from the group they have formed, then denouncing and splitting off from the most recently formed (and allegedly pure) group!

Christians in India waging campaigns of attack, vilification, and denunciation against each other!

Then, in the face of it all, the unctu- ously complacent comment: "We evan- gelicals already have our unity in the Holy Spirit!"

Maybe the Hindus are right!

"Go, preach to the Christians!"

MY PRAYER

REV. WALTER E. ISENHOUR

O Thou God of grace and mercy,
Hear today my humble prayer,
As my burdens are too heavy
For my feeble heart to bear;
And the way is far too rugged
For my weary feet to tread,
Therefore give me strength and courage,
O Thou great, Almighty God.

Strong temptations would defeat me,
Were it not for Thy good grace;
Great discouragements would turn me
From my pilgrimage and race;
Faith would fail me in the battle
For the right against the wrong;
Then, good Master, please sustain me,
For I know that Thou art strong.

Draw me closer, ever closer,
To Thy loving, tender heart;
Keep me humble, prayerful, godly,
And from Satan's cunning art.
Help me, O Thou God of Heaven,
In this world of sin and blight,
And direct my footsteps upward
From earth's darkness into light.

Fill my heart and mind and spirit
With the sweetness of Thy love;
Keep my soul and all affections
Firmly set on things above;
Then when Heaven's portals open
For my soul to enter in,
May I find a host of others
I have helped on earth to win.



STORIES for our BOYS and GIRLS



THE PARAKEET THAT PRAISED THE LORD

REVA ROBB

SKIPPER sat on the pincushion in Susan's room, preened his bright green and yellow feathers, and admired himself in the dressing table mirror. "Pretty Skip; pretty Skip!"

Mother, who was finally hanging Susan's raincoat up herself, after failing three times to get her to do it, looked at the eight inches of bright feathers with a half-smile. "Don't be so vain, little Skip," she said.

Susan threw herself down on the pink bed and sulked. "Oh, Mother, even little parakeets have to have some fun! He probably feels just as cooped up as I do. Mother, for the last time, can't I go over to Cindy's? What's wrong with her?"

Mother touched Susan's shoulder. "It's just that her parents allow her to do things Daddy and I don't let you do, honey." Then she quietly left the room and shut the door.

Skipper flew to the window and clung to the curtain, looking out through the gathering dark at the rain.

"Praise the Lord!" he chirped.

"What have you got to praise the Lord about?" Susan pouted. "You want to get out as bad as I do. You probably want to talk to the robin in our apple tree, and I want to go over to Cindy's." Then a new thought struck her. "Wonder what would happen if I disobeyed Mother and went anyway?"

It was no sooner thought than done. With Mother busy in the kitchen and Daddy behind his newspaper, Susan took her coat and tiptoed to the front door. The minute the door was open, however, there was the flutter of green and yellow wings past her head and Skip swooped straight out into the early evening.

"Skipper!" screamed Susan, "Skipper, come back!"

Instantly, Daddy and Mother rushed to the door behind her. Susan's eyes were blinded with tears. "I only just opened the door and Skipper swooped out!" she

wailed. "Now he's lost and he'll get killed!"

"I don't think so, honey," Daddy consoled her and began to look around the yard.

They called and hunted for a long time, but there was no sign of a little yellow and bright green parakeet.

"There's just one thing to do now, Susan," Mother said putting her arm around her. "We'll trust God to bring him back. We sing about God's eye being on the sparrow. Don't you think He can look after Skip?"

When Susan woke up the next morning, there was no Skipper perched on her pillow to say, "Come on, Sweetheart! Come on, Sweetheart!"

"Oh, dear Lord," she whispered into her pillow, "I'm sorry I was going to disobey Mother and go where she didn't want me to. If you forgive me and help me find Skip, I'll never do it, again!"

When she was dressed, Daddy came from outside. He was grinning. "Guess what, Susan? I was outside calling Skipper 200 feet or so in Mallow's big cottonwood and I heard a hoarse little chirp way up in the tree!"

"Oh, you've found him, you've found him!" Susan raced outside.

There high in the tree, so much the same color of the green leaves that she had to strain her eyes to see him, was Skip, looking down at her with a puzzled expression as though to say, "My! I didn't know the world was such a big place. And the big, gray ceiling is so much higher than the green ceiling in our living room!"

"He's afraid to come down," said Daddy. "See, I put the ladder against the tree and hung his cage high up, rang his bell and whistled to lure him into it, but he's afraid to come down."

A smile spread over Susan's face. She had an idea! Down the street she raced and rang Danny's bell. "Grab your parakeet's cage and come right over with me," she panted. "Skipper's up a big tree and afraid to come down. Maybe Chirper can coax him down!"

They hung his cage on the clothesline just below the big cottonwood tree, but Chirper wouldn't so much as get out one single chirp to lure his friend down.

Skipper sat up in the leaves trembling and tired and looked down at them with his solemn, navy blue eyes.

It started to rain again. A big water drop plopped onto Skipper's striped round head and slid down his blue and cream colored beak. "We'll never get him back—poor little Skip!" cried Susan, tears welling up in her eyes.

"Remember, honey," Mother said putting her arm around her, "we're trusting God to get Skip back for us."

It was right then Susan had a wonderful thought. "Daddy, remember when the Brown's kitten got up a telephone pole and wouldn't come down? They called the fire department and they came and rescued it!"

Daddy rubbed his chin. "Yes, but a kitten can't fly away." Then he saw Susan's pleading eyes. "All right, Susan. You want to call?"

Susan raced for the phone. A pleasant voice answered "Fire Department."

"This isn't a fire," she said, "but it's sure a'mergency. My parakeet's 'way up in a tree and too scared to come down. Can you help?"

"We can flood him down, Miss," the kindly voice said. "Where do you live?"

It was just a few minutes before a big red fire truck came roaring down the alley, four men clinging to it in firemen's hats and coats. Skipper was so startled he flew to another tree. By this time the neighbors were gathered under the tree looking up into the branches and trying to call the little parakeet down. A fireman dashed up with a hose. "Where's the bird," he asked.

"Easy there," another fireman cautioned him, "we don't want to break the bird's wings."

The fireman with the hose crawled up in the tree. Far up among the green leaves there was a flash of yellow feathers. "You're sweet; you're sweet!" Skipper called down.

They turned the water on very carefully. The minute the cold spray hit Skipper he likely thought to himself "Raining from both directions! What kind of a world is this?" He flew to another tree and they raced after him. After much scurrying around from tree to tree, the firemen shouting orders to each

other, they knocked little Skipper gently but firmly down with the sprayed water and washed him to the lowest branch of one big tree. They threw a little more water on him and Skipper was flooded to the ground. A little dazed, but still determined, he ran underneath some garden plants. The biggest of the firemen ran after him with the hose and flushed him out, trembling and wet, and the fireman threw his hat over him. "Praise the Lord!" Skipper croaked hoarsely from underneath.

"Oh, Skipper! I've got you back, at last!" Susan took the handful of feathers from the fireman and wrapped him tenderly in her sweater. "Thank you so much," she smiled and the biggest fireman tipped his hat. "And thank You, Lord," she whispered.

Quite a while later, when Skipper was warm and rested and could be persuaded to leave the refuge of his cage, he sat on Susan's finger nibbling toast with honey, and once in awhile nibbling her finger.

"It wasn't as much fun out there as Skipper thought it would be," Susan said to Mother. "He was finally free to do the things he wanted, but they weren't good for him. He was real sorry he got out and he's so glad to be back with us. Mother, I think that's the way it must be when we get away from God. I'm glad Skipper taught me a lesson!"

Skipper must have been glad, too, because he chirped, "Praise the Lord!"—Message.

NEWS NOTES

(continued from page six)

In all the 17 churches belonging, nine new members have been added. Sunday schools average attendance was up 55; league attendance 98; Master's Men 13. Obituaries were: Brothers A. U. Neyhouse and Jeff Garland of Allen Chapel; Otis Gray of Tuckerman Church; Addie Fitzimmons of New Home, and Mrs. Bertie Shook of the Oakland Church. The conference desires your prayers that they may grow in the service of the Lord.

Conference Missionary Employed

The Reverend Noah Brown has been employed by the Mission Board of the Central Conference as conference missionary on a part-time basis. Mr. Brown's first assignment will be to start work in Roanoke Rapids. The conference mission board met recently to plan this work.

Ballew's Chapel Host to Polk Bayou S. S. Convention

The Polk Bayou Sunday School Convention met Saturday night, June 16, with the Ballew's Chapel Free Will Baptist Church, Grubbs, Arkansas. There were four churches represented with a total attendance of 55. Mr. Larkin Whitlock, president of the convention, was in charge of the service. A talk on "Worship in Our Sunday School" was given by Mrs. Velda Tucker of the Allen's Chapel Church. A panel discussion on "The Importance of a Sunday School Convention" was given by Mrs. Clarence Campbell of Ballew's Chapel, Mr. Elvis Crotts of Ballew's Chapel, Rev. Jimmy Richardson of the First Free Will Baptist Church of Newport, and Mrs. Velda Tucker of the Allen's Chapel Church.

New officers were elected for the coming year as follows: President, Mason Thomas Jr., Newport, Arkansas; vice-president, Elvis Crotts, Grubbs, Arkansas; secretary and treasurer, Geraldine Johnston, Salado, Arkansas; recording secretary, Velda Tucker, Batesville, Arkansas.

The next meeting will be held at Newport Church, September 15, 1962.

N. C. State Convention

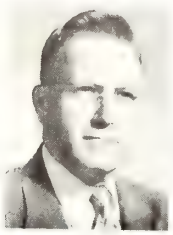
Superannuation Report

The following is the report of the Rev. Walter Reynolds, chairman-treasurer of the Board of Superannuation of North Carolina State Convention of Free Will Baptists, for July, 1962:

Receipts

Balance on Hand July 1, 1962	\$4,686.63
Regular Receipts for July	377.80
Earmarked for Adopted Ministers and Widows	3.00
Earmarked for Ministerial Retirement System	12.50
Total to Account For	\$5,079.93
<i>Disbursements</i>	
Minister's Monthly Checks	\$200.00
Operating Expenses	97.81
Total Disbursements	297.81

Balance on Hand August 1, 1962	\$4,782.12
<i>Receipts by Conference</i>	
Albemarle	\$ 34.61
Central	65.77
Rockfish	15.00
Eastern	211.36
Western	66.56



The Lighted Pathway

REV. WILLET L. MORETZ
Swannanoa, N. C.

Thy word is a lamp unto my feet, and a light unto my path (PSALM 119:105).

WHAT IS TRUTH?

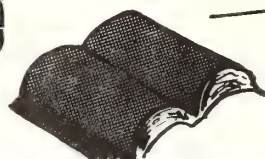
"Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, . . ." (John 18:38).

In my last article I quoted extensively from the leading commentators to call attention to the fact that the consensus is that Pilate asked a very important question but was not interested enough in the truth to wait to get the answer. It seems to me that this condition exists in great evidence in the present state of things in regard to the true situation of Free Will Baptists in North Carolina. Many things have been told and accepted as truth that had no semblance of truth in them. Many times those peddling untruths to gain others to their side knew that they were speaking blatantly for the purpose of deceiving and confusing those who did not know or were undecided. And the tragedy has been that so many have not had the willingness, or patience, or desire to learn the truth. Like Pilate they went out.

To give a few samples of what I mean, we will examine the ballyhoo over the *connectionalism* vs. *congregationalism* controversy. Now, what is truth regarding who believes in congregationalism, which I understand to mean majority rule? Again, what is truth regarding the number of new splinter churches springing up in North Carolina? Is it not truth that in the majority of cases the pastors have gathered about themselves a group—generally a relatively small group—and if the majority did not bow to the pastor and his group they would splinter off and build—sometimes only try to build—a church of their own which would conform to their wishes?

To point up to the truthfulness of what I have said above, I quote from an article in a Greenville, North Carolina, newspaper regarding the meeting held re-

(continued on page fifteen)



A Call to Repentance

LESSON: Ezekiel 1:1; 2:3-5; 18:1-4, 30-32

GOLDEN TEXT: Ezekiel 18:30

I. INTRODUCTION

Ezekiel was one of the captives taken by the Babylonians from Judah with King Jehoiachin, about 597 B.C. His name means *strength of God*, and that is exactly what he was to the people. Ezekiel was a priest, the son of Buzi. He was a Zadokite, deriving from the line of Eleazar, the son of Aaron, and a member of the Jerusalem aristocracy. Jeremiah was also a priest, but he was a member of the line of Ithamar who sprang from the middle classes. This accounts for the fact that Ezekiel was carried away in the captivity while Jeremiah was left behind. Ezekiel was about twenty-five years old at the time of the captivity.

Ezekiel was a member of a community of Jewish exiles who had settled by the river Chebar in the land of Babylonia. It was here that the Word of the Lord first came to him. Not until five years after he arrived in Babylon did Ezekiel begin his prophetic ministry, and he continued it for at least twenty years. This means that his ministry began seven years before the destruction of Jerusalem. At the same time Ezekiel was giving out God's message to the exiles in Babylon, Jeremiah was busy back home with the same message from God.—*The Advanced Quarterly*.

II. HINTS THAT HELP

The background Scripture should be noted:

1. The prophet and his prophet (Ezekiel 1:1-3).

2. The prophet commissioned (Ezekiel 2:1-7).

3. The prophet pleads for repentance (Ezekiel 18).—*The Teen-Age Teacher*.

III. ADDITIONAL TRUTHS

1. "Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God" (Vs. 1). These are the words of Ezekiel, the master mind of the exile.

He was a prophet by nature and a priest by education. He was a man of insight into spiritual values and a planner of definite methods for the expression and cultivation of religion. Commissioned of the Lord, he dealt with the problems of his fellow exiles, analyzed their present situation as due to the inefficiency, greed, and oppression of Judah's earlier rulers, cheered the people with promises of God's help, and pictured the glories of Palestine when God should miraculously reclothe it for their use.

The prophet drew up an elaborate and detailed plan for a rebuilt city and temple. As he saw it, the whole nation, from prince and high priest down to the humblest Levite, should exist for the worship of God.—*Intermediate Quarterly*.

2. "And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me; they and their fathers have transgressed against me, even unto this very day" (Vs. 3).

Ezekiel was soon to discover that being a prophet was not an easy task. It became his duty to carry the message of God to a rebellious people, a people who had no inclination to hear nor believe the message. Israel had been long in a state of rebellion against the government of God. They had attempted to go their own way, and that attempt had led them into this captivity; yet, they are not willing to listen to God, but are determined in their hearts to continue in the ways that have led them to this loss of freedom.

We notice in this verse that Ezekiel is addressed by God as "Son of man." This was a title that was often taken by Jesus; therefore, it must have a certain amount of dignity about it. Some believe, however, that in its use at this time, it was designed as a title of humility, showing Ezekiel that, though he had received an abundance of revelation from God, he was yet a man.

"For they are impudent children and stiffhearted. I do send thee unto them; and thou shalt say unto them, Thus saith the LORD God" (Vs. 4).

Ezekiel was not only charged to preach

in the name of God, but he was also charged to preach the Word of God. Thus saith the Lord God, was to constitute the authority of his message. This message was to be delivered to an impudent and stiff-hearted people, and there was little hope that anything save the power of God's Word could break down the barrier of resistance which they have formed about themselves. It is well for all of us to be able to preface our preaching with an authentic "Thus saith the Lord God."

"And they, whether they will hear or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a prophet among them" (Vs. 5).

When we see that our efforts are resulting in failure, we are likely to develop a defeatist attitude, and say, "What's the use?" God informed Ezekiel of the fact that his efforts might result in failure, but He also charged him to perform his duties in such a manner that, regardless of how Israel responded, they would have to acknowledge that there had been a prophet in their midst. This same charge is applicable to us today. If we by our works will convince people that we are children of God, we have to a large extent fulfilled our responsibility to them, and to our God.—*Senior Class Quarterly*.

3. The exiles were aware of the fact that their suffering was due to sin, but they tried to lay the blame on their fathers.

The exiles maintained the attitude of injured innocence. This attitude was expressed in a proverb: ". . . The fathers have eaten sour grapes, and the children's teeth are set on edge?" (Vs. 2). By the use of this proverb, they intended to lay the blame for their suffering on their parents. This was in effect declaring that they were bearing the punishment of sin which they had not committed.

The prophet refutes this wrong conception. All people have direct dealings with God. Each must account to God for his own acts, not for those of another. The righteous man lives, and the wicked man dies. The wicked son of a righteous man dies, but the righteous son of a wicked man lives. "As I live, saith the Lord GOD, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die" (Vs. 3, 4). Once and for all, this false idea is settled. In unequivocal terms, the prophet declared that the son does not bear the iniquity of the father, nor the father that of the son. The emphasis is on per-

nal responsibility. Each is responsible for his own personal sins, and not for those of others. Since each is held accountable for his own deeds, he cannot shift responsibility. Furthermore, this truth is a revelation of the strict justice of God in dealing with men and of man's responsibility and obligation of immediate dealing with God.—*The Bible Student*.

4. "Therefore I will judge you, O house of Israel, everyone according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin" (Vs. 30).

Ezekiel now sums up the case against Israel for emphasis before he makes his appeal to them. It is not what used to be, but what is now that will bring God's judgment. And secondly everyone will be judged according to his ways. If the wicked will repent, he shall live. If the righteous turns from his righteousness to iniquity, he shall die. These will be the principles upon which God will judge Israel. They are the same for us today. We repent and turn to Him, He will save us; if not, we must suffer the consequences of His wrath. This is the sum of what the Bible tells us concerning judgment. *Righteousness exalteth a nation, but sin is a reproach to any people.* Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Galatians 6:7). (See also Job 4:8.)

"Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?" (Vs. 31).

Cast away transgressions: Putting away sin is the only real evidence that repentance has taken place. Make you a new heart and a new spirit: This is impossible for man to do; yet, he is nonetheless commanded to do so. In the new Testament, the same is true of the new birth. We can do absolutely nothing to bring it about, but God promises to do for us that which we cannot do for ourselves. Ezekiel, in another place, tells Israel, "A new heart also will I give you, and a new spirit will I put within you: . . ." (36:26). But there is nothing for us to do. We repent in faith that God will do what He promises. We cannot expect God to give us a new heart before we repent, in order for us to believe what He promises. We repent and God does the rest. Failure at this point will bring us to final separation from God.

"For I have no pleasure in the death

of him that dieth, saith the Lord GOD: wherefore turn yourselves, and live ye" (Vs. 32).

The death of him that dieth: This death is not laying aside the form of existence we know today by walking through the door of death. All men, good and bad, step across that threshold. No, this is eternal separation, where all death lives and all life dies. God has no pleasure in sending men on this unending journey. It is His best will for all men to repent and live. If you have not yet done so, do so today, now.—*The Bible Teacher*.

The Lighted Pathway

(continued from page thirteen)

cently in Raleigh, North Carolina, for the purpose of connecting these splinters together: "Churches in the Pitt County area expected to attend the Raleigh meeting include the Grace and Maranatha Free Will Baptist Churches of Greenville, Immanuel Free Will Baptist of Winterville and Liberty Free Will Baptist of Ayden." What are these churches? What is truth regarding them? Are they Original Free Will Baptist churches, or are they splinters from other churches because the majority would not conform to the wishes of the pastor and the few?

I quote two more paragraphs from the same newspaper regarding the same Raleigh meeting: "The district organizations which have voted to organize include Piedmont, Jack's Creek, Blue Ridge, French Broad, Rock Fish, Mt. Mitchell, and Coastal Associations and the General Conference.

"Other churches that are not members of these groups are being invited to represent also."

"What is truth?" Regarding the associations having voted to organize into a new splinter state organization, I can say that the French Broad Association, of which I am a member at this time, has not voted for any such organization. I do not know what the other associations have done, or what the French Broad may do in the future. The truth is that at the last meeting of the French Broad Ministers' Conference volunteers were asked to go to the Raleigh meeting and one minister went, and when he was offered an office in the new denominational set-up declined by stating that he did not know whether the French Broad would become a member. Is this the

way they claim half the nearly 50,000 Free Will Baptists of North Carolina? I believe that time will show what the truth of the whole ugly business is.

This is all the space I have for this time, but watch for more for there are other things that need to be corrected. "What is truth?" Wait patiently and you can learn.

THOUGHT FOR THE WEEK: "Truth is what is opposed to a falsehood, lie, or deceit."

Questions & Answers

(continued from page ten)

suggestion followed the same course of disobedience. He was Lucifer, the beautiful one before he sinned, but the devil after. Hence, we have the evil which is in the world that began in their disobedience which has been propagated by each of us who are Adam's descendants since. Compare Genesis 3:1-21 with Isaiah 14 and Ezekiel 28:2-9. Since the highest beings were created with the power of choice and therefore the opportunity to do either good or evil, they were able to choose to be disobedient to God, this the above Scriptures indicate they did. When Lucifer thus chose and acted, he fell from his lofty place and then later influenced our first parents to submit to the same path of disobedience to their maker. Now since we have been born and had an opportunity to either a life of good or evil we choose the latter, or course, through the power of the gospel. We who have been saved had an opportunity to again choose and we chose the right and obedient way in Christ. God allows evil to continue in the world today and will do this until He has worked out His own beneficent plan. Then we shall no longer be compelled as it were to see through a glass darkly, but face to face and no doubt shall rejoice that God allowed evil to exist while we were in the world. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Corinthians 4:17). We would be as great as God were we to understand all the whys and reasons for what He does, but instead we await the day of our final redemption to see as He does concerning such things and that will not be until we are clothed upon with bodies like Christ's resurrection body. The thing that most of all baffles me is that He could so love a wretch such as I and such as you that He would sacrifice Christ, His only begotten Son, for our sins.

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The Free Will Baptist Press offers the Sunday school quarterlies and materials listed below to Free Will Baptist Sunday schools everywhere. All lessons are based on the International Sunday School Lessons, Uniform Series, which is the most widely used guide of its nature in the world. The content of the material is fundamental and evangelical. The writers are qualified and capable Free Will Baptists. The materials are graded to best serve the several age groups. Teachers' quarterlies, workbooks and activity materials are prepared to co-ordinate with other materials for each age group. Prices given below are per copy, or set when not sold singly.

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EDITORIAL

ARE WE GUILTY?

Recently I ran across the following letters which I am reprinting for your consideration, inasmuch as they point up a real need in our church. The first is from a church and the second is from a pastor.

Dear Lord:

Send us a pastor who reads! You have heard the slogan often, we know. You also know our church congregation consists of people who know they have to keep up with all the latest advancements in the field. But our pastor is so busy meeting the people of the town he hasn't read a book all year. When people come to worship with us, they are disappointed in the dull and dry messages which he preaches, so they never come back again. Please send us a pastor who can feed us on Sunday as well as fellowship with us on Monday.

Signed, John Doe, for the Official Board.

Dear Lord:

Send me a congregation who reads! How I wish you would. Most of my people never read a good book during the year. (But they can tell you the score of the Dodger's game, or all about Ben Casey's last operation, and where Palladin went on his latest adventure.) They have never read some of the old classics or even the newer Christian books—like "A Christian's Secret of a Happy Life," "Perfect Love," or "Through the Valley of the Kwai." I would be happy to have any ideas on making reading contagious. Please, send me a congregation that reads.

Signed, J. Smith, Pastor of First Church.

These letters first appeared in "The Free Methodist" and they are adapted for our use here. Frankly, most congregations and pastors are guilty. Pastors sometimes make themselves so busy they don't read. It is not that they don't have the time; it is simply that they don't take the time. Congregations are the same way.

Free Will Baptists sometimes think of themselves as uneducated people. As far as I know, no statistics are available on the subject, but Free Will Baptists are probably about as well educated as any denomination of comparable size. Education or lack of same is not really the point at all. Most everyone can read or either have someone read to them. It doesn't matter on what level you read, just so you participate in this mind-developing process. If "The Brothers Karamazov" or "War and Peace" suits you, then read it; if you prefer something lighter, then read it.

God has given us the ability to think just as surely as He has given us life. Reading enlarges our ability to think and thus enables us to make good and responsible choices. The Bible stands first on our reading list—followed by good devotional material, the classics, etc. Let us pledge to do better in this area. We will all be the better for it.

CONSIDER THIS

A careful survey of the field satisfies us that we still have over two hundred churches in North Carolina who are remaining loyal to the Original Free Will Baptist institutions of North Carolina—The Children's Home, Cragmont Assembly, Mt. Olive College, and the Free Will Baptist Press—along with other enterprise. What these churches could do in the interest of the work of Christ, at home and abroad, is almost unbelievable. Estimated upon the basis of the average income of North Carolina church members, the tithe of North Carolina Free Will Baptists would amount to over \$3,000,000 (three million) annually. What could we do with this \$3,000,000? Suppose we see!—The Sunday School Reporter.

GRATITUDE

My sincere gratitude is hereby expressed to the staff of The Free Will Baptist with whom I have been working as interim editor. I didn't see a single one of the whole bunch with horns. Staff, my appreciation.

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THE FREE WILL BAPTIST

J. GARLAND TEASLEY, Editor

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Pastor's "Had" It - And He Resigns In Protest

By Max Morris

(Editorial Note: This article was written for the *Miami Herald* by Max Morris, 33, who has resigned the pastorate of the South Miami Baptist Church after a successful two-year ministry. Mr. Morris was elected "Young Man of the Year" by the South Miami churches and has received other recognition as an outstanding church and community leader. Readers of *The Free Will Baptist* may not agree with all Mr. Morris has to say, but his "protests" cannot be dismissed lightly.)

I HAVE resigned. Not because of a hasty decision motivated by an ill-considered emotional outburst. Nor have I resigned for a larger pulpit with a more lucrative salary. Nor was the resignation precipitated by any dissension or misunderstanding with members of the congregation.

A Protest

My resignation is a protest. A protest against the "mold" into which the contemporary minister is expected to "fit." A protest against a concept of the ministry which forces the pastor to be an executive, an administrator, an organizational genius, a public-relations expert, a confessor to hundreds of people who are "stumped their toes" and "nicked their fingers," and need a sympathetic shoulder on which they can cry—more seriously, a one-man "Complaint Department" for disgruntled people who are at fault within and are constantly causing trouble without.

A protest against denominational programs which require the whole week to be spent attending meetings, conferences, committees, etc., and leave Saturday night for sermon preparation. A protest against ecclesiastical machines which measure success by attendance records, larger budgets, and million-dollar building programs.

A protest against the idea that a pastor must be a "jolly-do-well," a back slapper, smiling, affable dunce, and a "good worker," able to get along with all kinds, expert at the art of "winning friends and influencing people."

A protest against the double standard, expecting the minister to be less than God and more than man — somewhere

in between. A protest against an organized opinion which refuses to allow the minister to express his God-given individuality.

A protest against a schedule which leaves no time for prayer, contemplation and scholarship. A protest against a system which makes out of the minister everything except what God expects him to be — a spiritual leader and preacher of the word.

An Ecclesiastical "Frankenstein"

The modern churches are creating an ecclesiastical "Frankenstein" that one day may turn on them and devour them. No man, forced by the prescribed program to spend all his time in meetings, can have any vital, relevant message from God. If our churches are filled with immature "pew warmers" and spiritual "pigmies," it may be because they have been fed on

a diet of sermons hastily prepared 30 minutes prior to their delivery.

The ministry has been responsible for forging the heavy hammer which may well strike its doom. The pastor, over the years, has assumed responsibilities that God never intended. The young pastor leaves the seminary with firm, unyielding resolve to never get caught up in the jungle, only to discover that the criterion for success has already been decided by his predecessors. Day by day the demands are greater, the involvements deeper. He must conform to the ministerial image. Finally, time with God is relegated to the desperate Saturday night hour.

The layman, through a subtle brainwashing, has been led to believe that he can gauge his spirituality by the number of meetings attended, by faithfulness to a program of church activities. The more meetings attended, the greater the dedication — this is the standard of excellence.

A Biblical Counterpart

A comparable situation was developing in the first church at Jerusalem. The size of the congregation had increased to the point that the disciples, called to be

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Dear Mr. Editor:

We hear so much in these days about the threat of modernism to our denomination. If by the term, *modernism*, one means the individual Christian's right to think for himself, to search the Scriptures for himself, to seek knowledge, to seek to know the truth, and to live according to one's own God-given convictions, then I say, "Let's have modernism."

I am persuaded to believe that modernism is not the *ism* that is tearing our denomination apart, but the *ism* that Christ so emphatically condemned when He walked the earth, that is *Pharisaism*.

Now the Pharisees, to their way of thinking, had a monopoly on God. What they did was right, their interpretation of the Scriptures was right, and all who contradicted them or believed differently were condemned to hell. Oh, they were so good and pious; they were so thankful that they were not like the ones who disagreed with them. They did so many good works, and had so much to boast about. Yes, they were sincere all right, and thought they were doing the will of God. But their self-righteousness and self-esteem was most disgusting to Christ, who called them vipers, fools, and hypocrites. He said they were blind and were teaching for doctrines, the command-

ments of men. Jesus said for us to take heed and beware of the leaven of the Pharisees.

We have our Pharisees today. There are among us some preachers who lay down their laws to the church members, and try to impose their convictions on them. All who don't accept their views are not right with the Lord, and are on their way to hell. It seems that we have in production a line of factory-made, assembly line preachers who are teaching for doctrines the commandments of men.

What is happening to the old-fashioned individualist who preaches the gospel of the Lord and Saviour, Jesus Christ, and gets his messages from God's Word and his interpretations through the Holy Spirit, and convictions with other ministers?

These ministers are so busy with their conferences and other meetings, mapping out their strategy, and deciding among themselves how they are going to run their churches, and what they are going to preach to the members that they have no time for the individual needs of their people, no time to visit the sick, no time to visit the poor and needy. They have

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The Shepherd Psalm

"Feed My
Sheep"

Rev. Perry F. Haines, D. D.



WHEN we speak of the Shepherd Psalm we are, of course, referring to the 23rd Psalm, which Psalm has endeared itself to many.

We shall never understand the Psalm until we realize that it is a sheep Psalm. This reminds us of an Armenian shepherd who had accepted the Lord Jesus Christ as his Saviour. He was given a Bible and was so interested in the things he read that he read the whole Bible through. After this he said to the missionary, "Sure is a sheep book."

The Psalm is a sheep Psalm from the first verse until the last. It deals with a shepherd and his flock throughout the whole day. Some would have us believe the scene changes in the 5th verse to an indoor banqueting hall because it speaks of preparing a table in the presence of enemies. We hope to show that all the way through the Psalm it deals with sheep in their day's journey seeking for food in God's great outside world.

The Psalm was written by a shepherd, one who knew sheep and what a shepherd was supposed to do for his sheep during a day's travel. This shepherd was David, who later became king of Israel. He knew what a sheep expected from its shepherd.

David, being a shepherd from his youth, knew how to use his experience as a shepherd to portray how Jehovah dealt with him as his Shepherd.

Some of the things we shall write in this discourse we learned many years ago from a native Armenian shepherd girl who came to our town when I was a mere boy. She spent a week in our church telling of her life as a Lebanon sheep girl. Some things she said stand out vividly to this day. Other things we learned from quite a thorough study of God's Word and other books referring to the customs of the eastern sheep country.

One will better understand this wonderful Psalm when he knows that a sheep is a ruminant. By that we mean an animal that chews the "cud" and has a "split hoof." A ruminant is entirely different from other animals in its eating and digestive habits. A ruminant does not eat or chew its food, swallow it and make an end of it. Sheep and cows are ruminants.

Sheep and cows spend time biting or pulling off mouthful after mouthful of grass and just swallowing it. They keep this up until, as a little boy once said, "Their breadbasket is full of grass." Then the animal will lie down in the field, under a tree if there is one. By a process peculiar to a ruminant, it will bring up from the stomach, at regular intervals, portions of the grass it had gathered.

As a boy I lived near a cow pasture and used to be quite interested in cows when they were chewing their "cud". The cow would be lying very still. Sometimes

it looked as though it were almost asleep. Then there would be a strange noise in the cow's throat, and I would see what looked like a ball coming up from the cow's stomach to the mouth. Then the cow would start chewing a portion of the grass gathered earlier.

After this mouthful was thoroughly chewed, or triturated, it was swallowed. This process of raising, chewing and swallowing was carried on until the entire stomach full was thoroughly ready for digestion.

Both sheep and cows chew the cud, and it means much in God's economy in the Old Testament. God was very particular what His people ate. You find His instructions in Leviticus 11:2-4: "Speak unto the children of Israel, saying, These are the beasts which ye shall eat among all the beasts that are on the earth. Whatsoever parteth the hoof, and is clovenfooted, and cheweth the cud, among the beasts, that shall ye eat. Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: as the camel, because he cheweth the cud but divideth not the hoof; he is unclean unto you."

The Israelites must eat meat from an animal that chewed the cud and also had a split or a divided hoof. Thus pigs were not tolerated in Israel's menu because, even though they had a split hoof, they did not chew the cud.

With the above in mind let us look at the beginning of Psalm 23. David knew just what he meant when he said, "Jehovah (or the Lord) is my shepherd." Then said David, "He (or Jehovah my Shepherd) maketh me to lie down in green pastures." As I look back to those boyhood days I can remember how peaceful and contented the cows looked as they were slowly and leisurely chewing their "cud".

The cow and sheep being ruminants are animals that ruminate. The latest dictionaries tell us the word "ruminate" means "to chew again what has been slightly chewed before and swallowed." The definition goes on further to say, "to bring up something again and again for mental consideration, to muse, to ponder and meditate." These dear old cows of boyhood days certainly looked as though they were peacefully meditating as they were chewing their "cud".

A Hebrew scholar once said the expression, "chewing the cud," carried the meaning of meditating. Turn to the second verse of Psalm 1 and you will read there, "But his (the blessed man) delight is in the law of the Lord; and in his law doth he meditate (or chew the cud) day and night."

In the light of the above, do we not see that in meditating or chewing over and over again God's Word, there comes peace, blessing, and satisfaction and even a better understanding of God's Word? Let us now go back to Leviticus 11:2-4, where God had outlined the meat that Israel should eat. You will note again that animals used for food chewed the cud and had a separated hoof. Can you not see the spiritual significance? If we "chew the cud" or meditate or ruminate on God's Word, the result will be a separated walk (from the world). We will be so close to God that the world will leave us.

Can you not feel the peaceful atmosphere as David meditates on God's Word, resting peacefully and restfully in the green pastures?

After eating and resting for awhile the shepherd leads his sheep by the still waters. No doubt, you are thinking about quiet flowing brooks, but you miss the

whole meaning if you think that. There were very few flowing streams in the sheep country of Lebanon. The sheep were afraid of flowing streams, anyway. Because of their wool, they would have been carried downstream.

The shepherd knew where there were some flowing wells and some places where water was stored in cisterns. The Lebanon sheep girl, mentioned previously, said it was nothing to see five shepherds with their flocks come to one of these flowing wells or cisterns at one time.

There one of the shepherds would fill a number of troughs and give his own peculiar signal. Only his sheep would come to the filled troughs and stand there and drink beside the still waters or waters of quietness. There was no rushing or flowing sound of water to frighten the timid sheep.

On rare occasions the shepherd might find a small flowing stream. With his own hands he would build a dam. Thus there would be a quiet pool of water where his flock of sheep could get a drink. Again, it was the shepherd leading his sheep beside the still waters. Our Shepherd leads us every day beside these restful waters in His Word.

Sheep were prone to wander into forbidden paths. Some paths led to cliffs and the sheep fell off and were killed. Others wandered into paths that led to someone else's property and they were forfeited. It reads in our Psalm, "He restoreth my soul." He leads me back into paths of righteousness. When we read that he restores my soul, it simply means he restores me when wandering. It is the shepherd's place to restore the wanderer. My Shepherd (and David's shepherd) restores me when wandering. Human beings, whether Christian or not, are at times prone to wander a little from the path of rectitude. My shepherd knows how to lead me back.

We find a wonderful example of this restoring in John 21:15-17. The resurrection of our Lord Jesus was past. He met some of His apostles on the seashore of Tiberias. After they had dined Jesus said to Simon Peter, "Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee." In our English Bible we just see the English word "love." But Jesus in the original Greek Testament used the Greek word "*agapao*," which is the strongest Greek word known for love. Peter answered Jesus by saying, "You know I love You." In the Greek New Testament the word Peter used was "*phileo*," which had the meaning of "like" or "fond".

I am fond of my cat. I am fond of ice cream, but I do not love either. It would worry me a lot to learn that my wife was just fond of me. I would be quite perturbed. I want my wife to love me, not just be fond of me.

The first two times Jesus asked Peter if he loved Him. He used the strongest word in Greek for "love." Peter answered each time with the lesser word for love which was "*phileo*" or, "I am fond of You." When Jesus asked Peter the third time if he loved Him, please note His condescension. This time Christ said to Peter, "Simon, are you fond (*phileo*) of Me?" Peter answered again, "You know I am fond of You." Three times Peter had denied his Lord and our Lord brought him back by causing Peter to declare even his fondness for Jesus, the exact number of times he had denied his Lord.

(continued on page thirteen)

News + Notes of Denominational Interest

Smithfield Church to Remain With N. C. State Convention

At a conference of the church on Wednesday, August 1, 1962, the First Free Will Baptist Church of Smithfield, North Carolina, voted to stay in fellowship with the North Carolina State Convention and the Cape Fear Conference. This action was passed by a large majority vote. The congregation also voted to terminate the contract of the pastor, the Reverend Wayne Smith, who is moderator of the new North Carolina association. After the meeting, Mr. Smith and his followers met in a local meeting place.

Home-Coming, 50th Anniversary Of Pine Prairie Church

The Pine Prairie Community home-coming and observance of the fiftieth anniversary of the Pine Prairie Free Will Baptist Church, Huntsville, Texas, will be held at the church Sunday, August 12, 1962.

Registration will begin at 9:00 a. m., followed with program from 10:00 to 12:00 noon. A basket lunch will be served at the noon hour.

In the afternoon there will be visiting, fellowship, and singing.

See you August 12!

Mt. Zion Church Pays Tribute to Mr. Edwards

The members of Mt. Zion Free Will Baptist Church, Roper, North Carolina, would like to present to the Oriental Free Will Baptist Church, Oriental, North Carolina, one of its most loved pastors, the Rev. E. E. Edwards. The church feels like he has been one of the pastors to grow up in the church, this being his first pastorate in the ministry of the Lord and Saviour. He has held several revivals in the church with much success, and this has been his second pastorate.

Under Mr. Edwards' leadership the Mt. Zion church has been completely renovated from top to bottom, including new pews and carpet. For his love and devotion to the church, he and his lov-

ing wife gave the new pulpit and communion table, for which the church is most thankful.

The church hates to see Mr. Edwards go, but feels its loss is Oriental's gain. The members wish for Mr. and Mrs. Edwards God's speed in their new service.

Mt. Zion is looking forward to a good year of work with the Rev. Charlie Overtton of Ahoskie, North Carolina, another one of God's servants. For the benefit of anyone who would like to visit Mt. Zion church, services are to be held every first and third Sunday beginning in September, 1962.

Cape Fear Ministers' Conference Reorganized

The Cape Fear Ministers' Conference convened at Lanwood Chapel Free Will Baptist Church near Smithfield, North Carolina, on July 23, 1962, for the purpose of reorganization. The Rev. Wilson W. Parker was elected president, and the Rev. W. A. Martin was elected secretary and treasurer. A spirit of Christian fellowship was enjoyed by everyone present. The purpose of this conference is to create and maintain a stronger spirit of Christian fellowship within the organization of ministers and laymen.

A cordial invitation is extended all the

Coming Events

August 6-11—Young People's Bible Conference, Cragmont Assembly, Registrar, Rev. L. E. Ballard, Box 338, Scotland Neck, N. C.

August 12-17 — Youth Conference at Mount Olive College

August 13-18—Woman's Auxiliary Conference, Cragmont Assembly, Registrar, Mrs. Dola Dudley, Fuquay Springs, N. C.

August 20-25—Family Week, Cragmont Assembly, Director, Mr. Fountain Taylor Sr., Route 2, Richlands, N. C.

November 1, 2—Cape Fear Conference, Tee's Chapel Church, Route 2, Smithfield, N. C.

ministers, with their laymen, to attend the next meeting of the conference which is to be held September 24, 1962, at St. Mary's Grove Free Will Baptist Church, Benson, North Carolina.

N. C. Children's Home Report For July, 1962

The Free Will Baptist Children's Home, Middlesex, North Carolina, reports the following receipts for July 1962. Receipts have been mailed to each individual, auxiliary, or organization contributing, but totals are shown here only from each conference for the period covered. The books and files are open at the home for inspection or checking for any particular receipt:

GENERAL FUND	
Albemarle Conference	\$ 144.00
Blue Ridge Association	9.75
Cape Fear Conference	85.10
Central Conference	580.80
Eastern Conference	585.90
Piedmont Association	15.00
Pee Dee Association	12.50
Rockfish Association	24.00
Western Conference	430.70
Farmer's Concert Class	2,186.20
Jernigan's Concert Class	2,286.70
Miscellaneous	843.20
CENTRAL CONFERENCE BUILDING FUND	
Central Conference	68.90
McLeod Educational Loan Fund	37.20
	\$7,310.30

Core Creek Church Announces Revival

The Rev. L. B. Manning of Fountain, North Carolina, will be the evangelist for revival services at the Core Creek Free Will Baptist Church, Cove City, North Carolina, August 13-18. Services will begin each evening at 7:45 with prayer service for the success of the meeting.

The pastor, the Rev. W. S. Burns, and the church extend a cordial invitation to the public to attend these services.

Crab Point Voted to Remain a Member of N. C. State Convention

The Crab Point Original Free Will Baptist Church, Route 1, Morehead City, North Carolina, in its regular quarterly conference Wednesday night, July 25, voted unanimously to remain a member of the North Carolina State Convention of Original Free Will Baptists, and to affirm its faith in the adherence of the Statement of Faith and Discipline of the Original Free Will Baptists of North Carolina and the fundamental doctrines (continued on page eleven)



THE CHURCH - WORLD-WIDE

Protestant Pastor Appointed Chaplain to American in Moscow

Moscow (EP)—The Rev. Donald V. Roberts, pastor of the First Presbyterian Church in Tonawanda, N. Y., has been appointed by the National Council of Churches to serve as chaplain to U. S. diplomatic and press personnel and their families residing here.

Roberts is the first minister to serve in this capacity. Previous Protestant services in English have been held at the British Embassy once a month by a visiting Anglican priest who commutes from Helsinki, Finland, and on other Sundays by a lay leader.

The American colony in Moscow now numbers approximately 280, of whom 15 are attached to the U. S. Embassy.

Nazarenes First in Stewardship

Kansas City, Mo. (EP)—The Church of the Nazarene continues to rank first in per capita giving in the U. S. among Protestant denominations with 100,000 members or more.

Most recent study is printed in the current booklet, *Stewardship Facts*, published in New York.

The next four denominations in order of giving are: Church of God (Anderson, Ind.); Reformed Church in America; Presbyterian U. S.; and Lutheran Missouri Synod.

Church of the Nazarene Maps Advances

Kansas City, Mo. (EP)—A newly-opened Church of the Nazarene in Hamilton, Bermuda, this month marked the third world area in which Nazarene pastors are preaching the gospel.

In a broadened evangelistic outreach, the Nazarenes will launch "Operation

Doorbell" Oct 1, 1962, to reach one million unchurched families.

In radio, the Nazarenes will air weekly broadcasts of "La Hora Nazarena" over 40 radio stations in Latin America. The new contract will increase the number of stations using the program in Spanish to nearly 100.

Mormon Temple Fails To Get Tax Exemption

London (EP)—Three appeal court judges ruled that Great Britain's only Mormon temple is a private sanctuary, not a public place of religious worship. They subsequently barred it from receiving tax exemption.

Mormon officials were granted permission to appeal against the decision in a petition to the House of Lords, England's highest court.

The presiding judge of the appeals court said the temple seemed to be "a sanctuary, a holy place where only Mormons of good standing were admissible." Another judge pointed out that members of the general public were not admitted even as sightseers.

Counsel for the Mormon temple said those entering the temple were not selected, but added that to attend ceremonies there they had to satisfy authorities that their lives were governed by Mormon principles.

Religious Groups Favor Prayer Ban; NAE Is Cautious

Endorsement of the recent Supreme Court rule banning "official" prayers in public schools has come from various denominational groups, while the National Association of Evangelicals said it would not "take issue with the point of law" but expressed "grave concern" over "the trend toward secularism which is inherent in this decision."

Dr. Herschel H. Hobbs, president of

the Southern Baptist Convention, said: "The Supreme Court of the United States in its decision has struck one of the most powerful blows in our lifetime, maybe since the Constitution was adopted, for the freedom of religion in our nation. . . . And we should be eternally grateful to them."

Editors of the *Christian Century* declared that the court's ruling "protects the integrity of the religious conscience and the proper function of religious and governmental institutions."

Catholic officials of the Diocese of Portland, Maine, "heartily" endorsed the U. S. Supreme Court ruling which barred use of the non-sectarian prayer in New York State's public schools. The opinion was carried editorially in *The Church World*, the Portland Diocese's weekly newspaper.

The first official reaction of the NAE to the controversial ruling said it is "obvious that the court was unwilling" to use the New York case as an "occasion to strike down the entire practice of recitation of prayers in the public schools."

"The prayer in question was ruled unconstitutional because it was written and sanctioned by an official government body," the statement continued. "The court was disallowed prayer in the classroom only in circumstances like those in the New York case. . . . Any broader interpretation by friend or critic does violence to the ruling."

Southern Baptists Kill Second Edition of Book

Glorieta, N. M. (EP)—Broadman Press, an agency of the Southern Baptist Sunday School Board, will not publish a second edition of "The Message of Genesis." The controversial book touched off a heated theological debate within the denomination. The book suggests that some parts of the Old Testament are not to be taken as literally historic but as figurative.

The decision was made by the 55-member board at its semi-annual meeting here and announced by Dr. James L. Sullivan, executive secretary-treasurer.

The book's author, Dr. Ralph Elliott, a professor at Midwestern Baptist Theological Seminary in Kansas City, Mo., charged the board with bad faith in the matter.

Dr. Elliott said that the Southern Baptist Convention meeting in June in San Francisco had voted not to ban the book, which some church members had

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Woman's Auxiliary

Mrs. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

Farmville, N. C.—The Woman's Auxiliary of Marlboro Free Will Baptist Church met in the fellowship building on Tuesday night, July 24. The president, Mrs. Grover Lee Smith, called the meeting to order by singing, "I Gave My Life for Thee." Mrs. Jack Parker read from Mark 14:1-9, then offered prayer.

In the absent of the program chairman, Mrs. Jim Hobgood, Mrs. Ichabod Allen acted as program chairman. The subject was, "She Hath Done What She Could." The ones taking part were Mrs. Loyd Allen, Mrs. Pat Whitehurst, and Mrs. William Shirley.

The minutes were read and the roll was called with 17 members present and two visitors. The treasurer then gave her report. Both were accepted as read.

A note of appreciation was read by Mrs. Smith from Jimmie and Gladys Pittman. Two poems were read by Mrs. Allen. They were, "Why," and "No Greater Love."

Thank you reports were from Mrs. Nettie Joyner and Mrs. Harvey Allen who had been sick. A motion was made and carried that the empty dishes which were carried to homes for funerals be placed in the kitchen fellowship building instead of the church.

The group discussed getting flowers for the church every Sunday, but no final decision was reached; therefore, they would discuss it further at the next meeting. The cleaning committee for August was Mrs. Lillie Westbrook, Mrs. Minnie M. Hinson, Mrs. Effie Moore, and Mrs. Gladys Pittman.

Mrs. Roy Caraway dismissed with prayer. The hostesses were Mrs. Jack Parker and Mrs. Pat Whitehurst.

Portsmouth, Va.—The Woman's Auxiliary of First Free Will Baptist Church met on July 23, at the church with Mrs. James Gillespie presiding. The group sang, "Stand Up for Jesus," followed with prayer by Mrs. Ardeen Barnes.

Mrs. Leslie Ward read the minutes of the June meeting and they were approved. All circle reports were given. A motion was passed to have Mrs. Mary Matthews as the study course chairman

for the remainder of the year.

The ladies were urged to continue to bring food to fill the baskets to be given to needy families. A motion was passed that the auxiliary pay for the ranks and rewards for the G.T.A.'s who pass their tests.

The program was then turned over to Mrs. J. A. Alexander who presented a very interesting talk on the subject, "Sowing the Seed." The Scripture was found in Jonah. The group was then dismissed with prayer.

Portsmouth, Va.—The G. T. A. of the First Free Will Baptist Church held its monthly meeting Thursday night, July 19, at the home of Mrs. W. M. Edwards. The president, Arliss Grimsley, called the meeting to order and the group sang, "I'll Go Where You Want Me to Go," and "I Love Him Better Every Day." Opening prayer was given by Mrs. Edwards.

The secretary and treasurer's report was given by Sandra Suggs. It was accepted. All committee reports were given and approved.

For their next project, the group decided to make bandages for the medical missionaries. Also, a special offering is to be set aside to be sent to the Whaleys.

A motion was passed that any G. T. A. member who is unable to have a monthly meeting in their home will furnish refreshments and the meeting will be held at the annex.

Pink Hill, N. C.—The Ard's G. T. A. of Christian Chapel Free Will Baptist Church met Sunday afternoon, July 22, at the church for its regular monthly meeting. The president, Michael Taylor, presided.

The meeting was called to order by the president with eight members present and one visitor. Mrs. Shelton Beard and one sponsor, Mrs. Lois Blizzard, led in a song and prayer. The business was then discussed. Gayle Taylor was appointed secretary in the absence of Daisy Howard, which has been away for the summer. A motion was made that the G.T.A. donate song books to the church. The treas-

urer's report was made by Galy Howard. The program, "A Look on Other Fields," was studied and all members took part. When the lesson was over all discussed the ways of people and pictures of different idols of different countries.

Missionary Gives Appreciation to Woman's Auxiliaries

I so much wish to express our appreciation to the woman's auxiliaries of North Carolina, the youth chairmen, the young people, and all who have had a part in raising the fund to be used for our boys' medical expenses. We believe you could have chosen no project that could have been more fully ordained by God, nor a greater blessing and help to us as we minister for Christ and missions. Due to Vernon's problem with his eyes, which demands constant medical care from two specialists, this has been an area which has been an extreme financial strain. Our hearts are indeed grateful for your concern and interest in sharing this burden with us.

I would like to correct an erroneous conception concerning a proposed operation for Vernon. There will be no operation in an effort to correct his condition. The disease that produces its effects in his eyes is in the blood stream and an operation would be to no avail.

Vernon's condition has been very difficult this year. The inflammation he has in his eyes almost constantly since last October. With this abiding condition, and with the consistent use of the heavy drugs, there have been many emotional adjustments for him to make, especially at his age. He so much needs prayer that he might have the grace and courage to face the future and whatever God's will might be for his life without fear or question.

The boys and I are in the south states until Christmas. This is our official furlough, but due to the many binding responsibilities of the work in Alaska, Lee felt that he could not come with the family at this time. We are trusting he may be able to join us later.

Please pray for us, that God might work out every detail for us and the work during these days. We shall be looking forward to hearing from you and seeing and fellowshiping with you.

Yours in the bonds of Christ
Mrs. D. L. Whaley
General Delivery,
Jacksonville, N. C.



MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Missions in North Carolina

A. B. Bryan, Secretary-Treasurer
Box 308, Ayden, N. C.

Steady growth and progress is observed in the mission department of the State Convention of Original Free Will Baptists. The active home mission program, which in the last several years has assisted, organized, and/or supported some 32 or more churches and mission stations in becoming established churches, is continuing to go forward.

The department has been active in handling, promoting, and raising the mission quota for North Carolina in the National Association's mission program. The department has handled, receipted, and divided more than 1100 donations in a single year alone (1961) for the National Association's mission department without any charge or complaint. We have been more than glad to do this service for missions during the years.

However, in the last few months the State Convention has been forced to set up its own complete mission program. Our foreign missions department is young. We set up this department the last part of April.

The State Convention's mission department is the strongest it has ever been. In April, May, and June, 1961, it had an income of \$1,443.21. In April, May, and June, 1962, we had an income of \$2,743.17. In March, April, and May, 1961, the National Association's foreign missions department had an income from North Carolina of \$13,409.44. In March, April, and May, 1962, the same mission program had an income of \$10,499.79. In 1961, April, May, and June, the convention's mission program had 68 donations. In 1962 during the same months the convention's department had 44 donations with an approximate doubled income.

During the month of July, 1961, the department had 34 donations; however, in July, 1962, the records show 46 donations with more than a third gain in total

offerings. During July, 1961, the state's mission department handled a total of 66 donations; however, this July we are handling 69 donations for the total mission cause.

Nine churches contributing through the mission department (three contributing to it in the amount of \$18.91) of the convention in July, 1961, have stopped or have become members of the new association which was received into membership of the National Association; however, 18 churches, and five individuals (two out of the state) who were contributing directly to the National Association or were not contributing at all have become regular donors to the state's program.

It is observed that more than 32 churches have been organized among the ranks of the State Convention through its mission board and through supporting conferences in the last several years. All of these churches have been established as a result of assistance being given, and many of them have received much financial support in their mission stage by both the State Convention and their conference or association. One church, especially, we assisted along with a conference in the amount of approximately \$2,500, and this minister never did bring the church to the conference, but now both have united with the new group and are in support of the National Association. These churches have received help through loans from the Church Finance Association, help from the Free Will Baptist Press, from the State Convention, from their local conference or association, and from established churches, with the intention of becoming loyal established Original Free Will Baptist churches; however, because of not being stable and established in the faith of Original Free Will Baptists, these churches have been the victims of the new movement in North Carolina. Dissenting ministers not being taught correct ministerial ethics and not being willing to fit into the local program have been able to lead out exactly half, sixteen, of these churches. Thus, much effort, many thousands of dollars in funds and much

property and good working organizations have been lost to Original Free Will Baptists in North Carolina.

We are endeavoring to move forward in our work of providing a sound mission program for our denomination.

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

Thy word is a lamp unto my feet, and a light unto my path (PSALM 119:105).

"WHAT IS TRUTH?"

"Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, . . ." (John 18:38).

In my last article I made a slight error which I want to correct in the very beginning of this message. In the next to the last paragraph I said, "The truth is that at the last meeting of the French Broad Ministers' Conference volunteers were asked to go to the Raleigh meeting and *one* went, and when he was offered an office in the new denominational setup declined by stating that he did not know whether the French Broad would become a member." I should have said that volunteers were asked for to go to a meeting in Durham held prior to the Raleigh meeting. Two went to the Durham meeting, while only *one* went to the Raleigh meeting, and that with no authority to speak for the French Broad Association.

Reports have come to me that the same is true of at least some of the other associations which were widely publicized as being among those organizing themselves into the new denomination of the State Association. "What is truth?"

"What is truth," regarding false reports widely circulated all over North Carolina from the coast to the mountains and in many other states that the North Carolina State Convention of Original Free Will Baptists are taking the property of the churches from them and sending them the preachers who they want them to have? This is the most

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Questions & Answers on the Bible

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Do you think it a sin for films to be shown in a church? That is, is it wrong to show missionary films and such others as are now being shown in our church buildings? — C. M. Letchworth, N. C.

Answer: I sincerely believe that more thought should be given this and similar questions that are confronting our church people of today than we seem to be giving them. The apostolic church did not swing from a simple group that met each Lord's Day for the sole purpose of studying the Scriptures, fellowshiping in taking the Lord's Supper, washing the saints' feet, praising and glorifying Christ through hymns and prayer as they earnestly looked for His second coming in a few days, to the present day Roman Catholic church with beautiful carvings, paintings, and images, but centuries were required to accomplish such a feat.

The Free Will Baptist church as I knew it thirty or forty years ago substituted very little or nothing for the simple preaching of the Word of God in a simple form, and partaking of the church ordinances as we believed the apostles to have partaken of them. In those days most children I knew respected both the minister and their parents, believed the gospel and were saved at a reasonably early age. The Bible furnished most of the subject material for both sermons from the pulpit and the Sunday school quarterlies. Elders E. T. Philipps and J. E. Wooten did most of the writing of the Sunday school literature and Bible messages carried in the Free Will Baptist paper. My parents, who read the material in the Sunday school literature and the Free Will Baptist paper, often remarked that it was so simple Biblically that they needed no one to explain it. They were opposed to most plays given in the local schoolhouse (none were given in the church during those days). They were also opposed to having Christmas trees in conjunction with either the church or Sunday school, except in a few rare cases. I am in agreement with them.

In some few cases I would approve of missionary films or plays being given in a

Christian education building that is equipped for the purpose, provided sex appeal or anything suggesting sex is not featured. I see no need whatever to be showing films with nude or half nude natives to a mixed audience at the average local church. Teen-agers see too much of that kind of thing anyway. Neither do I see that there is to be any good gained in having a mature young man to carry in his arms a mature young lady in an effort to illustrate a Bible scene in which a girl was cured or raised from the dead. I know such may be done in a way so as to captivate most audiences and leave them dramatically spellbound, for I have witnessed it. Rome has developed her mass to the extent that in some communities all ages weep and cross themselves when they see an image representing one of the apostles, the virgin Mary, or some other saint.

The Church at 300 A. D. had not begun substituting such for true worship, but over the years through a secularized program in which these things gradually and by degrees were substituted for the simple preaching of the gospel, it has come to its present predicament. It took the sacrifice of the lives of many saints in the most cruel deaths imaginable before the Protestant church could be saved out of such extreme chaos. Now do we, who should be the best informed generation of saints in the history of Christendom, want to sink back into such apostasy? If not, we had better go easy on substituting drama for the proclamation of the simple Bible truth about Jesus.

It is the gospel and the gospel only that is the power of God unto salvation. (Romans 1:16, 17), "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." The whole heathen world once knew the truth of God, but substituted something else for it and in so doing made a world-wide condition that bathed the whole human race in the

present heathen darkness of this old sin-cursed world. (Romans 1:21-25, 28) "Because that, when they knew God they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves. Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen . . . And even as they did not like to retain God to their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient." The Lord says ". . . Return unto me, and I will return unto you, . . ." (Malachi 3:7). I feel that this returning is better done today in the simple preaching of the gospel in the apostolic manner and a restoration to the simple use of the ordinances that the Bible teaches concerning them than in any other way. If we older people do not insist on a return to apostolic methods, principles, and practices, it is no likely that young Free Will Baptists will, and if not our church, in its simplicity is gone. It will probably never be rescued if we fail to rescue it in the next ten years.

On Page 145 in his book, *Bible Questions Answered*, Doctor L. T. Talbot has the following to say: "Moreover, this highly commercialized moving picture business, in presenting Biblical stories is not furthering the gospel of our crucified and risen Lord. It is a money-making scheme for entertainment often produced by unbelievers." The question to which the above answer was given had, I suppose, to do with commercial movies and might not in the same way apply to movies presented in some churches; however, those that I have known to be shown in conjunction with churches have been produced commercially, in which case they could carry some or all the bad features of those shown in movie houses. This being true, all films and plays to be presented by Christians or for the benefit of Christians should pass through strict rigid censorship before their showing, and I think that they should never be shown in the place of a worship service. If used at all they should augment and never be a substitute for preaching.

NOTES AND QUOTES



By J. C. Griffitt

THANK GOD FOR SALVATION

I thank God for a salvation that enables me to appreciate the institutions that have been a blessing to me as an original Free Will Baptist. When God saved me and called me to preach the Gospel, about all the Free Will Baptists I knew were located in Nash and Wilson counties. I soon learned that Pitt County was full of these Christians, and in learning of the Pitt County folk, I learned about the seminary located in the town of Ayden. I knew that I needed to know more about the work and to better prepare to carry the message; therefore, I entered the seminary for the spring semester of 1912 where I found a number of fine young people and a staff of teachers that I soon learned to love and with whom I found good fellowship. I also found some who did not agree with everything that the majority believed. Here is what I want to say, since there are some who boast of being members of the old seminary. I praise the Lord for the Rev. John Sawyer, who was principal and who gave private teaching which enabled me to take the previous fall work at night in his home so that when the spring semester closed, I would have finished the school of 1911-1912. God forbid that I ever should bring reproach on the institution by departing from the faith and doctrine that I received while a student at the seminary.

I was at the first session of the State Convention. I have never forsaken it or condemned anyone to destruction that disagreed with me by *bucking the majority rule*. At times I thought that some decisions were not for the best, of course, that was my own personal judgment. I knew of some people who pulled out and wanted to claim loyalty to the denomination, but bucked out because they could not have their way about everything. If I had ever bucked out and condemned to destruction the work in general, I would not brag about my loyalty. I have never left the de-

nomination and denounced it, nor its rules and regulations. That has been done by some people who are still at variance with everything that the state of North Carolina stands for. If I had ever left, and that is still my word, the old paths that I was ushered into in 1910, I would never offer myself to come back.

I am still loyal to our conference and our State Convention. I plan to stay loyal to our state and its institutions, and to the faith and customs and practices as set by our forefathers.

I have not called names in giving to you, my readers, the preachers who are guilty of forsaking the old ship. Perhaps you will recognize these fellows by the above. They are with the new organization that has been recognized by the National Association.

I was preaching once and I got down pretty hard on men who were married to one woman and had another on the side. When I got to the door a great big man said, "Who has been talking to you about me?" He was mad, and he was guilty. He said, "I'll see you later." I expected that he would try to whip me, but when he came back, he confessed his sins and got right with the Lord and made a loyal member of his church. I hope that things will work out so that some of the *run outs* will repent for what they have said against the overwhelming majority that voted to reaffirm their faith in the doctrine of the church of the Original Free Will Baptists at Mount Olive College in the 1961 session of the State Convention.

I used to trust everybody that called themselves Free Will Baptists, but I am sorry to say that my confidence has been shaken. I used to think that preachers were brethren in the Lord, but lawsuits and false statements by those whom I used to trust would make me an infidel if it were not for the fact that I know God took over and Jesus Christ was seated on the throne of my heart one day yonder in Nash County where I was born twice. Once in a log cabin and once of the Spirit, which I have not forgotten.

A BOYCOTTER

"Stop my paper," said a man to a clerk in the Free Will Baptist office a few days ago, "it is one-sided." This man was one-sided. He had listened to everyone that came to him free in the way of one-sided literature which distorted facts and told half truths. It hid the main truths behind a barrage of false statements. I am not calling names; I am not discussing character of men. I am discussing literature; however, the literature that is false in its claims has

to have a source from which it flows.

A story is told of a traveler who stopped beside the road and dipped up some clear looking water, but occasionally a streak of mud would come along and he would have to get him some more water, by dipping again. A little boy watching the scene said, "Mister, if you will run that hog out of the spring up there, the water will be clear all the time." Every time the hog turned over, the water became muddy. I have seen men who would muddy the water every time they turned. Only God can get the old hog out of the fountain.

NEWS NOTES

(continued from page six)

customs, usages, and church government which have been established during so many generations.

Therefore, by the action taken, all support to the National Association of Free Will Baptists has been withdrawn.

Special Services Planned During August

The Core Creek Free Will Baptist Church, Cove City, North Carolina, has plans for special services each Sunday during the month of August. The services are as follows: August 5, Children's Day; August 12, Youth Day; August 19, Family Sunday; August 26, Orphanage Sunday.

The officers and teachers of the Sunday school are making a community canvass during the month in an effort to keep attendance high during the hot summer months.

Core Creek church is a member of the Fifth Eastern Union and the Eastern Conference of the Original Free Will Baptist Church and supports the program of the North Carolina State Convention of Free Will Baptists.

ATTENTION! STOCKHOLDERS OF FREE WILL BAPTIST PRESS

The annual meeting of the stockholders of the Free Will Baptist Press, Inc., Ayden, North Carolina, will be held Tuesday, September 4, 1962, at 10:00 a. m. The meeting will be in the assembly room of the Press.

If you own or represent stock, be sure you are present for the meeting on the above date.

Rev. R. N. Hinnant
President



STORIES for our BOYS and GIRLS



A LOST SUITCASE

M. Jeane Johnson

DASHING through the kitchen, Shelly cried, "Mom! Oh, Mom! Where are you? Come and see what I found on my way from school!" Clutched in a very moist hand, Mrs. Johnson saw a tiny gold heart-shaped locket.

"It's beautiful, dear. Where did you find it?" she asked.

"I found it in the street close to the curb," answered Shelly excitedly. "And best of all, Mom, there is an S on it. It can stand for Shelly. I can keep it and wear it with my new dress for Sunday school."

Looking the locket over carefully, Mrs. Johnson knew it was an expensive piece of jewelry. Gently she said, "It isn't yours, Shelly. It would be dishonest to keep it if we can find the owner. We'll put an ad in the paper and try to find the one to whom it belongs."

"But, Mom," argued Shelly, "no one knows I found it and I like it so much. Do we have to give it back?"

"If you lost this pretty locket, you would be very happy if someone returned it to you, wouldn't you?"

Slowly, Shelly agreed. "I know it's right to try to find the owner. Last Sunday our memory verse was Matthew 7:12: 'Whatsoever ye would that men should do to you, do ye even so to them.' If I lost something I'd like it returned to me." She paused. "Shall I find the phone number for the paper office, Mom?"

The ad about the found locket was in the next evening's paper. Soon after the paper was out, a happy and thankful girl named Susie left the Johnson home, wearing her precious locket around her neck. Although fond of the locket, Shelly was glad she found its owner.

The incident of the locket was forgotten for a time. The next summer, the Johnsons took a trip to Wisconsin. When the car was loaded, there was not enough room for Shelly's suitcase. Mr. Johnson tied it on the back bumper with some strong rope.

Early in the morning, before it was light, the Johnsons started on their trip.

The car rode smoothly. The boys, Terry and David, napped. David on the back seat and Terry in front, across his mother's lap. When it began to get light, Shelly enjoyed watching the farms and little towns as they drove along. About ten o'clock Mr. Johnson stopped at a roadside park. The whole family eagerly climbed out of the car. David and Terry ran across the grass, happy to be able to stretch cramped legs. Shelly walked with her mother to the drinking fountain. The water was cold and so refreshing.

When they returned to the car, Shelly noticed with alarm that her suitcase was not on the bumper. The rope that held it securely now hung loose on the ground.

"Oh! My suitcase is gone! It must have fallen off the bumper and now it's lost!" cried Shelly. "All my pretty new dresses are in it and they are lost, too."

Quickly Mr. Johnson ran back on the road but he did not find the lost suitcase. The family hurriedly got back into the car and Dad turned around. Slowly they retraced the last few miles they had driven, looking closely for the missing suitcase. In the little town through which they had just come, Mr. Johnson

stopped. He asked at the police station and at the newspaper office, but no one had returned a suitcase. Leaving his name at both places, he came back to the car and they continued on the way to Wisconsin.

The boys were eager to get to Grandma's but Shelly was gloomy. She remembered the new dresses her mother had made for her and the pretty new pajamas she had received for her birthday. They were all in the suitcase and now they were gone.

It took almost all day to make the long trip. The Johnsons were tired when they got to Grandma's house, but after a good hot supper they all felt better. Later in the evening, as Shelly was getting into a big old nightie of Grandma's, the phone rang. The call was for Mr. Johnson. The voice at the other end of the line explained that the lost suitcase was found. The people who found it were traveling close to Grandma's house and would stop with it the next day. Shelly was so happy. She snuggled into bed in her big borrowed nightie and prayed, thanking God that her suitcase was found.

Early in the morning a big car drove up. Shelly, David and Terry ran eagerly to the curb. A girl, just Shelly's size, jumped out. There on the front seat was the suitcase! While Shelly thanked the girl, Mr. Johnson talked to her dad and thanked him. In a little while they left and Shelly proudly carried her suitcase into the house.

As she was hanging her pretty new dresses in the closet, Mrs. Johnson came into the room. Sitting on the edge of the bed, she said, "Do you remember that verse you learned just before you found the locket? Remember how you wanted to keep the locket because you could have used it? This girl was just about your size. She could have worn your new dresses as well as you."

"I do remember. I'm so glad we did the right thing about returning the locket. I think that's why God helped us find my suitcase. Now I understand the verse better: 'Whatsoever ye would that men should do to you, do ye even so to them.' I've already thanked God for helping me get my lost suitcase."—My Pleasure.

My Purpose for Living

Rev. Walter E. Isenhour

I've a purpose great in living
And I'll make it known to you,
Hoping you'll be helped in giving
To the world what's good and true;
That your life may prove a blessing
As you journey on your way,
Knowing you'll do more than guessing
What you'll gain some future day.

I am living for the Master
As the years go passing by,
Who has kept me from disaster,
From defeat, heartache and sigh;
Who has brought me peace abiding
From the storehouse of His grace,
As in Him my soul's confiding
While I fill in life my place.

The Shepherd Psalm

(continued from page five)

Surely, our Lord restores any of His wandering sheep if they are willing. Peter had so failed his Lord he could not use the stronger word for love. He, no doubt, cried because he knew he had failed his Lord.

We do not have the space to cover every verse in this wonderful Psalm, but we want to stop at verse 5 and show that the table mentioned here does not refer to an inside banqueting table. "Thou preparest a table before me in the presence of mine enemies." When the shepherd finds a suitable place for his sheep to feed, he must carefully go over the grassy ground and search for poisonous weeds that would not hurt some animals or human beings, but would kill sheep. Then he must look for snakes that hide in the ground and bite the sheep on their noses. This is overcome by burning hog fat. Then a look is taken at the caves and caverns on the hillside which often have wild animals hidden in them, just waiting to kill the sheep. The shepherd, with his long knife, goes into these caves and does away with the sheep's enemies.

When all the above precautions are taken and cared for, the sheep are told to begin their meal. The shepherd had prepared a table for the sheep in the presence of their enemies right out in the open pastures and fields. My Shepherd has done the same for me many times.

Now we come to the close of the day. The shepherd brings his sheep home to the fold. The shepherd stands in the narrow sheepfold door and carefully rods the sheep; that is, one by one, as they come in single file, he looks them over. He has near him a bowl of cedar tar ointment. When a sheep comes to him having been scratched by thorns or bruised by stones, he carefully puts cedar tar on the wounds. Now we see a poor old sheep slowly waddling along toward the shepherd. It has no bruises or wounds but is just terribly tired. It

can hardly walk any more. I see the shepherd take a ram's horn, which had been hollowed out and filled with olive oil. The small end was punctured and the wide end plugged.

The shepherd stops the tired old sheep, and holds its head in his hands. He shakes oil from the horn all over the tired sheep's head. Then he tenderly, as any real shepherd would, strokes the tired old sheep's head and smoothes out the hair and wool.

Then we read, "My cup runneth over." This needs a little explanation. In my early youth I took care of a fine horse. Her name was Kit. An attachment sprung up between us. I went to feed and give Kit a drink of water in the morning.

Sometimes, instead of giving her a drink from a pail, I would ride her bareback to a stone watering trough a half mile from town. How Kit used to love those jaunts. When we reached the trough, Kit would thrust her mouth and nose down into the water up to her eyes and this would cause the water to run over the edges of the trough.

Now, with the "running over watering trough" in mind, watch the shepherd as he picks up a large cup with a handle on each side and fills it with water to the brim. Then he takes the cup to the tired old sheep. I can almost see it shoving its mouth and nose down in the cup just as Kit used to do in the old watering trough.

I can see the tired but refreshed old sheep slowly going into the fold. Then I see it slowly lying down under the blue Syrian sky studded with many stars that looked like flashing diamonds. Then the old sheep is soon sound asleep. "Surely goodness and mercy shall follow me," as it did the old tired sheep, "all the days of my life." Afterward, "I will dwell in the house of the Lord for ever."

GOSPEL HERALD

My Shepherd

KATIE V. HALL

My Shepherd is leading, He cares for His sheep,
Beside the still waters close vigil He keeps,
In shady green pastures He guides me to rest;
He knows where fresh pasture and feeding are best.

When weakness or sorrow oppresses the soul,
When storms of affliction like sea billows roll;
Just then He is near me to comfort and cheer,
To lift up my spirit and banish all fear.

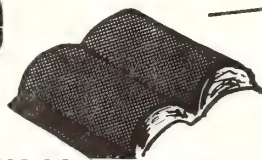
His rod and His staff are my comfort and stay,
His table well-spread offers food all the way;
My head with fresh oil He anointeth, I know,
My cup of salvation with joys overflow.

Surely goodness and mercy my way shall pursue,
My Guide and my Shepherd will bring me safe through,
To dwell in His presence forever and aye,
And bask in His sunlight through unending day.

—Olive Branch.



St. Claire



M. B. HUTCHINSON, McARTHUR, OHIO

Bible Class

God's Love Proclaimed

(Lesson for August 19)

Lesson: Ezekiel 34:23-31

Golden Text: Ezekiel 34:31

I. INTRODUCTION

Last Sunday's lesson dealt with Ezekiel's call for repentance. Because of her sin, Judah was taken captive; and the prophet called upon her to repent.

It is now the task of Ezekiel to call as many as would hear to renewed fellowship with God, for through them would be accomplished the coming restoration. Though in exile, the people of Judah had not been utterly cast off. A new day was dawning, and recovery was in prospect. The time was just ahead when God Himself would seek out His sheep and would bring them again to their own country into a good pasture.

This new hope came as a result of the love of God for His people. Love is characteristic of Him, and all His actions are tempered by love. He has always loved His chosen creation—man—and this love is made plain by the fact that He provided a remedy for man's sin from the foundation of the world.

Although God allowed Judah to be taken captive, He still loved her; and because He loved her, He sought to bring her back to her native land and into His loving favor.—*The Bible Student*.

II. HINTS THAT HELP

The teacher should study the following background Scripture:

1. The justice of God (Ezekiel 33:1-20).

2. An indictment of the shepherds of Israel (Ezekiel 34).—*The Teen-Age Teacher*.

III. ADDITIONAL TRUTHS

1. "And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd" (Vs. 23).

In the preceding verses, God calls to the attention of Israel the use which they had made of the blessings which had been provided them. Both pastures and watering places have been made unfit for the use of God's flock. A part of this condition was brought about through the neglect of the shepherds,

but the work of those which were not a part of the flock had also been responsible for these conditions. God assures Israel that this condition will be corrected. They shall have a new shepherd. They are told that this new shepherd shall be God's servant, David. Israel understood and we understand that this had reference to the coming of Christ.

"And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken it" (Vs. 24).

Israel at this time felt herself forsaken of God, but here they are informed that in this age of which the prophet speaks, there shall be no room for doubt that the LORD is their God and they are His people.

This shall be a blessed time in the history of Israel. The Lord Jesus, here referred to as David, shall be prince over them, and they shall know that the Lord is their God. When we allow the Lord Jesus to serve as prince over our lives, we can know for sure that the Lord is also our God.

"And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods" (Vs. 25).

This verse refers to that blessed time when the Lord Jesus shall establish Himself as Shepherd of the flock and Ruler of the world. God's people, Israel, will at this time come under the new covenant, which is in reality a covenant of peace. All of their enemies shall be driven out, so that peace and safety can prevail in their land. During the long periods of Israel's history, Israel has known very little peace; but during this time, things shall be much different—peace will prevail and safety for Israel shall be assured them by God.—*The Senior Quarterly*.

2. "And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing" (Vs. 26). This could be a reference to the exiles returning to the holy hill of Zion, at which time they

were to be blessed. There are also spiritual implications in the references to the showers coming down. The blessings from above are the ones most needed by all of us. Why should we seek them elsewhere? The showers that bring refreshing of soul and make fruit bearing possible come down from above to those who wait on the Lord.

Jehovah promised that if Israel would keep His statutes He would send the rain. "And the trees of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid" (Vv. 27, 28). This is a promise of material prosperity; yet, it may be prophetic of the promise of Christ. Also promised is the restoration of His people to their homeland. There God would relieve their servitude, and at that time they would know He is God, for He would have done that which He promised.

The part that refers to their dwelling safely, and away from the enemy, is yet to be fulfilled. The Jews, of course, returned to their homeland, but they were under Gentile domination; and from about 70 A. D. to May, 1948, they could not even call Palestine their home. Thus, this part still awaits fulfillment.—*The Intermediate Quarterly*.

3. "And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the same of the heathen any more" (Vs. 29). "The word here translated *plant* appears only a few times in the Hebrew Old Testament. In Ezekiel 17:7 it is translated *plantation*, and that seems to be preferable here. Reference then is not to Messiah as such, but to the Messianic age, and age of luxuriant productivity so that 'they shall be no more consumed with hunger.'"—*Standard Commentary*. The last part of the verse refers to the humiliation heaped upon Judah because of her sin by the Babylonians, but in time to come the great blessings to be heaped upon her would change her shame to renown.

"Thus shall they know that I the LORD their God am with them, and that they, even the house of Israel, are my people, saith the Lord GOD" (Vs. 30). Those who trust in the Lord will know when the promise of God is fulfilled.

led in them. How does one, for example, know when he is saved? First, we know it by faith in His Word. Second, we know it by the fact that the spirit of God bears witness with our spirit. Third, we know it by the fruits in our lives. So the people of Judah were to know in their hearts when the promise of God was being fulfilled in their lives. The New Testament makes it clear that the true house of Israel is not just those who are fleshly descendants of Abraham, but those who become children of God by faith (Romans 16; 9:6-13).

"And ye my flock, the flock of my pasture, are men, and I am your God, with the Lord GOD" (Vs. 31). God is in heaven; man is of the earth. Yet, God condescends to come down and become their God. This is the greatest manifestation of God's love for man.—*The Advanced Quarterly*.

THE CHURCH— WORLD-WIDE

(continued from page seven)

ocused of being theologically "liberal," and thereby "avoided a national black re."

"But the convention is banning the book, though it is done unofficially," he said. "I feel there is a breach of ethics involved."

In its statement, however, the Sunday School Board said, "We are unaware of any violations in fact or in spirit of the convention's wishes." The board also affirmed its previously stated policy of publishing books which contain varying theological viewpoints.

Dr. Elliott said that he believed the basic agreement not to reprint the book was made behind the scenes at San Francisco in an attempt to avoid the bad publicity of banning the book and not to achieve the same purpose.

"I have never heard of a book that sold out in the first 11 months of its life, and had back orders, and was not reprinted," he added.

"It seems to me that this kind of action is going to greatly handicap Broadman Press in securing manuscripts from other writers because it breaks one's confidence in the Press," he said. Dr. Elliott said that if the board returns the rights to the book to him, as Dr. Sullivan indicated it might, he will seek another publisher.

Korean Government to Settle Religious Dispute

Seoul, Korea (EP)—Disputes among various religious organizations in Korea will be determinedly put down by a committee of 11 men appointed by the government.

There is only one Christian member of the committee chaired by Korea's President Park Chung Hee. A statement from the president said, "Internal feuds of the religious circles are to blame for the inertia of religious activities and the prevailing distrust of religion."

"Long-standing factional feuds among Buddhists, Confucians and Christians," he added, "ridicule the holy ideas of the religions themselves." He called on religious leaders to purify themselves so that a revival of true religion can pave the way for other advances.

Most concerned are South Korea's warring 11,000 Buddhist priests—the married and celibate divided into two factions. They were told to "reconcile or else." After several months' negotiations between the two factions they merged under a single banner.

The Lighted Pathway

(Continued from Page Nine)

vicious of untruths. And some of those responsible for its wide circulation know that it is untrue and vicious. But this whole mess has shown us how low some will stoop to gain their end. I am reminded of a verse of Scripture spoken by Christ almost two thousand years ago, but which seems to fit the situation of today perfectly: "Woe unto you, scribes, Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves" (Matthew 23:15). The tragedy is that many have believed and accepted these gross falsehoods as truth without making any investigation about them. People, preachers, have disputed with me about them who have never been to a meeting of the North Carolina State Convention, notwithstanding the fact that I have been a member of it for over thirty years and have attended all but a very few of its annual meetings. I believe that I am qualified to speak with accurate knowledge as to the working of the North Carolina State Convention of Original Free Will Baptists, not alone because of the fact that I have been a member of it so many years, but because

I have for twenty-three years pastored churches in all the major conferences in Eastern North Carolina except one, and I worked as evangelist in churches in revivals in all conferences. In every case I dealt directly with the churches, whether as pastor or an evangelist. Never, not even one time, was I consulted by any conference or official of any conference, nor by the State Convention or any official of it. Neither did I consult with anybody except the churches themselves. In 1938 I was elected to three different churches and worked with them until we, the churches and me, felt that I should go to other fields of service. During the twenty-three years I was elected to almost twenty churches for different lengths of service. When I decided to retire from the work in Eastern North Carolina in 1961, I simply announced to the two church I was serving that I would not be available for another year. Those two churches elected in quarterly conference, over which I presided as moderator, my successors, who are still pastoring the churches, because the churches re-elected them for the year ahead. And that is truth regardless to what you have been told.

The State Convention has no preachers to send to any church, and has no desires or aims regarding these untruths except to go on as has been the Free Will Baptist custom and practice for more than two hundred years. Please don't let the glib tongues deceive you.

Be well assured, too, that the conferences and associations making up the North Carolina State Convention has no notion of taking over any church property. They want the local churches to own, control and use their property for the glory of God as true Free Will Baptist churches, instead of instruments for the eternal securitists to plow their way into our denomination to eventually take us over again. Some of us remember that that happened once before during our lives.

One thing some of us wish very much to know the truth about; that is, why did those who believe in eternal security in other denominations show so much interest and have so much to say about the things that were happening? Do you think their interest was now or in the future? Something to think about, is it not? "What is truth?"

Next time I will have something more to say about the doctrine of eternal security.

THOUGHT FOR THE WEEK: "It is not what I say, or you say, or he says, but what does the Book say?"

Dear Mr. Editor:

(Continued from Page Three)

no time to visit the delinquent church members and to try to get to the heart of their problems. They have no time for compassion and understanding, no time nor patience with anyone who disrupts their busy schedule.

Jesus told the apostle, Peter, to "Feed My sheep." There is very little food from the pulpits for sheep today. Mostly there is ridicule and criticism, even for those who have done their very best to serve their master. It seems to me if pastors would spend more time with their people, acquainting themselves with their problems and needs, getting to know them for what they are instead of taking someone's word as to what they are; as they come to know the members better, they will be better qualified to serve that individual church.

If pastors spent as much time waiting on the Lord, meditating on His words, and seeking His divine guidance as to how to lead their flock, there would be more food for the flock. When a flock is well fed there is no contention among them, and there is no wandering about in confusion, or straying from the fold.

Yes, Pharisaism is the curse that we all should fear. It creeps into our hearts and lives without warning. It takes possession of our minds and blinds us to the truth.

Don't misunderstand me—I love our Free Will Baptist ministers, and God's anointed of our day are among them. There are still those who are guardians of the faith and in whom we can have confidence and follow as they follow the Lord. Jesus said, "By their fruits ye shall know them."

I am not writing with any individual in mind, or with offense toward anyone, but with a burdened heart over a situation that is disgracing the denomination that I love and is crucifying anew the Saviour who is far more dear to me. May God help us to seek knowledge and with godly wisdom to seek to know the whole truth. Jesus said in John 8:31, 32, "... If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free."

Mrs. J. C. Forehand
Route 1, Box 290
Morrisville, North Carolina

Pastor's "Had" It—And He Resigns in Protest

(Continued from Page Three)

spiritual leaders, found themselves engulfed in secondary matters. They were "serving tables" — arbiters, negotiating, seeking to establish good relations between two factions in the church.

Fortunately it was not long until these men realized the folly of giving priority to the secondary. Consequently they called the church into conference saying, "It is not right for us to forsake the Word of God and serve tables." This is a message desperately needed today.

It is never right for any activity — even fine, noble activities — to take precedence over the study and proclamation of the Word. It is not that a pastor is above "waiting tables." Rather, to be continuously involved in "table waiting" robs him of his primary task.

In the face of this crisis the disciples requested that the Jerusalem congregation "set aside" several men to settle disputes and attend to business matters. The disciples could then give themselves "continually to prayer, and the ministry of the Word." Not occasionally, not after attending dozens of meetings, not after the myriad secondary matters have been transacted; but continually, all the time in prayer, study, witnessing and preaching.

If a minister is to have God's message, he must recapture this concept of his calling.

A Disturber of the "Status Quo"

Jesus, himself, was a disturber of the status quo, a non-conformist. He refused to fit into the religious system of his day. It was because of his unceasing opposition to the status quo that he went to the cross. But he changed the course of history. The history of the church can be changed again. It can be changed when ministers have the courage to "buck the tide" and refuse to melt their God-given individuality into the mold of conformity.

I do not stand outside the church as an unbelieving antagonist, seeking to destroy. I love the church. It is of God and I am in it and of it. I write not to harm or hinder, but to help and heal.

The world at its worst needs the church at its best. These are crucial days. Days

that can end in cosmic catastrophe. Days that demand ministers aflame and ministers will never catch fire by roasting wieners at Sunday school picnics. Therefore I protest by resignation.—Reprinted from N. C. Biblical Recorder.

IN OUR MAIL TODAY— —OUT OF P. O. BOX 507

AVAILABLE FOR PASTORATE

"I am available for pastoral services on second and fourth Sundays. I am a member of the Central Conference and the Second Union Meeting of North Carolina. My plans are to move to Mount Olive and attend Mount Olive Junior College in September.

"Any church desiring my services can reach me through the Rev. Raymond T. Sasser, pastor of the Tarboro Free Will Baptist Church, Tarboro, North Carolina, or at the address given below."—Rev. Jack Mayo, 1140 South Washington Avenue, Weldon, North Carolina.

IN NEED OF PIANO

"The New Hope Free Will Baptist Mission is in need of a piano in the near future. If any person or church has one they would like to donate, sell, or loan for use, we would greatly appreciate it. Call 362-3222, Garner, North Carolina, after 6:00 p. m. or write the address below."—Lawrence Garris, 628 E. Garner Loop Road, Raleigh, North Carolina.

APPRECIATES PAPER

"I have just finished reading *The Free Will Baptist*, and I sure did miss one article, *The Lighted Pathway*. I thank my God for each writer of the paper for I enjoy all of it. I have been reading it since about 1908.

"I am a member of a church that was organized about one hundred years ago. Travelers' Rest Free Will Baptist Church of the Midway Association of Southwest Georgia. I am glad to say that I am a member of the Original Free Will Baptist church.

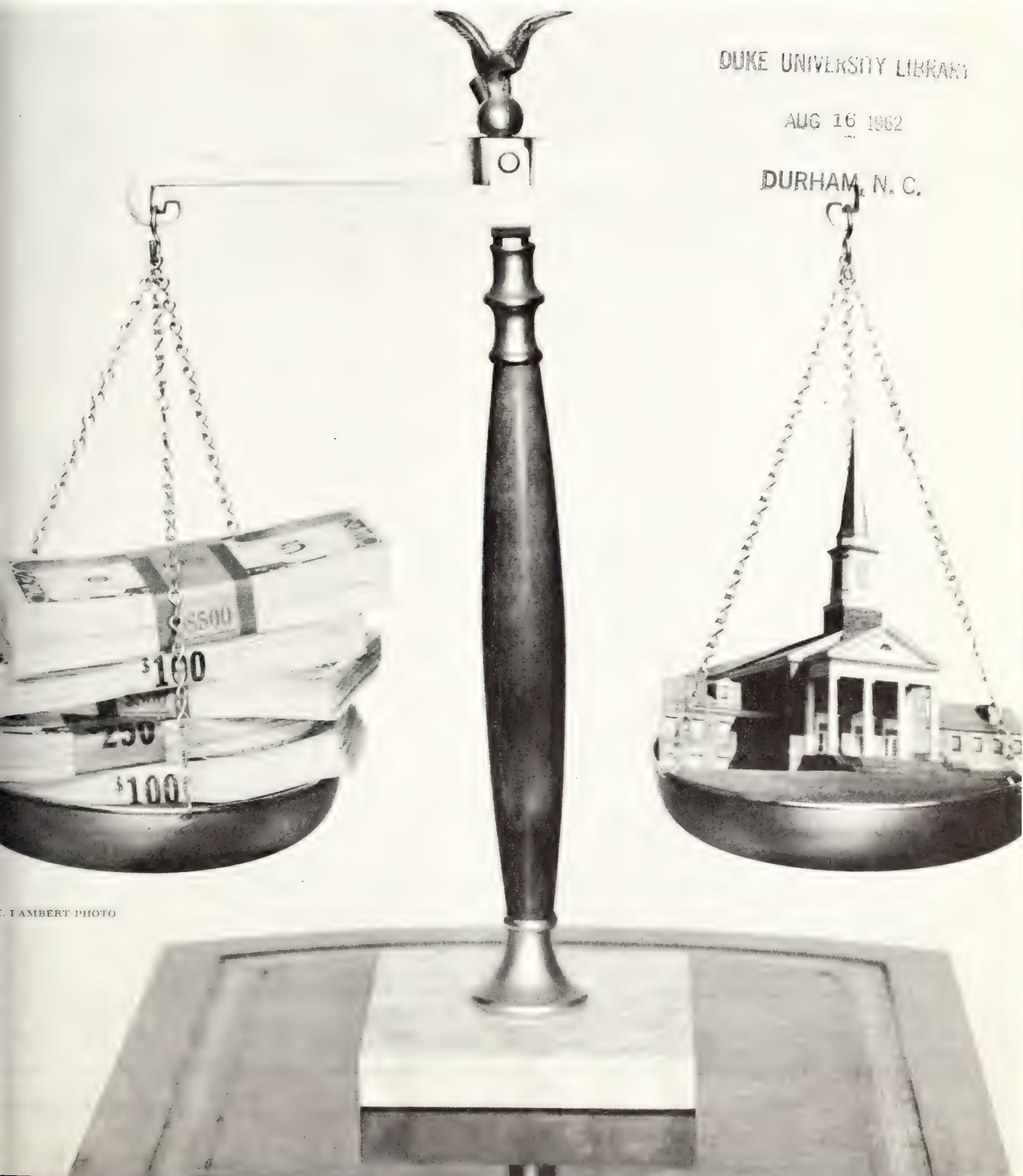
"Also, thank you, Brother Griffin, for *Notes and Quotes*."—Mr. A. B. Edwards, Newton, Georgia.

VOTE OF THANKS

"The Albemarle Union Meeting met in regular session July 28, 1962, at Hickory Chapel Free Will Baptist Church. By way of a motion made and adopted gave a rising vote of thanks and appreciation of the Rev. J. W. Everton for his service rendered to the Free Will Baptist Children's Home, Middlesex, North Carolina as superintendent. A copy of said action be sent to *The Free Will Baptist* for publication."—Rev. A. B. Chandler, Moderator; J. T. Keech, Clerk.

the Free Will Baptist

Ayden, North Carolina, Wednesday, August 15, 1962



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DURHAM, N. C.

E. I AMBERT PHOTO

EDITORIAL

NEW EDITOR BEGINS WORK

It is in the spirit of humility that this writer assumes the position as editor. The task of being responsible for a weekly publication and the literature program for countless thousands of people is enormous. Just to realize what is involved in such an undertaking is staggering.

The burden of the work brings the feeling that Solomon must have had when he was made king of Israel. When the Lord instructed him to ask what He should give him, he said, "... Thou has shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day. And now, O LORD my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?" (1 Kings 3:6-9).

The Lord had chosen the Children of Israel to make Him and His service known to all the other peoples of the earth, and He had been good to them. He had brought them from a small beginning to the place where they were accounted a great people. A good king had ruled over them, but now he was dead; and his son was anointed to take over the responsibility of leading them. But the task was great, and he was made to feel as a little child. Nevertheless, he did not shy away from his responsibility; he faced it with seriousness and determination. He did the best thing he could have done. He asked God for an understanding heart to judge the people. He wanted to lead them in the right way, and therefore He called upon his Lord for help.

God has been good to Free Will Baptists. He has made of them a great people, although they do not number as many as some other denominations. Nevertheless, they have been called for a specific task—that of promoting a program designed to exalt Christ and to bless humanity.

A part of this important task is the work of the Free Will Baptist Press. For many years it has sought to produce the best possible literature for Free Will Baptists and any others who have been interested in its product. Many faithful men and women have worked diligently and tirelessly through the years to make the program a success. And as a result of their sacrificial work and the infinite blessings of the Lord, Free Will Baptists have a literature program that ranks among the best. And for it every true Free Will Baptist is profoundly grateful.

Aware of the tremendous responsibility that rests upon his shoulders, the editor joins Solomon in saying, "... I am but a little child ... Give therefore thy ser-

vant an understanding heart to judge thy people, that may discern between good and bad: for who is able to judge this thy so great a people."

In addition to calling upon God for divine wisdom the editor asks that all who read these lines make him a special object of prayer. Pray that he may be a true servant of the Lord and that he may be faithful to the task that is his. He asks also that each one join him in the promotion of the cause of Christ and Free Will Baptists and in upholding the things for which they stand.

The editor will not be alone in this work. There are approximately fifty other people whose efforts he needs to make the literature program successful. More than twenty of these are the dedicated men and women who write the various publications. About this same number work faithfully and diligently here at the press getting the materials ready for your use. Then there are the directors who constantly seek to improve the entire program. In other words, it is a team of faithful Free Will Baptists who work together in this great endeavor.

With the same zeal that has characterized those who have gone before him, the editor accepts the responsibility of seeking constantly to produce the best literature possible. The task will not be easy, but with the grace of God it can be done.

YOUR HELP WILL BE APPRECIATED

The co-operation of every reader is solicited. Suggestions which will improve any of the literature will be welcomed at any time. Efforts to increase the number of people who are reached through the various publications will be appreciated highly. To make a long story short, the loyalty and support of every Free Will Baptist is desired.

Volume 77

Number

August 15, 1962

THE FREE WILL BAPTIST

RALPH LIGHTSEY, Editor

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THE FREE WILL BAPTIST PRESS

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by the Reverend E. C. Morris
Tifton, Georgia

ATTENDED the recent session of the National Association of Free Will Baptists, which convened in Nashville, Tennessee, July 10-12. Much preparation had been made in an effort to make this session the most eventful ever held. It was said that the attendance set a record, the greatest number being present on Wednesday evening in an estimated crowd of more than 100 gathered for the service. The general theme, "God's Word—Key to Spiritual Awakening," was ably discussed in all the main messages.

Among the new groups to be received by the National Association this year was the newly-formed North Carolina Association. It was reported that at least half the churches in North Carolina are members of the new organization. Since the statistical report was not yet to the body, the actual facts are not known. (Reliable sources in North Carolina, however, say that the number reported is a gross exaggeration.)

The reception of this new organization was no surprise, especially since several of the national leaders had attended the annual session a few weeks earlier. No action was made of an investigation to ascertain the true facts in the matter. The only voiced opposition to the action of this group was made by a writer of these notes. The North Carolina State Convention had sent an official notice stating why it withdrew from the National Association and the basis upon which the two bodies could be reconciled; but had it not been for a carbon copy the writer held in his hand at the time, it never would have been read to the body. When the question was asked if anyone had the original, the moderator denied having read it. The clerk, however, said he had it; and upon request, it was read. It was strange indeed that a matter as important as this would be shrouded in so much secrecy both in the general board meeting and on the floor. After the report was read, a few more questions were asked; but soon the vote was taken to receive the group, with only a few voting in the negative. However, there was a goodly number who did not vote at all to show that the seating of the new

group was a foregone conclusion, the moderator, in appointing the session's committees, did not hesitate to appoint committeemen from this group before it was accepted; but when the legality of the matter was questioned, the presiding officer replied that he saw no impropriety in doing so, since it was well known that the group would be seated at the proper time. The appointees, however, were withdrawn the next morning by request.

When the vote was taken, the action was so nearly unanimous that it was a time of rejoicing; and to climax the action, the music director announced the hymn entitled "Victory in Jesus."

Although things seemed bright on the surface, there was another side of the story. When a member of the general board was asked if everything came out all right in the board meeting, he replied that things were rough for a while but that the members finally got together on the issue. The issue was never made clear, however.

A man from Denison, Texas, who served on the merger committee in 1934 said to this writer, "This split should never have happened." A minister from California said, "It is not a matter as to whether or not the brethren in North Carolina did wrong. Has the National Association done right?" An Oklahoma minister said, "Brother Morris, I agree with you on a lot that you have said." These remarks, along with many others, lead me to believe that many people feel that the National Association had no moral right to throw out of office the five North Carolinians without bringing any formal charges against them, to say nothing of its failure to give them a fair trial.

The general board recommended a new constitution and bylaws for the future government of the National Association. The revised work is much longer and probably more complicated than the old constitution and bylaws. The proposed document was read and placed on the table until the time limit ran out, at which time the voting took place. Nearly all the items were adopted as proposed. One of the changes offered which did not pass, however, was the changing of the words *delegate* and *delegates* to *messenger* and *messengers*. It was admitted that this was a basic change; and the reason given for the change was that the terms *delegate* and *delegates* carry too much power, technically speaking. Although

the term was explained, the majority thought it best not to depart so far from the old customs lest it cause more friction. Even if this proposed change did not take place, it does show the trend toward the independent movement which is going on, not only among Free Will Baptists, but in other denominations as well. A study of this new document reveals the fact that more and more power is being given to the executive department and the general board. It also makes the National Association the highest ecclesiastical body from which no appeals can be made (reference: Section 30 of the By-laws).

One fellow, in giving a report on the new constitution in a Georgia district meeting, said that they wanted to get away from "connectional church government." Such a statement makes one wonder if there are those of the National Association who are willing to admit that there is such a thing as "connectional church government."

All the departments made glowing reports, and great challenges were made for the future. After the Sunday school board made its report, a statement was made from the floor that it was the first real Free Will Baptist literature report ever to be made. This same speaker further stated that there are no Free Will Baptists in North Carolina, except those who belong to the newly-formed state association which had just been received into the national body. (It seems strange that our brethren in North Carolina who have worked so faithfully in the national work all these years are no longer even recognized as Free Will Baptists. Strange indeed! May God pity us.)

The election of officers was more or less routine. However, the Reverend W. S. Mooneyham, editor of *Action*, the official publication of NAE, Wheaton, Illinois, was elected moderator. The 1963 session will be held in Detroit, Michigan. Since there were three invitations for the 1964 session, the final decision was left to the executive committee or to the body next year.

Aside from the business session, the services were highly emotional, with lots of hand clapping and shouting.

May we continue to pray and look forward to the time when we will have a united denomination in heart and action that may redound to the glory of God and the furtherance of the gospel.

The Train That Wasn't There At All

by C. H. Overman

THE purpose of this article is not simply to retell a fairy tale, although we shall begin with one entitled, "The Emperor's New Clothes."

Once there was an emperor who liked new clothes better than anything else in the world. He had so many clothes that he spent all his time changing from one set of clothes to the other, but he was not satisfied with the two thousand costumes he owned. He wanted one outfit that would be superior to any other that he had.

When two sly, rascally weavers heard about the desire of the emperor, they came to him and said, "We can't just spin any old cloth. Our cloth has the colors of the rainbow. Our styles make men gasp in wonder. But here's the best part: only clever and wise men can see our cloth. Wise men like you, Your Royal Highness, sir. Fools will not be able to see the cloth we weave at all."

This sounded wonderful to the emperor; so he gave the weavers yards and yards of materials for the weaving. He gave them much gold. Then the rascally weavers set up their looms and supposedly went to work; however, there was nothing on their looms.

Soon the emperor sent his prime minister into the room to check up on the work of the weavers, but the prime minister could see nothing at all. To admit that he could not see the cloth would have been admitting that he was a fool and stupid. So he agreed with the weavers that it was beautiful. Others of the emperor's kingdom came in to look at the work of the weavers, but they saw nothing. Like the prime minister, they agreed with the weavers that the cloth was beautiful. Even the emperor pretended that it was magnificent. All who saw it pretended that it was magnificent, but none would admit what he really saw—that there was nothing there at all.

The emperor ordered a special medal made for the weavers. The medal read, "Gentlemen weavers." Then someone suggested that the emperor wear his new clothes in the parade that was being planned. The emperor liked the idea; and when the weavers had pretended to sew the cloth together to form the trousers, the jacket, the cloak, and the train, they presented them to the emperor and left the palace forever.

Everyone agreed that the emperor's clothes were beautiful, but no one would admit that they could see nothing. Even

the emperor took a look into the mirror. He was sure that everybody but himself could see the new clothes. Then the men who were to carry the long train bent down and pretended to lift it from the ground with both hands. Thus, the emperor walked through the city, with his officers behind him, holding the train that wasn't there. The people in the streets and at the windows exclaimed, "How beautiful the emperor looks! What splendid new clothes!" No one said he couldn't see any clothes, for fear of being called stupid!

Then a little child cried out, "But the emperor has nothing on!"

"Be quiet, stupid!" said the child's father. "Children are supposed to be seen and not heard."

But what the child said was whispered from one person to another. "He has nothing on. A child says that the emperor has nothing on!"

"Why, it is so!" the crowd shouted. "He hasn't got a stitch on!"

The emperor felt a chill creep up his spine, for suddenly he knew it was true. While the crowd laughed, the proud and foolish emperor still held his head high; and the officers followed, holding the train—the train that wasn't there at all.

* * *

One may be able to draw many conclusions and illustrations of daily life from the story above. As I thought about this fairy tale, I was reminded of what has happened in the Free Will Baptist denomination.

For years and years there has been much criticism hurled at Tar Heel Free Will Baptists, particularly those of eastern North Carolina. It is an established fact that an effort was put forth to destroy North Carolina Free Will Baptists, but nothing seemed to work as a medium in doing this until July of 1961, in Norfolk, Virginia. It was then that the National Association, under a younger leadership and backed by those who were prejudiced and envious toward North Carolina, made an issue of the church government question. "This," they might have said, "is what we have been looking for." Thus, their efforts were intensified. Many lengthy statements and articles were written in support of what was called *congregational church government*, something that no one had attacked or denied.

"There is a group in North Carolina," they said, "who has departed from our historic form of church government."

Those opposed to the program of North Carolina Free Will Baptists agreed, no one was willing to look into the matter, to investigate, or to be honest enough to admit the truth. No one was willing to compare his own government with the practiced and believed in North Carolina. As the powers that be looked upon argument, and gloried in their might and wisdom, others of their subjects were work. Led by and believing in a man who had sued his conference for \$40,000, they forced the North Carolina Convention of Original Free Will Baptists to withdraw from the National Association. The fact that no effort has been made to come to an understanding accounts for the greatest injustice ever committed by any Free Will Baptist group. Now the door is completely closed, and the National Association closed it, simply by being deceived into thinking that only it is right and everyone else is wrong.

Many sincere Free Will Baptists in North Carolina, who have supported the National Association in the past, would do the same today if the door had not been closed, are asking, "Will there ever be a reconciliation? Is there hope that the two bodies will ever come together again?" Our answer is that there is a hope, but not at the present time. Before the North Carolina State Convention can ever be reconciled to the National Association, there will have to be a change in leadership from the national level. The spirit which brought the two together some twenty-six years ago will have to prevail again. It cannot, so with men in places of leadership who have prejudiced minds will accept the propaganda of a fanatic, and be unwilling to learn the truth—to learn the facts as they are.

We cannot help believing that the truth will come when in the midst of its power and power, parading before its subjects, a faithful child of God will speak again and say, "There is no issue at all. Someone will try to silence him, but the truth will be spread on down the line. Finally the emperor's subjects will realize the truth, and the train which has been held up by those who are just as foolish as the emperor will be no train at all. There will be no issue to merit such discord and disunity. The rulers will feel a chill creep up their spine as they recognize the truth. While the crowd acknowledges the truth and laughs at their foolishness, the emperor may march on in his selfish pride, with his head held high. The officers may continue to follow holding the train—the train that wasn't there at all.

Love and Life

by Rev. Charles Sapp

ARE YOU certain that you are a Christian? That is the question involved in the First Epistle of John. Are you conscious of fellowship with Christ? Are you confident that your faith in Him stems the tide of time? To help one know that he is a Christian, John, the apostle, wrote this little book out of which our message is taken. He is a very old man before he penned his answer to his day and to generations yet unborn. He had been with Christ from the beginning of His ministry; witnessed His crucifixion; shared the joy of His resurrection; accepted His post-resurrection commission to preach the gospel to nations, tongues, and peoples; saw the founding of the church in Pentecostal splendor; shared the joys, pains, and persecutions of its early development; and as a comradeship of courage unexcelled before or since, he, with others, faced the world with the message of this book. The central theme, the pressing argument John the aged to some very young churches, was simply this: "Little children love one another."

Love is the practical side of the Christian faith. There is no theory here. We are involved in living out in life's experience the very heart throb of the Christian faith. To miss here is to miss everything. If we do not love we are not God! That is the emphatic, irrevocable conclusion of this book.

LOVING AND TALKING ARE TWO DIFFERENT THINGS

Talking about love and loving are two different things. We are warned against words that are empty of deeds in this text. The love which must possess the Christian is seen over against the backdrop of life with all its evil. Love directs our course through life. What we say and say manifests its presence or absence. Love has to do with how we respond to the problem of race relations and social economics—getting our share of God's bounty minus greed. It isn't enough to say, "Oh, yes, I'm a Christian." What really matters is whether or not you are a Christian as you face the problem of labor and management? If you are an employer, are you Christian in your relationship with those who work for you? If you are an employee, are you Christian in your relationships with your employer? The whole group of us as Christians must

answer the problems we face in the light of the love that is shed abroad in our hearts. Now, tell me something. If our answers do not convey to the world that the dimension of love causes our reactions to the common situations we face, how can we say we love God if we show nothing but selfishness to others?

John, as we have said before, is holding before us the question: Are you certain you are a Christian? He says that there are tests that help to determine our answer. In the first place, righteousness is the test. Next, he holds up belief as the test. Finally, love is seen as the test. Then, he begins the spiral over again. In a refrain, so to speak, he holds up the tests of righteousness, love, and belief. Today I want to major on the test of love chiefly.

John had already told them he was not giving to them a new commandment. They had heard it from the beginning. Even Jesus Himself did not originate it, although He made it more apparent and forceful through His life and teachings than any other. Men ought first to love God and then their fellow men. Moreover, our love to God is best seen in the way we treat our brother. Love not as Cain loved—or rather failed to love. His murdering Abel was the manifestation of his hatred of God. B. F. Westcott said, "Cain showed dependence on the devil by the want of love and hatred of righteousness." J. B. Phillips translates this verse most forcefully: "We are none of us to have the spirit of Cain, who was a son of the devil and murdered his brother. Have you realized his motive? It was just because he realized the goodness of his brother's life and the rottenness of his own. Don't be surprised, therefore, if the world hates you."

Thoughts concerning Cain led John to thoughts of the Cain-like character of the world. Hatred, you see, is the mark of the world which is dead. Love among Christians is the sign of the new life which they have received. Love is not an option for the Christian. You either love and are a Christian, or you hate and are not a Christian. Moreover, love is not something religious leaders wisely devised to hold the fellowship of the church together. It is a command of God. It is more vital to the Christian than air is to the lungs or that water is to thirst. The Christian should always love and

not hate if he wants to live, for it is either love or die.

But love is a costly thing. You can expect to be laughed at by the world's unrighteousness when you live and love as a Christian should. You may even be crucified, as Christ was, for loving too much.

Even so, this heaven-born love is a test of faith. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death" (John 3:14). The fact that we are conscious of this love is proof that we have entered into a new life. This love began with our acceptance of Christ by faith, and it continues to grow stronger with our growth in grace.

To illustrate this, John tells us that love and hate are like life and death—spheres in which men walk. He that hates his brother abides in death—death that is really death. He that loves his brother abides in life—life that is really life. Hatred brings destruction, if not to the one hated, then most certainly to the one hating. Love, on the other hand, brings life to the lover as well as to the loved.

It is something to marvel at when you look out on a world full of hatred. It is alarming to see hatred in the church. Hatred in the world is natural, but Cains in the new family are ugly monstrosities. Such hatred is essentially identical with murder, not simply as being the first step toward it, but as involving the same moral position. It is, moreover, the destruction of that life which is love.

Anyone who hates, it makes no difference if he bears the name of Christ, is a murderer. The word *murderer* is first used of Satan. Cain was the first to assume the title among men, and all who hate must also bear the title and assume its consequences. And John says that he does not have "eternal life abiding in him." He means that eternal life is a continuous power, a communicated gift; and the gift and power are not present where hatred, the breeder of murder, abides.

II. WHEN AND WHERE THE CHRISTIAN SHOULD LOVE

The pattern of the Christian's love life is plainly given in the life of Christ. John says that we know that we have learned and now hold the lesson forever; and as a consequence of this experimental knowledge, we ought to be willing to lay down our lives for the brethren.

There would be a much different climate in the church today if this high demand were met. Disputes would fade
(Continued on Page Sixteen)

News + Notes of Denominational Interest

Faith Church Announces Home-Coming August 19

The Faith Free Will Baptist Church, Morehead City, North Carolina, announces its annual home-coming Sunday, August 19, 1962. The pastor, the Rev. J. B. Starnes, will deliver the home-coming message. A picnic lunch will be served on the church grounds at the noon hour. A special program of singing will be held in the afternoon.

The pastor and the church extend a cordial invitation to the public to attend these services.

2nd Union of Central Conference Adopts Resolutions

The following resolutions were presented and adopted at the July setting of the Second Union Meeting of the Central Conference which convened with Little Creek Free Will Baptist Church, Greene County, North Carolina.

Be it resolved that the Second Union of the Central Conference of North Carolina express its appreciation to the Reverend and Mrs. J. W. Everton for their faithful service rendered the denomination through their service at the Free Will Baptist Children's Home, Middlesex, North Carolina, and the Reverend C. H. Overman for his faithful service rendered the denomination through his service at the Free Will Baptist Press.

Be it further resolved that the Second Union of the Central Conference pledge its prayers, co-operation, and support to the successors of each of these brethren.

That a copy of these resolutions be published in *The Free Will Baptist*, and mailed to the individuals involved.

40,000 N. C. Free Will Baptists Loyal to State Convention

A careful survey shows that there are more than 40,000 Free Will Baptists in eastern North Carolina who are loyal to the State Convention. Although the newly-formed state association claimed half of the Free Will Baptists in the state, not more than ten per cent in the six conferences in the eastern part of the

state can be claimed by them. And that number is gradually, but surely, diminishing as they become better informed.

At this stage, no one knows what the final outcome will be in the western part of the state. It is believed, however, that those who are properly informed will remain loyal to the State Convention.

Informational Meeting to Be Held at Davis

The Carteret County Union voted at its recent session to hold an informational meeting for the purpose of clearing up some of the misunderstanding among Free Will Baptists. The meeting is scheduled for Saturday night, August 18, at 7:30, in the Community Building at Davis.

Several leaders of the North Carolina State Convention will be present for the occasion. Issues confronting Free Will Baptists will be discussed, and an opportunity will be given for questions to be asked.

The meeting is being sponsored particularly for all Carteret County Free Will Baptists, but any other person is welcome.

Coming Events

August 6-11—Young People's Bible Conference, Cragmont Assembly, Registrar, Rev. L. E. Ballard, Box 338, Scotland Neck, N. C.

August 12-17 — Youth Conference at Mount Olive College

August 13-18—Woman's Auxiliary Conference, Cragmont Assembly, Registrar, Mrs. Dola Dudley, Fuquay Springs, N. C.

August 20-25—Family Week, Cragmont Assembly, Director, Mr. Fountain Taylor Sr., Route 2, Richlands, N. C.

September 12, 13—North Carolina State Convention, Free Will Baptist Children's Home, Middlesex, N. C.

November 1, 2—Cape Fear Conference, Tee's Chapel Church, Route 2, Smithfield, N. C.

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *The Free Will Baptist*.

M. V. (Sing) Braxton

On April 20, 1962, God in His infinite wisdom saw fit to call home to be with Him, Mr. M. V. Braxton, Route 1, Snow Hill, North Carolina. He was a member of Grimsley Free Will Baptist Church and proudly wore a seventeenth year perfect attendance pin for Sunday school attendance. Funeral services were conducted in the church by his pastor, the Rev. W. H. Willis, with interment in the Snow Hill Cemetery.

Mr. Braxton was a farmer in the Mountain Community. His first wife, Mrs. Effie R. Braxton, preceded him in death, having died April 6, 1959. He was later married to Mrs. Annie Walston who survives. Other survivors include his five children: Mrs. Ralph A. Bowen and Mr. Jim R. Grimsley of Ormondsville; Mr. J. Frank Braxton of Kinston; Mrs. Clifton Barfield of Snow Hill; and, Mr. Melvin V. Braxton of Wilson; one brother, Mr. Ray E. Braxton of Creedmoor; and nine grandchildren.

We feel our loss greatly, but we know our loss is heaven's gain. Our only hope is that we live such a life here on earth that when we reap our reward we will be at home with him and our dear mother.

Written by His Children

RESOLUTION

Due to the action taken by the following churches: Garner, Raleigh, Prospect, Community Chapel, and Bethel in Lenoir County, in joining the newly organized conference, leaving the practice of Original Free Will Baptists of North Carolina and of the Cape Fear Conference without asking for a letter of transfer and without any duly authorized communication; we, the Executive Board of the Cape Fear Conference, declare them out of fellowship with this conference until such time as they may later make request for readmission into Cape Fear Conference and agree to the Faith and Practices of Free Will Baptists of North Carolina. Also that this statement be published in the Free Will Baptist paper and a notice sent to the clerk of each church involved.

The Executive Board
of Cape Fear Conference



THE CHURCH - WORLD-WIDE

ANNONITE MISSIONARY MURDERED BY FANATIC

Mogadishu, Somalia (EP)—A knife-wielding Moslem here stabbed to death Mennonite missionary from Canada and critically wounded the missionary's wife. Merline Grove, acting director of the Somalia Mennonite Mission, was the victim of the fanatical Moslem who charged at the Mennonites menaced the Moslem faith—state religion of the Somali public.

Police seized as assailant Jassin Abidi Ahmed Ibrahim, a Moslem who had preached in the local mosque against the Mennonites.

Mr. Grove was stabbed at his desk as enrolled students for an English language class. Mrs. Grove heard her husband cry out and ran from her home, followed by the couple's three children. Harold Stauffer, assistant director of the mission, attempted to wave her back from the scene, but she fell to the ground and was stabbed in the abdomen by her husband's slayer.

CANADIAN CATHOLICS GAIN ON PROTESTANTS

For the first time in the nation's history, Roman Catholics outnumber Protestants in Canada.

An official census report issued this month shows 8,532,479 Catholics and 5,31,574 Protestants in Canada's population of 18,238,247 persons.

In Canada, unlike the United States, census takers ask, "What is your religion?" and press for denominational detail when vague answers are given.

The government report shows that the Catholic population of Canada has increased by 37.5 per cent during the past 10 years, while the Protestant population has increased by 18.3 per cent, or about half as much.

The Pentecostal Assemblies of Canada still one of the smaller denominations in that country numerically but percent-wise it grew more in the past 10 years than any other church, according to the census.

THE FREE WILL BAPTIST

PLAN FIGHT AGAINST EUTHANASIA BILL

London (EP)—A member of parliament here has allegedly asked the Minister of Health in the House of Commons whether in view of the number of deformed children now being born as a result of the prescribing of the drug distaval, he should introduce legislation whereby "in future cases of extreme deformity, medical practitioners may be authorized to apply euthanasia."

Lined up against the proposed measure are Anglican, Protestant and Roman Catholic leaders who are preparing a vigorous campaign against the legalized mercy-killing.

Author of the controversial measure is Commander J. S. Kerans, holder of the Victoria Cross for his exploits in the Yangtze River Battle.

Lady Summerskill, a doctor, has also reportedly asked the British government "whether it can become permissible for a doctor to terminate the pregnancy of a woman when it has been definitely established that distaval has been administered to her."

Reports show about 500 babies have been born deformed in Britain—some without extremities—to mothers who used distaval as a sedative during pregnancy.

CITES SEVENTH-DAY ADVENTISTS' GAINS

San Francisco (EP)—More than 10,000 Seventh-Day Adventists from 90 countries gathered here last week for an international convention to plan the church's missionary, medical, and educational programs for the next four years.

Reuben R. Figuhr, world president of the Seventh-Day Adventists, told the quadrennial convention: "The last four years have been the best in the history of our church. We have reached a new high in membership with 1,307,892 baptized members—1,815,000 including those who worship with us. Our institution has been enlarged and increased in number. And we believe that the next four years will be better."

5,000 VOLUNTEER FOR 'DIACONAL YEAR' SERVICE

Berlin (EP)—Over 5,000 young people from West Germany's evangelical churches have responded since 1958 to an appeal from various regional churches to spend a "Diaconal Year" serving as volunteers in hospital and charitable institutions run by the churches.

Approximately 40 per cent of the volunteers want to remain in welfare and charitable work. They receive free board, pocket money and a clothing allowance during their year of service. Following their training, they are assigned to hospitals, welfare centers, homes for the aged, and orphanages.

NEGROES' PRAYERS DEFY BAN

Albany, Ga. (EP)—Despite a federal court order against resumption of demonstrations, several hundred Negroes here marched on City Hall for a prayer meeting. When police drove them back, nearly 100 of them went downtown in small groups where they fell on their knees in a line on the sidewalk and began praying.

The Rev. Samuel Walls prayed for nearly 10 minutes before the entire group, including desegregationist leader Dr. Martin Luther King Jr., was marched off to city jail.

After serving two days of a 45-day jail sentence here, Dr. King was released. He was back in jail a little more than a week later, however, for disobeying a ban on pray-in demonstrators. He said city officials must grant the minimum demands of Negroes or face renewed mass demonstrations. Key issue was his demand in the city's refusal to drop charges against approximately 750 other persons arrested during anti-segregationist demonstrations in Albany.

'CHRISTMAS IN JULY' IS AID FOR REFUGEES

Dover, N. J. (EP)—Christmas was celebrated in July by members of the First Memorial Presbyterian Church. The congregation brought to Sunday services more than 500 gifts, gift-wrapped and ready for shipment to Miami where they will be distributed to Cuban refugees on December 25 by the First Spanish Presbyterian Church in Miami.

For many years the church has conducted "summer Christmases" to benefit children in China, the Philippines, Germany, Guatemala, Alaska, and Puerto Rico.

(Continued on Page Nine)

Woman's Auxiliary

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to The Free Will Baptist Press, Ayden, N. C.)

Mrs. Sasser Is Honored At W. A. Meeting

The Stoney Creek Free Will Baptist Church Woman's Auxiliary, Goldsboro, North Carolina, honored Mrs. Lillie Mae Sasser with a "This Is Your Life" program after its regular meeting held recently at the church.

Mrs. Sasser was presented an orchid corsage grown by Mrs. Ella Hinnant.

Mrs. Kenneth Smith was mistress of ceremonies and Mrs. Oliver Smith read Mrs. Sasser's Christian history which stated that for 35 years she has served as pianist and organist, is a deaconess and Sunday school teacher and former director of the league.

Guests for the program included Mrs. Ruth Killete from the Salem Community, her first grade schoolteacher; Mrs. Elma Edmundson of Antioch, her sister; Mrs. Noah Pate of Patetown, sister-in-law; Mrs. J. R. Bennett of Bridgeton, wife of the minister who married the honoree and the late Jacob C. Sasser; Mr. and Mrs. Richard Sasser, son and daughter-in-law; Jeffrey Sasser, grandson; Sandra Woodard and Carolyn Wilkins of Rosewood, students of Mrs. Sasser in 1957; Mrs. Harold Lancaster, former league member; Mrs. Patrick Eakes, Sunday school class member; and Mrs. Charles Beamon and Mrs. Oliver Smith. Her pastor, the Rev. Joseph Ingram also attended. There were letters read from the Rev. C. F. Bowen, a former pastor of Mrs. Sasser, and from her son, Jack Sasser, in Washington, D. C.

The auxiliary presented the honoree with a table lamp in honor of her birthday which she celebrated Thursday.

Following the program, Mrs. Edward Wooten, Mrs. Raymond Wiggs, and Mrs. Clement Sullivan were hostesses at a reception in the educational building.

The refreshment table was covered with a cut-work linen cloth and centered with an arrangement of white gladioli and lighted tapers.

Mrs. Paul Sullivan served the three-tiered birthday cake and Mrs. Wooten

poured lemonade. Nuts and mints were also served. Approximately 50 guests attended.

Cash Corner, N. C.—The Woman's Auxiliary of Mt. Zion Free Will Baptist Church met Thursday, August 2, at 3:00 o'clock in the home of their pastor and wife, the Rev. and Mrs. Elbert Edwards of Chocowinity, North Carolina.

The meeting was called to order by the president, Mrs. Ella Barnes, after which the group sang, "Take Time to Be Holy." Scripture was read by Mrs. Ella Barnes, followed with prayer by Mrs. Elbert Edwards. The secretary, Mrs. Earl Holton, read the minutes of the last meeting and called the roll. There were 18 present. Offering was taken and the treasurer's report was given by Mrs. H. L. Rowe.

The program was presented by Mr. Edwards, entitled, "Faithful Families Build Altar Fires." It was most informative and inspiring.

The group was dismissed with prayer by Mrs. Steve Barnes, after which delicious refreshments were served.

Kinston, N. C.—The monthly meeting of the Woman's Auxiliary of the First Free Will Baptist Church met Monday night, August 6, 1962, in the church auditorium. Mrs. W. B. Warren, president, had charge of the program which opened with the song, "The Beautiful Garden of Prayer." After Mr. J. E. Harris led in prayer, his wife and daughter, Mrs. Harris and Mrs. Alton Suggs, sang a duet, "Follow Me." The program entitled, "Faithful Families Build Altar Fires," was written by Mrs. N. B. Barrow. Topics, including Scripture readings, were as follows: Introduction and Topic 1, "The First Family," by Mrs. W. B. Warren; Topic 2, "A God-Fearing Family," by Mrs. W. S. Oliver Sr.; Topic 3, "God's Command to Faithful Families," by Mrs. William Tyndall. After the closing song, "Take Time to Be Holy," Rev. A. B. Bryan, pastor, led the prayer for more family altars.

During the business session, the roll

was called with twenty-four members, fourteen daily Bible readers, and thirty visitors present. The offering was \$12.55. Reports were given by all four circles. Also reports were given by the following: Youth chairman, Mrs. J. Everett; treasurer, Mrs. Brooks Owe; secretary, Mrs. F. M. Register Jr.

The president reminded all circles to have their building fund offerings in the last Sunday in August. The pastor asked for financial reports from all circles to be included in the church's yearly statement. All members were asked by the president to bring good clothing which may be sent to the Children's Home, or used in a Christmas opportunity.

Volunteering to work at the church two hours this month were: Mrs. Warren, Miss Demoiné White, and Mrs. J. Stroud. Those who will visit shut-ins this month are: Mrs. Oliver, Mrs. Al Smith, Mrs. Merle Latham, Mrs. J. Everett, and Mrs. Register.

The meeting was dismissed with the motto.

Vanceboro, N. C.—The Woman's Auxiliary of the Vanceboro Free Will Baptist Church met at the home of Mrs. D. W. Cleve Sr. Friday, August 3.

Mrs. Lila Cleve opened the meeting with prayer. Following this the group sang, "My Faith Looks Up to Thee." Misses Emily and Elaine Cleve and Sandra Kite sang, "All on the Altar." They were accompanied on the piano by Mrs. Wanda Kite.

The program, "Faithful Families Build Altar Fires," was then presented. Taking part in the program were Emily and Elaine Cleve, Mrs. Lila Cleve, Jean Fillingame, and Sandra and Wanda Kite.

The minutes were then read by Mrs. Jean Fillingame. There were ten members. (Continued on Page Fifteen)

ATTENTION! STOCKHOLDERS OF FREE WILL BAPTIST PRESS

The annual meeting of the stockholders of the Free Will Baptist Press, Inc., Ayden, North Carolina, will be held Tuesday, September 4, 1962, at 10:00 a. m. The meeting will be in the assembly room of the Press.

If you own or represent stock, be sure you are present for the meeting on the above date.

Rev. R. N. Hinnant
President



MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Sharing Notes from The Field

"I am enclosing a check for \$50 to be used for missions. I want this money to go to sending the gospel to them that don't know the Lord."—W. J. G., Pamlico, S. C.

"Enclosed is a check for \$30 to be divided equally for home and foreign missions."—Elwood Lane church, Kanawha, S. C.

"Enclosed is \$10 for home missions and \$10 for foreign missions."—Nowling church, Morganton.

"Enclosed is a check for \$87.16; \$77.16 regular, \$5 for the Whaley's, \$5 for the twins."—First church, Goldsboro.

"This gift of \$45 is from the young married class at Pleasant Grove church, Wain, N. C. We would like it to go to the project in Raleigh, N. C."—Mrs. Edna E. Warren, treasurer.

"Enclosed is \$74.08; \$58.08 general missions, \$2 from YPA to be used where needed, and \$14 foreign missions."—Chickory Chapel church, Ahoskie.

"The Gray Branch Free Will Baptist church and Sunday School of Deep Run, N. C., would like to donate this money (\$6) for missions. May it be used for God's glory."—Betty Cauley, mission chairman of the YPA.

"Enclosed is a check in the amount of fifteen dollars (\$15) for missions. It's a Bible school collection. The church decided to give it to missions this year."—Floods Chapel church, Spring Hope.

"Enclosed is \$46.73; one half is for foreign missions and the other half is for home missions."—Calvary church, Wilkesboro.

"Enclosed is a check for \$30; \$15 for foreign missions and \$15 for portable

church."—Mrs. Kennie McGlohon, Winterville.

"Enclosed you will find a check for fifty dollars (\$50) to be used by the state mission board in carrying on mission work in the state and the world. We would like for half to be used in the state and the other half to be used in launching a foreign mission program. Our church voted in our last quarterly business meeting to send this amount each month. We are joining you in prayer and giving for the cause of Christ in the world."—Walter Reynolds, pastor, Hull Road church, Snow Hill.

Mission News from North Carolina

P. O. Box 308, Ayden, N. C.

A. B. Bryan, Secretary-Treasurer

The mission board of the North Carolina State Convention of Original Free Will Baptists wishes to express its many thanks to those who have given an offering for missions during July. Offerings in the convention's mission department is at an all-time high for the season because of the fact that many churches which were supporting the National Association's mission program, which has now been taken away from them and credited to the new association that has been formed in North Carolina, are now in full support of the complete mission program of the convention. Thirty-six churches gave an offering to the mission department during July, 1961; however, 48 churches have contributed during July, 1962, with an approximately one-third increase in total offerings.

We encourage both churches and individuals to give regularly to the mission department. All funds are used as directed. The mission department is putting one metal portable church on the field in the near future with the hope of securing an additional building as funds are available. This building is costing approximately \$2,600. Pastors and church leaders encourage your churches to send an offering for the metal building now,

so that the general fund will not be drained when the building arrives. Several offerings have already come in for this purpose, but we need many more. The demand is upon us.

Attend the mission rally Wednesday night, September 12, 1962, at Memorial Chapel church of the Children's Home, Middlesex, North Carolina. This rally will be held at the night session during the State Convention. Plan now to attend the rally. An offering will be received for missions at this meeting.

THE CHURCH— WORLD-WIDE

(continued from page seven)

JEWS HIT CHRISTIAN TEACHING IN SCHOOLS

Sydney, Australia (EP)—A course in Christian teaching should be abolished from the state's public school system.

This is the appeal of Jewish leaders here to the Minister for Education of New South Wales. The Jews told the Minister they did not object to religious instruction in the schools, but felt it should be given by visiting ministers or rabbis.

REDS DENOUNCE 'CAPTIVE NATIONS' OBSERVANCE

Moscow (EP)—In response to U. S. Captive Nations Week observed by many church groups the second week in July, Moscow radio charged that President Kennedy and "reactionary U. S. senators and church leaders" are trying to help capitalists and the "landed gentries" of Estonia, Latvia, and Lithuania to re-establish capitalism in Baltic countries.

CAUTIONS SUBSTITUTION OF ANTI-COMMUNISM

Portland, Ore. (EP)—Governor Mark O. Hatfield of Oregon has warned that some church people are substituting the gospel of anti-Communism for the Christian gospel.

Directing his remarks to delegates of the international convention of the Lutheran Laymen's League here, Hatfield said: "Activist groups are siphoning off the interest of sincere Christians with their radical ideas."

He called for a "spiritual renaissance" in America which, he said, must be brought about by transforming individuals, not by any mass attempt to change institutions. He said laymen must "get out of their pews" and "witness to their Christian" faith in all areas of life, including the political.

Questions & Answers on the Bible

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Is there any Biblical evidence for the teaching that all the unsaved shall be in torment? If so, where?—Agnis Jones, Colorado.

Answer: Yes, there is, I think, clear teaching to be found in the Bible that all that are lost will be eternally tormented if they are not saved by accepting Jesus Christ as their redeemer. "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (2 Thessalonians 1:7-9).

If you question what this destruction means I think the Bible has given answer in simple and understandable language. "The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition" (Revelation 17:8, 11).

Dr. R. A. Torrey has the following to say on Page 50 in his book, *Questions Answered*, "We are told that 'the beast goeth into perdition.' The word rendered 'perdition' in both Authorized and Revised versions, the same word which is elsewhere translated 'destruction,' is derived from the verb that is constantly translated 'destroy.' The word therefore should be translated 'destruction' in this passage." So then if we can find out what the beast goeth into, we shall find out what perdition or destruction means. If we turn to and read "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone" (Revelation 19:20), we learn

what happened to the beast. Now if we read another passage we can see what happened to the beast at the end of one thousand years: "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever" (Revelation 20:10). Note that these are to be tormented in fire forever and forever. Then we have no other alternative but to believe that destruction as used above meant tormented forever and forever in a fire burning with fire and brimstone. If you try as some do to explain away the literal lake of fire you still have a conscious state of suffering that lasts eternally and as some Bible scholars call our attention to the fact a symbol in the Bible never over expresses that which it symbolizes, but rather quite the opposite is true, so then we must conclude that if this is not fire as we have seen it the result of victims suffering in it is more terrible than it would be if it were fire as we know it. I believe that the fire will be literal fire and that its torturing effect upon the new bodies of the lost will be in every way worse than if they had bodies such as that they possessed before death overtook them. (Read Luke 17:19-31.) The rich man of this story does not need anyone to convince him of the reality of fire and of its effect upon him in whatever kind of body that may have been his while he awaited the resurrection and the kind of body that he is to then suffer in. God's wrath is indescribable, but the Bible gives us a glimpse of it. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness" (Romans 1:18). "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sodomites, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Revelation 21:8).

I must frankly confess that even though I believe all that the Bible says about the place of torment wherein all enemies of God shall suffer eternally, I understand

enough so that there is no question in my mind as to whether I want to go there or not. I shall do my very best to follow the Bible's teaching on how to escape such a deplorable place.

Question: Please explain: "For the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons nor taketh reward" (Deuteronomy 10:173).—Manly Gower, Arkansas.

Answer: The Bible distinctly and clearly teaches the doctrine of the trinity but nowhere makes an effort to explain it. This is one of the great doctrinal truths that stands above human reason. But so does the doctrine of regeneration as set forth in John 3. The fact that a person must be born spiritually in order to live in the spiritual Kingdom of God is just as clearly taught as the fact that the person must have a natural birth to live in the natural realm or be of the flesh.

The word, trinity, in reference to God appears nowhere in the Scripture, and yet Jesus Himself talks about all three of the persons that are members of the Godhead. He says, "Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake" (John 14:10, 11).

We find the Father, the Son, and the Spirit associated together as equals. "Come ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost" (Matthew 28:19). "The grace of the Lord Jesus Christ, and the love of God and the communion of the Holy Ghost be with you all. Amen" (2 Corinthians 13:14).

Jesus credited both Himself and the Father in the sending of the Holy Spirit. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you" (John 14:26). "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (John 16:7).

Then it is said of the Holy Spirit that He was upon Jesus to motivate Him in His activities. "And the angel answered and said unto her, The Holy Ghost shall be upon thee, and thou shalt be with child, and shalt bear a son, and shalt call his name Jesus" (Luke 1:35).

(continued on page fifteen)

NOTES

AND

QUOTES



By J. C. Griffin

Notes and Quotes this week is the sermon that I preached at Pilgrim's Home Free Will Baptist Church, Jones County, North Carolina, July 28, at the Fifth Southern Union Meeting and a stenography made by Miss Judy Foreman. Several have asked for a copy, so I am giving one to all who desire to have a copy. May God bless the message to all of God's children.

THE LIGHT OF TRUTH

"I have chosen the way of truth: thy commandments have I laid before me" (Psalm 119:30).

We are all seekers of the truth. That is generally the mind of men—to seek truth. The disciples of the Lord came to Him for truth and He said, "I am the way, the truth, and the life." The truth of life lies in the Lord Jesus, and we praise His name for that blessed sacrifice.

People are searching for truth everywhere. We always seek a truth that will fit into our own program, ideas, and theories. A few days ago a man said to me, "I have been deceived." Such testimonies as this are flowing through the world. There is no use to be deceived. If we obey the Lord, the truth will throw us out into darkness and truth will prevail. The way to get life is to follow the way, the truth, and the life.

For fifty-three years in the ministry has been my motto to work for the Lord and fight the devil. I have always fought for the truth and preached it to the best of my ability. Christ is the answer to every problem, for every mountain that we have to cross, and every sin that is too wide for us to span. Christ is the answer.

There are those who have followed the path that was blazed by Paul Palmer in 1877, and have been tempted when real wolves would get into the fold and scatter the sheep. Jesus tells us about this in John 10. He reveals to us how the church will be invaded by those who are not in the real spirit of the truth. The church has religious enemies always;

Christ's religious enemies were His greatest enemies. It was not the ordinary crowd of people but the religious ones who said, "Away with Him!"

We always hate untruth. We hate that which is false, and we live in a day when there is much false religion, politics, and false teachings in every phase and philosophy of life. But if we seek the truth, we find it in the Lord Jesus. Many evangelists preach doctrines contrary to the faith and practices of the Free Will Baptists. We have been misled by false propaganda that comes from the outside of Christ. May we remember that much proselyting is going on today and has been for many years.

In 1910-1911 there was a division of Free Will Baptists in North Carolina. One group went one way and left the Original Free Will Baptists, but claimed to be the originals. Right now there is a campaign going against our long-established churches by proselyting. You will probably find propaganda in your mailboxes today that is contrary to our established rules of the Free Will Baptist church. Jesus never prayed for a divided people, but we hear a great deal about division. It is before us and we have to reckon with it. Christ said, "If a house is divided, it cannot stand; neither can a kingdom." Jesus prayed for oneness (John 17).

The on-going of the church rests upon the promise, "I will build my church upon the rock" (Matthew 16:18). And what is the church? The church of Jesus Christ is Christ born in the lives of individuals. We get into the church by the new birth—by being born again. Listen to this prayer, "... holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth.

Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (John 17:11-21). Jesus never advocated splitting a church. He said, "Ye blind guides, which strain at a gnat, and swallow a camel" (Matthew 23:24). Did you ever know of a man being saved because he believed in congregationalism? Did you ever know of a man being saved by connectionalism? In our denomination we have a constitution and bylaws which give us the liberty and freedom to work together in carrying on the work of the Lord. Congregationalism or connectionalism has never saved a soul but has certainly caused trouble. Our denomination is weak because we have allowed terminology to come between us and Christ. The light of truth will change all our terminology and all misunderstandings if we will let it have its way in our lives. We must lay down all envy, strife, and other similar things; then we can get together and worship the Lord.

I am a member of the ministerial association of New Bern of which there are colored and white ministers. We are connected in the Lord.

In 1950 I attended the National Association held in Richmond, California. While waiting for a board meeting I was challenged by a man whom I did not know. He said, "Did you know that you cannot have an altar service in North Carolina?" I said, "Son, you're wrong. I know a church where altar services are held, and that is the one I serve." Later in the conversation he said, "You have published a treatise or a discipline in North Carolina." I reminded him that the National Treatise was formed with a great portion of the North Carolina Treatise in the national work. After the National Treatise was written, Brother W. A. Jackson came back to North Carolina and said, "Did you know you have more North Carolina Treatise in the National Treatise than anything else?" I said, "Certainly. I was on the committee writing up the treatise and I know it is workable in every phase if it is in North Carolina."

The National Association passed an ultimatum stating that we had to repudiate our form of church government. We would be illegally sitting here today if our government had been repudiated; we could not have had this union meeting today. Remember this—Christ, first, is my defense. Some of our brethren, (Continued on Page Fifteen)



STORIES for our BOYS and GIRLS



THE PERFECT PLAN

Lois Hoadley Dick

I GUESS I'm going to be sick in bed a long while." Deirde lay back among the pillows and looked into the mirror opposite her bed.

"You're not really sick," Mom said, coming to bring her fresh water. "The doctor said you just need a long rest until your heart gets stronger. You'll be up again, doing everything you used to do."

"But why did it happen?" wailed Deirde fretfully. "I'll lose a year of school! I'll forget how to ride a bike and skate! I'll just lie here, useless!"

"I don't know why it happened," Mom said, "but you certainly don't have to be useless. You can keep right up with your school work."

"Yes, I know," Deirde said, but her face was still clouded. "I'm not too worried about that."

"You have a radio, and evenings Daddy can carry you into the living room for television."

Deirde still didn't smile. "It isn't that," she sighed.

"You have all the books you want, and there are more at the library."

"Yes, I'm glad for books."

"Well, what's the matter, then? What is the big problem?"

"I was picked to be a junior helper for Summer Bible School," Deirde explained, her eyes filling with tears. "It's quite an honor. That was what I wanted to do more than anything else in the world. You know I want to be a schoolteacher some day, so I thought that would help me."

"That's wonderful," Mom said happily. "I didn't know you had been chosen dear. Maybe next year . . ."

"That's a long while away. Why did this happen when the Lord knew I wanted to help so much? It isn't fair."

"Do you know that things happen to grown-up Christians that they can't explain and don't understand?"

"They do?"

"Yes, indeed. Sometimes your Daddy and I have felt just the way you do. But God is planning your life, Deirde, because you belong to Him. You were saved by

faith in Christ's death, not by any works you did. There's a place for faith right now. You must trust God when you don't understand. It's part of His plan that you lie here for a few months."

"But I could be up and doing something to help," Deirde insisted. "Miss Jern was going to let me give the flash-card lessons and teach the memory verses. She won't have any other help, she said. And next summer I'll be at camp. Oh, Mother!" Deirde couldn't help crying. "It all turned out wrong!"

Mom sat down on the pink coverlet and took her hand. "It can't be wrong. God planned it," she said firmly. "Now, Deirde, you mustn't pity yourself. This is God's will for you right now. It will make a big difference if you accept it happily or fight against it. Which will you do?"

"You mean it has to be one or the other?"

"Try to accept it happily—or fight against it and make yourself miserable and gain nothing."

"You know something?" Deirde said after a pause. "Mom, I'm going to see if it works. That's exactly what I'm going to do, accept it happily! You won't hear another word of complaining. Will I understand it all some day? Will God let me know why I had to stay in bed?"

"No, I can't promise you that, Deirde. You may never know the reason, except that you're getting the rest you need. That's part of it—not knowing, and still trusting God—believing that He has done what is right and good."

"I'm going to do it," said Deirde. "I won't think about myself any longer. Miss Jern is coming after supper to see how I am. I'll have to tell her I won't be able to help this year."

"How about snoozing for a while?" said Mom. "I'll call you for supper."

Supper was a creamed soup with grated cheese on top and crisp squares of toast. Deirde was finishing her jello and pears when Miss Jern came in.

She came into the room, wringing her hands and sighing, "Oh, Deirde, I'm glad you're better. But what complications have developed about Summer Bible School!"

"Why, what's happened, Miss Jern?"

Miss Jern sat on the edge of a chair. "Well, first of all, our prayer partner has backed out. Says she'll be too busy this week. And we cannot do anything for the Lord without a prayer partner behind us. Then, Maida won't be able to do out the flannelgraph lessons ahead of time for us. The poor teachers will have to do their own, and they'll be rushed."

"That's too bad . . ." Deirde began, but Miss Jern interrupted.

"Mrs. Berling's typewriter broke down and we won't have any invitations to give out. Kay James can't make the posters. She moved out of the state."

Miss Jern was almost tearful. "I don't know how to tell you the worst, Deirde. Patricia Matts is a year older than you and she feels—well, she thinks she could be the junior helper this year, and perhaps next year . . ."

Deirde saw God's plan unfolding in paper streamers do at a celebratory party. "Why, Miss Jern," she said excitedly, "don't feel badly! The doctor said today I won't be out of bed in time for Summer Bible School, so I couldn't be junior helper anyhow. I was wondering how to tell you! I'm so glad Patricia can help this year."

"You really must stay in bed? Well, I'm awfully sorry, Deirde," Miss Jern shook her head sympathetically. "How awful, my dear, to have to lie there for months!"

"No, it isn't awful. It's God's plan for me and I've accepted it. Don't you see? It's working out already. Patricia will be your helper. And why couldn't she cut the flannelgraph lessons? And make the posters? I surely have time to spare."

"Do you suppose you could?" Miss Jern clasped her hands together in delight. "Oh, Deirde, if you only would! Will it not tire you?"

"Not at all! What did you say about invitations? Could I make them by hand? I can't type, but I can print pretty good."

"There isn't another one in the whole church who'd have time," said Miss Jern.

"I'd like to be the prayer partner, too," offered Deirde. "I have time to pray every morning while the classes are being held. And isn't there handwork for the

best class that I could get ready?"
 "You're wonderful!" Miss Jern trilled.
 "And you have a phone right by the door, too. The teachers can be in touch with you. We'll tape record the closing program for you. I'll appoint you Activities Expert. Do you know any games to play during recess?"

"I can find some in a library book," Deirde laughed.

"Good-by for now. I've got to run and the others know. We'll have the next committee meeting at your house, Deirde."

Deirde settled back on the pillows and waited for Mother's return. "This morning, after the doctor's visit, I thought the world had ended for me. Now, I'm so happy and contented. I can't wait to get accepted as Activities Expert. What made the difference?" asked Deirde.

"You accepted God's will and plan for you. In Romans 12:2, God's will is called good, acceptable and perfect. I think you realize God's plan for you has been good. You accepted it. The next step is to consider the plan perfect."

"I say it's perfect right now," Deirde added. "Mom, I forgot! Next summer camp I'm to major in handwork. Why, I've been experienced by then if I help with the Summer Bible School handwork! Oh, Mom, God's plan for me is perfect! It's perfect-perfect," she added with a laugh, "that's possible!"—*My Pleasure.*

Is There Time to Treat Men Wrong

There is a time to work and play,
 A time to eat and sleep;
 A time to study and to pray,
 A time to laugh and weep;
 A time for fellowship that's sweet,
 A time for sacred song;
 But never is there time to treat
 A human being wrong.

There is a time to lift men up
 And help them on life's road;
 A time to drain their bitter cup
 And share their heavy load;
 A time to bless them with our grace
 And boost them all along;
 But never is there time and place
 To treat our fellows wrong.

There is a time to help men seek
 The God who saves the soul;
 A time to show them that the meek
 Shall reach life's highest goal;
 A time to help them turn aside
 And leave the wicked throng;
 But never does our God provide
 A time to treat men wrong.

—Rev. Walter E. Isenhour

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

*Thy word is a lamp unto my feet, and a light
unto my path (PSALM 119:105).*

"WHAT IS TRUTH?"

"Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, . . ." (John 18:38).

This is the first of two articles dealing with the subject of "Eternal Security" as it concerns the beliefs of Original Free Will Baptists. This is the doctrine usually referred to as "Once in grace, always in grace." And as I repeat that phrase I am reminded of the preaching of Rev. R. V. (Bob) Self, more than thirty years ago. Brother Self was one of the leading preachers of the western part of North Carolina. He used to say, "Of course we believe in 'once in grace, always in grace.' If we are not in saving grace, we are a state of disgrace." In these two articles it is my purpose to state in simple terms what is the Free Will Baptist stand on what the Bible teaches regarding this all-important doctrine.

In the first place it will be well to consider our name, Free Will Baptist. Contrary to the opinion of many we did not derive our name from the fact that in the past most of our finances have been raised by freewill offerings. But centuries ago when our founding fathers revolted against the doctrine of eternal security they and their followers were referred to as "Free-Willers." This because they preached, believed, and practiced the doctrine as taught in the Bible of the "freedom of the will," or "free moral agency." That means to me that God has given to every one a will to act upon the offer of His gift of free salvation. He can accept it and have eternal life, or he can reject it and suffer the consequences of disobedience and sin. In Romans 6:23 Paul writes, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

God offers pardon and salvation to all, but He compels no one to accept it. He leaves the choice to the individual, but

makes plain the consequences if we choose to reject it.

The same is true regarding the perseverance of the saints. Here, too, we are our own free moral agents. It is God's will that every Christian live for Him every day of his life, but here too God compels no one. Christ said in Matthew 10:22, "And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved." The *endureth* depends upon us, you will notice. God has promised to give us the grace and strength to endure, come what may in the way of temptation, hardship, persecution, or whatever else the devil may have to draw us away, but we must endure them and overcome them.

The Bible has an abundance of passages warning us of the dangers of falling. Let us look first at James 5:12, "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation." Then turn to Romans 11:22, where we read, "Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off." That it is possible to turn away from God is taught in Galatians 4:9, where we read, "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?" And then consider this, "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace" (Galatians 5:4). Now, some of you didn't know that verse is in the Bible, did you? turn and read it.

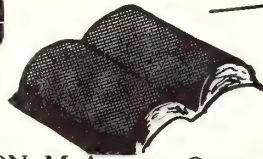
Next week I will deal with this subject from the standpoint of our beliefs and practices as a denomination down through the ages.

Thought for the Week: "Wherefore let him that thinketh he standeth take heed lest he fall" (1 Corinthians 10:12).

RESOLUTION

Inasmuch as the following ministers: C. H. Coates, Lonnie Cayton, Thurman Hall, Herman Hersey, Fred Hersey, Eugene Waddell, and Carey Watkins are members of churches that are not in good standing with the Cape Fear Conference; be it resolved, that we declare them out of fellowship with this conference and that their credentials not be recognized by the Cape Fear Conference.

The Executive Board
of Cape Fear Conference



Tidings of Comfort And Joy

(Lesson for August 26)

Lesson: Isaiah 40:1-5; 52:7-9

Golden Text: Isaiah 52:7

I. INTRODUCTION

The period of Hebrew history we have studied together during this quarter began in 621 B. C. with the reforms of Josiah. Assyria and Egypt, two world powers, have been crushed. The victor, Babylon, carried all but a small group of the poorest peasants of the Jews into captivity by 586 B. C. The prophets were most active during this time. Jeremiah, who remained in Judah, ministered to the people before and after the destruction of Jerusalem by Nebuchadnezzar. Ezekiel, his younger contemporary, ministered to the people in their captivity. His object was to prepare them for the time of deliverance. Our lesson today is on the eve of that deliverance and deals with Isaiah's writings to the people.

Great historical events had shaped the times—one from the north had been raised up (Isaiah 41:25). He would march his armies to Babylon and take it. This man was Cyrus, the Persian. He is named by Isaiah in Chapter 44, Verse 28. Babylon and all Assyria fell before his marching army and the Persian Empire was established by his sword in 538 B. C.

While the towering figure of Cyrus was gathering his strength to besiege Babylon, there was another personage who was of great comfort to Israel; it was Isaiah, the princely prophet of the Old Testament, as he is known to us. He stands like a herald of New Testament gospel, speaking to an Old Testament people. The new order had come, it was time for Israel to march victoriously toward the city of Zion. His role as a prophet was to bring good tidings of great joy, to deliverance to the captives, for the acceptable year of the Lord had come. Israel was going home. Home is one of the most emotionally packed words in any language. To these banished people

it meant restoration to a place in the sun. They were claimed again as God's people. They were marching back to a fellowship once lost, but now restored. This kind of news was gospel to them, and to us also; for as Paul later said, "They without us could not be made perfect."—*The Bible Teacher*.

II. HINTS THAT HELP

1. A letter from home brings comfort to the homesick. This prophetic message brought great comfort to Israel in a strange land.

2. The sufferings of Israel was the result of national sins. A just God had to punish her; yet He did not forget her.

3. People's minds had to be prepared for the coming King. All the prophets pointed toward His coming, but John the Baptist was the immediate forerunner.

4. The gospel message should be the most comforting message that mankind has ever heard.—*The Teen-Age Teacher*.

III. ADDITIONAL TRUTHS

1. "Comfort ye, comfort ye my people, saith your God" (Vs. 1).

This charge of Isaiah was not meant for him alone; rather it is in a charge of God's ministers in every age and clime. It is the duty, the responsibility, even the pleasure, of God's ministers to comfort God's people.

We may note from this there are a people in the world who are God's people. It is the will of God that these people should be comforted. And it is the duty of God's ministers to extend this comfort to them.

"Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the LORD'S hand double for all her sins" (Vs. 2).

Here was a message of comfort for God's people. God had instructed Isaiah to comfort Jerusalem, and here we see that a message of the greatest comfort is given to him to carry to this people.

The days of Jerusalem's troubles are numbered and finished. Her sins are forgiven, and the cause of her trouble has thus been removed. Her iniquity is forgiven; that is, she has once again be-

come reconciled to her God.

There can be no more comforting words than these: "Thy sins are forgiven thee." This being true, Jerusalem should find much comfort and solace in this message of God.

"The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert highway for our God" (Vs. 3).

When the time of comfort shall come for Jerusalem, the way must be prepared. Repentance and faith are requisite in this preparation. This preparation here referred to as a straight highway is in reality to be made in the hearts and minds of the people. They must repent of their sins and show a willingness to exercise personal faith in God.

"Every valley shall be exalted and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain" (Vs. 4).

These are things that shall be accomplished in the lives of the people through the coming of the Lord and the people's acceptance of him as their Savior. It became, as we well know, the business of John the Baptist to prepare the way for the advent of Jesus. This he accomplished through the preaching of the necessity of repentance.

When we have prepared our hearts for the acceptance of Jesus, He will come into our lives. When the Spirit of God comes into our lives, our very nature undergoes a great change, so that we become new creatures in Christ.

"And the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it" (Vs. 5).

When the way of the Lord has been prepared, He shall be revealed in all His glory. In this verse we see that the glory of the coming Lord was to be revealed to all flesh, and not just to the Jews only. This one fact constituted a stumbling block to the Jewish people and was largely responsible for their rejection of Jesus when He first came to earth. They, in spite of the clear testimony of the Scripture to the contrary, held to the belief that the work of the Messiah would be for the Jews alone.

Though Israel had grievously sinned and rebelled against the Lord, her God was, and still is, anxious to save her and restore her to her place as a peculiar people. Though we have sinned and turned our backs to God, He is still anxious to restore us to our place as His children. All that is required of us is the same thing that was required of Israel—repentance of our sins and

exercising of faith in Jesus.—*The Junior Quarterly*.

2. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth" (Vs. 7). This verse anticipates the first news to arrive in Jerusalem that deliverance from Babylon has come. Those who are watching and waiting for the news will be able to see the messengers on the mountain before they reach the city. The nearest parallel we have to this today is the evangelist who comes bringing the tidings that whosoever will believe may be saved from

The people of Jerusalem had been humiliated when they heard the Babylonians worshiping false gods and blaspheming the name of the true God. They had been discouraged by being taken away from their homes and families. There must have been times that some of them doubted if God really cared for them and had power to deliver them from the captivity. But when the good tidings would come, they would know beyond doubt that God reigned.

"Thy watchman shall lift up the voice; with the voice together shall they sing; they shall see eye to eye, when the LORD shall bring again Zion" (Vs. 8). The watchmen who were stationed on the ruined walls of Jerusalem would be the first ones to see the messengers, and they would burst into shouts of joy and singing. The expression, eye to eye, suggests that they shall no longer see the Lord only through the eyes of prophetic vision, but shall see Him as a person. The fulfillment of this prophecy will be completed at the second coming of Christ.

"Break forth into joy, sing together, waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem" (Vs. 9). The city of Jerusalem was in ruins, but when the message of glad tidings came it would be time for her to come alive and break forth in sing. They would have faith that God would deliver them and that He was still on His throne.—*The Advanced Quarterly*.

Questions & Answers

(continued from page ten)

... upon thee, and the power of the
... shall overshadow thee: therefore
... that holy thing which shall be born
... thee shall be called the Son of God"

(Luke 1:35). "But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost" (Matthew 1:20). "And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, . . . The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised" (Luke 4:1, 18).

During the Old Testament prophets' time of ministry the large burden they all shared was that of causing Israel to recognize one God, the God of all creation, against the polytheistic religions of the heathen such as Egypt and Canaan. Israel's God was Jehovah, the God who does things, which is the one in contrast to all that have mouths and cannot speak, hands and cannot move, ears that cannot hear, etc. God was to them the one God that not only created, but sustains His own life among them and causes them to triumph over all who have or worship any other as being a god.

NOTES and QUOTES

(continued from page eleven)

in their new setup (which is their privilege) have been held up as great loyalists in the cause of our state and nation because they went to the seminary in Ayden. I attended the seminary in Ayden, but I have never left the State Convention of North Carolina. I have never moved my membership to another denomination. I challenge the world to say that I have been disloyal to this union meeting, the Eastern Conference, the State Convention, or the National Association. I have stood on the truth as given by our forefathers and the study of God's Word. If I should ever break with the denomination and sail off to better gains because the grass is greener on the other side of the fence, I would not boast of my loyalty. I have been loyal to Christ; and I do say that we have been misrepresented. Things have been said that were not based on the divine truth. That is why I am standing here today, fighting for the right. When the right comes, I am with it! As Lincoln said, "I will go with any man as long as he goes right; I will leave him when he goes wrong." I am standing one hundred per cent with North Carolina and the Word of God!

Woman's Auxiliary

(continued from page eight)

bers and one visitor present. The meeting was closed with prayer by Mrs. D. W. Cleve Sr.

After the meeting Mrs. Cleve served ice cream and cookies.

Davis, N. C.—The Woman's Auxiliary of the Davis Original Free Will Baptist Church met August 6, in their regular monthly meeting at the home of Mrs. Luna Mae Stratton. There were eighteen members present. The president, Mrs. Sara Styron, called the meeting to order with the group singing, "The Beautiful Garden of Prayer." The devotional text was found in Deuteronomy 6:1-7. Mrs. Lenora Hill then led the group in prayer. The program chairman, Mrs. Virginia Davis, introduced the program: "Faithful Families Build Altar Fires," written by Mrs. Bruce Barrow. Those participating in the program were Mrs. Bernice Dixon and Mrs. Eulepha Paul. Closing remarks were offered by the president. After the benediction given by Mrs. Mary Styron, the hostess served Scripture cake and lemonade.

NOTICE FROM CRAGMONT

Mr. L. E. Ballard regrets that there was not enough room at Cragmont to take care of all the young people who sent in their applications for the recent youth conference.

It is suggested that the young people send in their applications early next year so that enough weeks can be arranged to care for all.

Gossip is the most deadly microbe. It has neither legs nor wings. It is composed entirely of tales and most of them have stings.—E. E. Opdyke.

How many kinds of people in the world can you name? There are only two kinds, saved and unsaved. Which are you?

Pineland College
Edwards Military Institute
Private Schools
Co-Educational — Junior College
Post Graduate — High School
For Catalog Write:
Director of Admissions
Box 128B, Salemburg, N. C.

LOVE AND LIFE

(continued from page five)

away because there would be no one willing to pick up the sword against his brother. We can hide behind any smoke screen we want to, but we ought to be honest enough to admit that we just don't measure up. If we did, the hatred which his disrupted our fellowship would not be.

When Christian brothers cannot overcome differences of so little consequence as ours, we should hang our heads in shame, search our hearts again, and repent of the sins we have allowed to kill our love. We are commanded to do so. "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent" (Revelation 2:5).

Having considered the tremendous obligation of the Christian, John turns and brings before us the ordinary character of our failures. He suggests in doing so that many of us indulge ourselves in lofty views which lie out of reach in common experience; and as a result, we never realize our dismal failure to love in everyday situations. He would say to us that if we fail to love our fellow men by deeds, there is really no need to press on toward the higher test of loving God. Shakespeare captured the thought when he said, "They do not love, that do not show their love."

There is no greater test of love than the pocketbook test. Some of you will remember the story of the usher who was passing the plate on mission Sunday. As he pressed the plate into the hands of a very dignified but unwilling gentleman, he heard him say, "I don't believe in missions and will not give to missions." Somewhat startled, but not to be outdone, the usher replied, "Well, here, take some; it's for the heathen."

Our Lord believed in and respected private property, a fact that some left-wingers will not agree to, but nonetheless so. However, He placed great emphasis on unselfishly sharing what we have with those who are in need. The story of the rich young ruler tells of His insight into the perils of wealth, which rob us of our need of God with their apparent security. The story of the prodigal son tells us

that selfish gratification is really the road to the pit, where we are robbed of self-respect, a good name, family, friends, and possibly our very soul. The parable of the rich farmer shows us how lands, barns, crops, and the like become meaningless, valueless, and ultimately destructive.

But even here John senses a danger to the soul. Men so easily pervert the gospel, so easily accept the husk and leave the kernel. Immediately sensing that some men would rather buy their way through the pearly gates than to love their way through, he adds, "Deeds must be accompanied by truth." And the only truth that matters is Christ, who is the ultimate truth. He is also the source of our love, which leads me to point out that the term *love* is not large enough to carry the meaning which the New Testament burdens it with. Love is too often associated with lust, sentimentality, and the like. Our understanding of it hinges on its first use in this epistle. It is used in the genitive and is understood subjectively as the love of God. It means the love which God has manifested, and it is seen most clearly in the cross and passion of Christ. It is this love which is declared to be the spring of Christian love. Christ's love becomes effective in man as it is communicated to him in a birth from above. Love such as God Himself feels—divine love—becomes the endowment of the Christian, and as such, calls forth deeds of love to the brethren. In addition to this, let us remember that God is the subject-object of the love of which He is the source and the rule.

Now in passing we ought to remind ourselves of some things we are told not to love. We are told not to love the world. Why? Because loving the world amounts to self-deification! How so? Because God loves the world. We are to love the God who made the world, but we are not to love the world itself. This reason may seem no reason at all to you; but, first, sit before the Word and let it speak to you, and the message will come through. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of

God abideth for ever" (1 John 2:15-17).

There are some other examples. Read 1 Corinthians 13 for a full treatment of them. "Love has good manners and does not pursue selfish advantage. It is not touchy. It does not keep account of evil or gloat over the wickedness of other people. On the contrary, it is glad when truth prevails. Love knows no limits to its endurance, no end to its trust, no fading of its hope; it can outlast anything. It is in fact the one thing that stands when all else is fallen."—*J. Phillips' Translation*.

We are even warned against loving parents more than we love God. God must have first place in the heart and life of the Christian. How can one who professes then to love God refuse obedience to Him out of a false sense of loyalty to parents? This is one side of the question. The other side is this: How can parents who love Christ discourage the children's entrance into Christian service out of a selfish love—love that is suggested for their children but in reality is love for self?

When we apply the test of love to our hearts, does not our hearts condemn us? This is as it should be; for God would have us fall on our faces before Him, seeing strength to overcome. But He would not have us overborne with such a sense of failure as to give up hope. Love has been the guiding principle in spite of occasional failures and faults, and we shall find confidence that we are the children of God, that in reality we "are the truth." When our hearts condemn us—as we are confronted with the stirring memory of great defeats—let us remember that God is greater than our hearts and that He knows all things. Then leave it there. In faith take up the tasks at hand and love by deeds and truth.

**IN OUR MAIL TODAY—
—OUT OF P. O. BOX 50**

ATTENTION, \$5 BUILDER'S CLUB

"The Weldon Free Will Baptist Church has been organized and is in need of funds to build. The members of the \$5 Builder's Club of the Central Conference of Original Free Will Baptists of the state of North Carolina are requested to send five dollars to the secretary, Hubert Burrell, 1326, Pinetops, North Carolina."

the Free Will Baptist

DUKE UNIVERSITY LIBRARY
1962
DURHAM, N.C.

Ayden, North Carolina, Wednesday, August 22, 1962



Pictured above are eighty-five young people who attended the fourth annual Youth Conference held last week at Mount Olive College. Whereas most of these youth are from Free Will Baptist churches in communities throughout eastern North Carolina, several came from Georgia and Florida.

Pictured with them are some of the following members of the conference staff: the Reverend Michael Holt of Mount Olive, director; Dr. Roy O'Donnell of Mount Olive, instructor; Miss Judy Foreman of Washington, music instructor; Wayne West of Plymouth, instructor and recreation leader; the Reverend C. H. Overman of Goldsboro, guest speaker; Miss Nadine Blanton and Miss Pauline Hawke of Morgan, Georgia, girls' counselors; and Miss Jean Fillingame of Vanceboro, girls' counselor.

EDITORIAL

PRAYER

The Old Testament recognizes God as one who hears and answers prayer. The New Testament goes a step further and pictures Jesus Christ, the Son of God, as one who emphasizes prayer. It presents Him as a person of great faith; He is seen praying earnestly, sincerely, and consistently as the ideal prayer warrior.

The various gospel writers depict the Lord as a teacher of prayer. He taught His own disciples to pray the model prayer, and throughout His public ministry He taught many lessons on prayer which have been handed down to generations through the pages of holy writ.

What is prayer? Of course, many good definitions can be found; and perhaps the reader is thinking now of his own favorite way of defining prayer. One finds comfort, however, as he looks at the definitions of others. R. A. Torrey said, "Prayer is the key that unlocks all the storehouses of God's infinite grace and power. All that God is, and that God has, is at the disposal of prayer. But we must use the key." Billy Graham defines prayer as "the key of the morning and the bolt of the night." Another has said that prayer is "asking and receiving."

Prayer is the effectual petition of a trusting soul. For the petition to be called prayer it must be effectual, and for it to be effectual it must come from a trusting soul. The person asks believing that God will honor his heart-felt expression. He has faith in Him who is able and willing to grant all his need.

The yearnings of the soul may not be put into words always. Sometimes prayer is in the form of groanings that cannot be uttered. After all, one is not heard for his much speaking nor his flattering words. The important thing is the attitude of the person—his faith, his sincerity, and the condition of his heart. A good example at this point is found in the story of the two men who went into the temple to pray, one a Pharisee and the other a publican. The Pharisee stood and prayed, telling God what a good fellow he was and that he was not as the publican. The publican stood afar off and would not so much as lift his eyes toward heaven; instead, he smote his breast and said, "God be merciful to me a sinner." Jesus said that he went away justified, rather than the Pharisee, who painted such a beautiful picture of himself.

The Bible makes it clear that one can pray at any time. God never sleeps, and His ear is ever open to hear what His children have to say. Throughout the New Testament much emphasis is placed on prayer as the medium of communication with God. It is in this way that a person makes his petitions known to God. Of course, He already knows the petitioner's need even before the request is made known. Nevertheless, He has chosen prayer as the means whereby the soul keeps in touch with Him.

Prayer never changes the mind of God. His will at all times is to shower mankind with His bountiful blessings. Moreover, because of the creature's dis-

obedience He causes Himself to withhold some of blessings from him.

Through the medium of prayer, man puts himself in a position where God can bless him. It is here that he confesses his sins and draws near to God. As he yields himself, the Holy Spirit consecrates him, making him ready for the blessings of His generosity.

But why are there so many people who never seem to enjoy the blessings of prayer? James has the answer, although it cuts deeply. He says, "... ye have asked, and have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" (James 4:2, 3). The apostle makes a twofold accusation here. In the first place, people do not pray. Although his cutting words may be hard to take, they are nevertheless true. So many people just do not pray. His other accusation is hurled at those who do pray but who pray with a selfish motive. Perhaps he hits as many people here as he does with the other statement. Too often, the one praying thinks of himself and his interests. He asks for the things he really desires, whether they be selfish or otherwise, and the stronger his desire, the more he prays.

The writer recently came across the statement, "Even the penitent can pray." These words are full of meaning. What the author is actually saying is that the one who repents and surrenders to God is the one who is in a position to pray. When selfish motives are removed and God is put first, the person then asks for the things necessary to the promotion of the Kingdom of God.

"Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy path" (Proverbs 3:5, 6).

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THE FREE WILL BAPTIST

RALPH LIGHTSEY, Editor

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THE FREE WILL BAPTIST PRESS

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Church Papers Publish False Report About The Free Will Baptist Children's Home

IT HAS COME to the attention of the Free Will Baptist Children's Home, Middlesex, North Carolina, that at least two church papers have recently published false, misleading, and deceiving reports about the finances of the home. This article is being released in an effort to mitigate the damages expected to be caused by these reports. The false reports appeared in *The Challenger* and *The Church Herald* as follows:

—In *The Challenger*, published by the James A. Miles faction of Edgemont, under the section entitled "The Pastor Says," written by Ronald Creech (issue of July 30, 1962, Pages 1 and 2).

"The Pastor Says:

"The following is a continuation of my answer to Brother Griffin's article continued from last week:"

The above appears on page one of the issue mentioned and is followed by three paragraphs attacking articles recently published in *The Free Will Baptist* by the Elder J. C. Griffin. These paragraphs are followed on Pages 1 and 2 by the following:)

He mentions bad letters written to the Superintendent of the Children's Home. He should point out that the Superintendent also embraced connection-church government and supported the Western Conference in suing our church. He mentions little children crying for bread. Brother, the little children at Middlesex are not crying for bread! That home has so much money they are giving some away! Did you know that when there at Middlesex their record read—cash on hand March 1, 1962, \$81,922.29. Cash on hand May 31, 1962—\$68,134.81, total to account for March, April, May—more than \$101,000.00.

Religious contributions—\$13,355.25. Listen, Brother Griffin cries, 'children crying for bread.' Brother, they have plenty of bread and to spare. Who did that Home give \$13,355.25 to? Did it go to Mount Olive Junior College? Did it go to help pay the Western Conference lawyer? Who did they give it to? I mark my word, some churches are

going to get their eyes open by and by!"

2—In *The Church Herald*, published by the First Free Will Baptist Church of Morehead City and edited by Seldon Bullard (issue of August 9, 1962, Pages 2 and 3).

"Free Will Baptist Children's Home Makes Large Contribution.

"An article appearing in the Free Will Baptist paper recently is very much misleading regarding the insinuation that the Home is in need:

"It now has become public knowledge that the Home has so much money it can afford to be giving it away. The report shows that on March 1, 1962, they had \$81,922.29 in the treasury. Then Cash on hand May 31, 1962, \$68,134.81, total to account for March, April, May—more than \$101,000.00.

"Now, Note This: Given to Religious Contributions—\$13,355.25.

"Wouldn't you love to know where this money was spent? I wonder if more than \$13,000.00 was given to fight a law-suit to try to take Rev. Ronald

ANSWER:

The statements, questions, and implications of the above quoted portions, which indicate that the Free Will Baptist Children's Home, Middlesex, North Carolina, "has so much money they are giving some away, and/or that it made religious contributions in the amount of \$13,355.25 during March, April, May, 1962, are absolutely denied and declared to be false, misleading, and deceiving. It is further absolutely denied that the Children's Home gave away any money during this time or that it made any religious contributions.

TRUE FACTS ABOUT \$13,355.25:

A check of the records of the Free Will Baptist Children's Home reveals that the home received \$13,355.25 as religious contributions during March, April, May, 1962. This amount was received from religious organizations such as churches, Sunday schools, auxiliaries, etc. This amount is listed under Receipts, just as such gifts have been listed as receipts for many years. This amount was received, not given away.

TRUE FACTS ABOUT "CASH ON HAND":

The amounts listed as "Cash on hand" at any given date include all accounts. Among these are restricted and designated funds such as building funds, trust funds, and capital funds, as well as the general operating fund. Let it be clearly understood that the Free Will Baptist Children's Home is not as well off financially as Mr. Creech and Mr. Bullard indicate, although we are humbly grateful that our people have been very good to the home. REQUESTS FOR RETRACTIONS:

Because of the seriousness of the above-quoted false, misleading, and deceiving publications and of the damages it might do to this home, we have respectfully requested immediate, full, complete, and good-faith retractions by the above-named persons and papers.

We further have reasons to believe that the same false, misleading, and deceiving information may have been published in other church publications. Therefore, we do hereby respectfully request that if other publications have

(continued on page thirteen)

LATE NEWS BULLETIN

News has reached "The Free Will Baptist" that "The Challenger" and "The Church Herald" have run corrections relative to the false report concerning the finances of the Free Will Baptist Children's Home. A more complete report will be given next week.

Creech's church up in Durham away from him and the majority of the congregation. Or, have they come to the place where they have to cry 'poor little helpless children in order to operate Mt. Olive College? I do now know that this is true, but I would like to know when the Children's Home management got to the place they could take \$13,000.00 and give it away and then run all over the state crying help, help, help?"

North Carolina State Convention News

Report of Special Committee

AFTER hearing a report on the recent session of the National Association of Free Will Baptists which convened in Nashville, Tennessee, the Executive Committee of the North Carolina State Convention appointed a committee to prepare and release a communication to all Original Free Will Baptists of North Carolina on behalf of the State Convention. This release is the work of that committee.

It is a well-known fact that leaders of the National Association have for some time shown a spirit of hostility toward Free Will Baptist institutions and programs in North Carolina. Furthermore, they have used the prestige and influence of their offices in an effort to change the customs, practices, and usages among Free Will Baptists in this state and have taken unprecedented action in supporting a man who sued his fellow ministers for \$400,000 and whose congregation includes several leaders who testified under oath that they believe in the doctrine of "eternal security."

Observers at the recent session of the National Association noted that this attitude toward the North Carolina State Convention has not changed. It was observed that the National Association's leaders continue to misrepresent the true facts concerning the conflict with the State Convention. Amidst laughter and hand clapping the national organization received into its fellowship the newly-formed North Carolina State Association. This action by the National Association clearly indicates that they no longer recognize the North Carolina State Convention as a part of the Free Will Baptist denomination. It appears that the national body has thereby closed the door to any possible reconciliation of the differences between us.

The National Association departed drastically from the stated principles upon

which it was founded by adopting a new constitution and bylaws which makes it the highest ecclesiastical body. By the adoption of this document it gave itself the power to discipline state and district organizations and local churches; and from its decision there is no appeal. This appears to be an attempt to destroy all organizations between the local church and the National Association.

It would also appear that the National Association prefers to "go it alone" without official support from the North Carolina State Convention, but with all the support they can get from local churches and individuals who are willing to send them financial support for their educational and missionary programs. Anyone can see that leaders of the National Association and of the new state association in North Carolina have "used" the cause of missions to gain churches and ministers by suggesting that loyalty to the State Convention means forsaking the cause of missions. It is ridiculous to suggest that we are forsaking the missionary cause by remaining loyal to the State Convention. The North Carolina State Convention has a missionary program and will develop an even greater one as the years pass. It might be asked, Where was the mission program of the National Association twenty-five years ago? (Some of our foes talk as if Christ has no means of reaching the lost in other lands except through the mission program of the National Association.) We may have to forsake some who are called missionaries, but we have no intention of forsaking the cause of missions. Moreover, we will not neglect the great commission of our Lord.

In view of the statements above, along with recent developments in our denomination, the Executive Committee of the North Carolina State Convention therefore recommends that individuals and churches immediately cease participation in any and all National Association programs. It further recommends that all Original Free Will Baptists beware

of the efforts of the new state association and its adherents to misrepresent the true facts in an effort to gain prestige and support.

Original Free Will Baptists of North Carolina are urged to give their undivided loyalty and liberal support to the institutions and program of the North Carolina State Convention.

The State Convention is stronger than ever before, notwithstanding the fact that about ten per cent of eastern North Carolina's 45,000 Free Will Baptists have splintered off to form a state association. That number, however, is gradually diminishing; and those who oppose the program of the State Convention are losing ground. Furthermore, it is believed that as the people become better informed the splinter group will integrate. Therefore things are becoming much brighter for Original Free Will Baptists in North Carolina.

Is This Congregation Church Government

S. A. SMITH, President
North Carolina State Convention
of Original Free Will Baptists

THE Reverend Wayne Smith, minister of the newly-formed North Carolina State Association of Free Will Baptists and at that time pastor of the First Free Will Baptist Church of Smithfield, recently pulled a minority group out of the church to start another organization, the *Smithfield Herald* reports.

Mr. Smith became pastor of the Smithfield congregation about six months ago and since that time, a tense situation developed that divided the membership into two factions. One group which aligned itself with the pastor tried to take the church out of the Cape Fear Conference and the State Convention and align with the new state organization whose supporters are avowed believers in the so-called "congregational" church govern-

ment. The other group favored remaining with the Cape Fear Conference and the State Convention.

The situation grew worse when the pastor was elected moderator of the new association which was recently accepted into the fellowship of the National Association. Several business meetings were held in the church; and on August 1, the showdown came when a majority of the congregation voted to dismiss the pastor immediately. It must be pointed out, however, that the church voted to fulfill its contractual obligations to him by paying his salary, rent, and utilities for ninety days—the amount of time specified that either party would give the other in the event the contract was to be terminated.

The *Smithfield Herald* further reported that as the meeting came to a close Mr. Smith announced a meeting for the following Saturday night in the Smithfield American Legion Hut “for those who desire to continue their stand for congregational church government.” At that meeting a new congregation was organized.

Is that what the supporters of the new state association mean by congregational church government? Do they believe in majority vote, or do they use such terminology as a smoke screen in order to carry their point?

The situation at Smithfield is another example of what has happened over and over again among those who have splintered off from the State Convention. Although they say that they believe in congregational church government, my sincere and honest opinion is that their actions do not bear them out. It appears that the pastors who cry the loudest for congregational church government try to “run” things in the church. In one way or another, it seems that they are able to have their way for a while; but as soon as the congregation becomes aware of what is going on, the situation begins to change. Then the pastor gradually loses his control; and when a majority of the congregation repudiates his dictatorial policies, he pulls a minority group out of the church to start a new congregation that he can control. It has happened this way over and over again; and in some instances, those who have pulled a group away from the original church have had to leave those he pulled out.

Is that congregational church government? Does this group believe that the majority rules? Nevertheless, it is the group that the National Association supports in its fight against the North Carolina State Convention.

A Letter from the State Convention Secretary

Dear Brethren:

I am writing this letter to remind you that the North Carolina State Convention will hold its fiftieth annual session at the Free Will Baptist Children's Home near Middlesex, North Carolina, on September 12 and 13, 1962. The program has been planned and approved by the Executive Committee and letters with report forms enclosed have been sent to all church clerks on our mailing list. We want as good representation as possible by both ministers and laymen at this meeting of the convention. Please pray with us that this historic session will be a giant step forward for Free Will Baptists in North Carolina and that under God it will mark the beginning of a new era for Original Free Will Baptists.

We appreciate your loyalty to the program of the North Carolina State Convention, particularly during the past year. God has blessed us in spite of our foes and we should be grateful. In this spirit we hope that you will attend this historic session which marks the beginning of our fiftieth anniversary year, more determined than ever before to serve our Lord through the ministry of the Free Will Baptist Church.

Plans will be submitted at this session to guide us in observing the golden anniversary year of our convention. The achievements of the coming year are limited only by the degree of our commitment to God. Pray that it will be the greatest year in the history of our convention.

The Liason Committee appointed at the special session of the convention on March 29 has had several meetings. A printed statement prepared by members of this committee was mailed to thousands of Free Will Baptists in North Carolina and other states. You perhaps received a copy of it. If you can use additional copies of this statement, let us know. The Liason Committee will announce in the near future plans for a preliminary meeting of Free Will Baptist leaders in North Carolina and other states to discuss these developments and chart a course for the future.

We hope to see you at Middlesex on September 12 and 13.

Sincerely yours,
Michael Pelt
State Convention Secretary

Resolutions from Reedy Branch Free Will Baptist Church, Winterville, N. C.

Whereas, the National Association of Free Will Baptists at the 1961 session in Norfolk, Virginia, issued an order to the North Carolina State Convention of Free Will Baptists, and

Whereas, the North Carolina State Convention of Free Will Baptists had but one honorable alternative and that was to withdraw from the National Association, and

Whereas, the North Carolina State Convention of Free Will Baptists did on March 29, 1962, withdraw from the National Association, be it resolved:

1. That Reedy Branch church reaffirm that the Central Conference and the State Convention of North Carolina Free Will Baptists are the true Original Free Will Baptist connection.

2. That we pledge our support to the Central Conference and the State Convention of North Carolina Free Will Baptists and the institutions and programs sponsored by them.

3. That all connections and relations, either real, expressed, or implied, between Reedy Branch Church and the National Association, its program and/or institutions are hereby dissolved.

4. That these resolutions be made a part of the permanent records of Reedy Branch church and a copy be sent to *The Free Will Baptist* for publication.

Carried by a vote of 131 to 12 in a called conference assembled after due notice by pulpit announcement, bulletin, and church letter this the 12th day of August, 1962.

Charles Sapp, Pastor
E. C. Averette, Clerk

THE BEST FOR US

OLIVE H. BURNETT

God knew what lay before us
In the days that have gone by;
He knew each step that we would take;
He saw with watchful eye.
He knew the road was oftentimes steep
And the traveling rough and slow,
But He planned the very best for us,
Ah, many years ago!

He knew our hearts were often faint
And our eyes with tears were dim;
There wasn't anything at all
That was not known to Him.
He knew the longing of our hearts,
Our doubts and hopes and fears,
But, oh, He planned the best for us—
We saw it through our tears!

News + Notes of Denominational Interest

Carteret Union Meeting Adopts Resolution

The Carteret County Union Meeting of Original Free Will Baptists of North Carolina in regular session July 28, 1962, by unanimous vote, voted to adopt the following resolution of appreciation:

Whereas, the Rev. and Mrs. J. W. Everton have rendered a most efficient service of love during Brother Everton's term of office as superintendent of our Free Will Baptist Children's Home at Middlesex, North Carolina; and

Whereas, Brother Everton has resigned this office in order to return to the pastorate;

Therefore be it resolved: (1) That we do hereby express our deep appreciation to Mr. and Mrs. Everton for their service of love; (2) that we do hereby pledge our continued support of our Children's Home at Middlesex, North Carolina; (3) that a copy of this resolution be sent to Brother and Sister Everton, a copy be sent to *The Free Will Baptist* for publication, and a copy recorded in our minutes.

The above resolution was approved by the resolutions committee: M. L. Johnson, Emily Gillikin, and H. G. Gurganus.

Union Chapel Announces Revival Aug. 26—Sept. 2

The Rev. Raymond Riggs of Norfolk, Virginia, will be the evangelist for revival services at Union Chapel Free Will Baptist Church, Plymouth, North Carolina, beginning August 26 and continuing through September 2. Services will be held each evening at 8:00 p. m. and will feature special singing. Mr. Riggs will be assisted by the pastor, the Rev. Charlie Overton. The pastor and the church extends a cordial invitation to the public to attend these services.

Dawson's Grove Church Remains in Central Conference

Some weeks ago, the Dawson's Grove Free Will Baptist Church, Scotland

Neck, North Carolina, sent out identical questionnaires (16 questions) to representatives of both the Central Conference, of which the church is a member, and the organization calling itself the "General Conference," leaders of which had attempted to influence the church to leave the Central Conference for membership in the new conference.

On Sunday morning, August 12, the answers of both sides to the questions were read to the congregation, and without any discussion the church voted overwhelmingly to remain with the Central Conference and to confirm its acceptance of the Statement of Faith and Discipline for Original Free Will Baptists of North Carolina for its government. The meeting had been well announced in advance and all members informed of it by mail. Almost all the resident members of the church were present, and so it is considered that the question of the relationship of this church to the conference and state work has been made with perfect fairness to all and is final. The pastor, the Rev. L. E. Ballard, is glad to announce that there will be no "splinter group" organization at Dawson's Grove.

Shiloh Church Conducts Successful Bible School

The Shiloh Original Free Will Baptist Church, Pinetown, North Carolina, held its annual vacation Bible school

Coming Events

August 25—Piedmont Conference, Mount Olive Church, Kannapolis, N. C.

August 20-25—Family Week, Cragmont Assembly, Director, Mr. Fountain Taylor Sr., Route 2, Richlands, N. C.

September 12, 13—North Carolina State Convention, Free Will Baptist Children's Home, Middlesex, N. C.

November 1, 2—Cape Fear Conference, Tee's Chapel Church, Route 2, Smithfield, N. C.

June 11-22, with an average attendance of 90. The school was considered successful as students were co-operative toward teachers and their work and study.

During the two weeks of Bible study, prayer, and recreation, two girls expressed their desire to become Christians. During the closing exercises on Friday night the pastor, the Rev. John W. Grimsley of Bridgeton, North Carolina, extended an invitation. These two girls and two others went forward making public professions of faith in Christ and expressing their desire to become members of the local church body.

The church is thankful for every effort put forth to make the Bible school successful and instrumental in leading these to the Lord. The church desires your prayers for the Lord's blessing upon them as they labor together for His cause.

Gray Branch Church Announces Home-Coming

Gray Branch Free Will Baptist Church, Deep Run, North Carolina, announces its annual home-coming Sunday, August 26, 1962. The pastor, the Rev. Ray Harrison Jr., will deliver the home-coming message. At the noon hour a picnic lunch will be served on the church grounds. A service of singing has been planned for the afternoon.

The pastor and the church extends a cordial invitation to the public to attend these services. All singers and singing groups are asked to take part in the afternoon service.



ATTENTION! STOCKHOLDERS OF FREE WILL BAPTIST PRESS

The annual meeting of the stockholders of the Free Will Baptist Press, Inc., Ayden, North Carolina, will be held Tuesday, September 4, 1962, at 10:00 a. m. The meeting will be in the assembly room of the Press.

If you own or represent stock, be sure you are present for the meeting on the above date.

Rev. R. N. Hinnant
President



THE CHURCH - WORLD-WIDE

WHEATON COLLEGE IS HOST TO CONFERENCE

Wheaton, Ill. (EP)—Wheaton College will host the Seventh Annual Writers' Conference October 26 and 27. The annual meeting of the Conference on Christianity and Literature convenes at the same time.

Speakers participating include Mrs. Betty Finning, fiction editor of *Woman's Day*; Henry Regnery, president of Henry Regnery Company, publishers, Chicago; Paul Fromer, editor of *His*, magazine of Inter-Varsity Christian Fellowship; and Dr. Benjamin P. Browne, president of Northern Baptist Theological seminary, founder and director of the Green Lake Writers and Editors Conferences. Dr. Browne spoke at the conference last year and has been invited to return.

ASTRONAUT IS AWED BY GOD'S WORK IN SPACE

Edwards Air Force Base, Calif. (EP)—U. S. Astronaut Robert M. White, who piloted America's X-15 plane in record-breaking heights, has an answer to Russia's Gherman Titov's statement that he saw no God in space:

"His (Titov's) intellect is rusty. . . . Scientific discovery rolls back the doors of the unknown and leaves the human mind in awe at the vastness of the universe. This world of scientific discovery, vast as it is, is small in comparison with God's knowledge. This," said Roman Catholic White, "is what impresses me up there. Scientific curiosity and research only whet the appetite of the mind for the vast world of eternity where knowledge is unlimited. This excites me and gives my work real meaning and depth."

BUSINESSMEN TO GET CHARITY AWARD

Detroit (EP)—A Jew, a Catholic and Protestant among Detroit businessmen are to receive the 1962 "Knights of Charity" award at an interfaith Dinner at Cobo Hall December 1. Those to be honored are Alvin M.

Bentley, former U. S. eighth district congressman from Owosso, Mich., a Protestant; John E. Lurie, founder and president of Wrigley Supermarkets, a Jew; and Anthony De Lorenzo, vice president of General Motors Corp.

Annual awards by the Pontifical Institute for Mission Extension of the Missionaries of Sts. Peter and Paul are based on deeds and examples reflecting "unison in family life with person-to-person charity."

GOVERNOR LAUDS GIDEONS' WORK

Pittsburgh, Pa. (EP)—Governor David L. Lawrence of Pennsylvania commended 1,400 delegates to the 63rd international convention of the Gideons International here for their work of distributing Bibles world-wide.

"The aim of the Gideons has always been—and I trust shall always be—to make the Word of God available to others," he said, "and to let God's Word do its own work in the hearts, the minds, and souls of men."

Acknowledging history, the Governor said the Gideons were meeting in the "land of William Penn's 'Holy Experiment,'" and he likened the spirit which inspired William Penn to that of John Nicholson, Samuel Hill, and William Knights, the pioneers of the Gideon movement.

"Today Gideon is a truly international organization—and its 20,000 members in nearly 60 countries are busily engaged in fulfilling the goals set for them by three traveling salesmen 63 years ago in Janesville, Wisconsin," Governor Lawrence, a Roman Catholic, commented.

Delegates to the convention from foreign countries told of the success and the problems of circulating the Bible in their nations.

ARABIC SCHOOLS OFFER CHRISTIANITY COURSE

Jerusalem (EP)—For the first time Christian religious instruction will be introduced next term in Israel's Arabic

high school system for its Christian students.

An agreement providing for such instruction was made between the Ministry of Education and representatives of the three main Christian communities in the country.

They were Greek Orthodox Archbishop Isidoros of Nazareth; Melkite Rite Archbishop George Hakim of Akka, who heads the largest Christian community; and Bishop Giorgio Chiappero, O. F. M., Latin Rite Patriarchal Vicar in Galilee.

SAYS CHURCH COLLEGES NEED NEW IMAGE

Selinsgrove, Pa. (EP)—Church colleges are too often defined in negative terms, according to Dr. Paul W. Dieckman, president of Midland College in Fremont, Nebraska. He told Lutheran college public relations directors here that the popular understanding of the Christian college is a place where "Christians are not getting drunk, not gambling, not cursing, not reckless with their money and not being exposed to heretical or dangerous thinking."

"The truth of this," he said, "may be challenged."

Dr. Dieckman, whose college is affiliated with the new Lutheran Church in America, spoke to 35 public relations representatives from Lutheran colleges in the United States and Canada. The workshop conference was sponsored by Susquehanna University here and the Board of Higher Education of the United Lutheran Church in America.

Dr. Dieckman defined a genuinely Christian college as one which encourages "an adventure in learning in which the best educational approaches are interpreted and integrated by a disciplined and constantly renewed Christian experience." He urged the public relations experts to join in the task of redefining the "unique and valid role, mission and vocation" of the Christian College.

CROWD JAMS KENYA YOUTH RALLY

Nairobi, Kenya (EP)—Doors had to be locked at Nairobi's City Hall last week after more than 1,300 Christian youth had crowded in to attend a rally entitled "Kenya Tomorrow—a Challenge to Youth." Special speakers were the Bishop of Masasi, Trevor Huddleston, and the general secretary of the Kenya Federation of Labor, Peter Kibisu.

Object of the rally was to awaken the
(Continued on Page Fifteen)

Woman's Auxiliary

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

Durham, N. C.—The Woman's Auxiliary of Edgemont Original Free Will Baptist Church of the Western Conference met for its regular monthly meeting Tuesday night, July 31, at the home of Mrs. Vivian Stewarts. Scripture was read by Mrs. Thelma Peele from Psalm 24. The topic for her devotion was "Prayer." Mrs. Fannie Alford led in prayer. Minutes of the last meeting were read and approved. Mrs. Thelma Peele, president, presided during the business meeting. All old and new business was discussed.

The next meeting will be held the last Tuesday night in August at the home of Mrs. Fannie Alford. Mrs. Macie Teasley dismissed the group with prayer, after which refreshments were served.

Newton Grove, N. C.—The Annie McPhail Woman's Auxiliary of Oak Grove Free Will Baptist Church met at the church August 8, at 8:00 p. m., with Mrs. Pearl Tart presiding.

The meeting opened with a song, "Beautiful Garden of Prayer." Mrs. Ina Pait West rendered a piano solo and Mrs. Tart conducted the devotion. Mrs. Grace Jones read the minutes of the last meeting, and after the business, Mrs. Emma Rose, program chairman, read the introduction to the lesson, "The First Family." Those who took part on the program were Mrs. Emma Daughtry, "First Family"; Grace Jones, "God-Fearing Family"; Mrs. Ina Pait West, "God's Command to Faithful Families." The group then sang "Take Time to Be Holy," and the benediction was given by Mrs. Vada Bizzell. There were seventeen members present.

Portsmouth, Va.—The G. T. A. of the First Free Will Baptist Church met on August 8, at the home of the sponsor, Mrs. Janie Rawls, assisted by Mrs. Mildred Edwards.

The monthly project was making cancer bandages for the Cancer Society. During the afternoon the group completed thirty-five bandages with only three G. T. A. members present, who were

Arless Grimsley, Betty Ann Edwards, and Bonnie Daniels.

Mrs. Rawls then expressed her appreciation to each of the girls. Refreshments were then served and everyone enjoyed the fellowship together.

Mount Olive, N. C.—The Woman's Auxiliary of the Mount Olive Free Will Baptist Church met Monday evening, August 6, in the home of Mrs. Michael Pelt.

The meeting was called to order by the president, Mrs. Ralph Lightsey. The group sang "Take Time to Be Holy." Mrs. Lightsey read Genesis 2:18-25, and Mrs. Pelt led the group in prayer. The group then sang "Jesus Calls Us."

The minutes were read and approved, and the treasurer gave her report. The roll was called and Miss Judy Foreman was recognized as a visitor.

Mrs. Lightsey appointed a nominating committee composed of Mrs. Joseph Williams, chairman, Mrs. Leslie Anderson, and Miss Pattie Davis. The committee is to give a report at the September meeting.

At this time, Mrs. Pelt, program chairman, took charge and presented the program entitled, "Faithful Families Build Altar Fires." Those taking part on the program other than Mrs. Pelt were Mrs. Lightsey, Mrs. Anderson, and Mrs. Williams. The program was very interesting and enjoyed by all.

Mrs. Lightsey dismissed the meeting with prayer.

At the conclusion of the meeting, the hostess served delicious refreshments which were enjoyed by all.

Pinetown, N. C.—The Woman's Auxiliary of Shiloh Free Will Baptist Church met Thursday night, August 9, at the home of Mrs. Margaret Woolard.

The meeting was opened with a hymn, "Whosoever Meaneth Me." Mrs. Mildred Leggett read the Scripture taken from Mark 12:41-44 and Matthew 26:7-13. Mrs. Nancy Foreman led in prayer.

The business was entered into with the president, Mrs. Nancy Foreman, presiding. There were sixteen members and

three visitors present. Several items of business were taken care of at that time.

A program on "Stewardship" followed the business with the following taking part: Mrs. Mary Boyd, program chairman; Mrs. Reba Osborne, Mrs. Ethel Waters, Mrs. Olga Wallace, and Mrs. Alma Biggs.

The benediction was offered by Mrs. Agnes Wallace, followed by refreshments by the hostess.

IN OUR MAIL TODAY—

—OUT OF P. O. BOX 507

AVAILABLE FOR WORK

"This is to announce that I am available for part-time work in the eastern part of North Carolina. I am a graduate of the Free Will Baptist Bible College having graduated in 1950. I have done evangelistic work throughout the state. I am a member of the Eastern Conference and have taken my stand with the State Convention of Original Free Will Baptists of North Carolina.

"Any church desiring my services for part-time pastorate or revivals may contact me at the address given here."—Rev. E. Styron, Route 1, Box 332-B, New Bern, North Carolina.

The Right Time to Visit

Many people have excuses why they cannot visit for the church. For fear that you will run out of excuses, we have provided one new excuse for each month.

January—Everyone is worn out from Christmas. Many mistake us for bad collectors.

February—Bad weather. Hard to start cars in bad weather.

March—People start to worry about income tax next month.

April—Everyone is thinking only what they are going to wear Easter. Besides, they will go to church this month anyway.

May—Too much rain. People doing spring house cleaning.

June—Nice weather, but everyone out driving in the evenings.

July—Everyone is on vacation.

August—Too hot!

September—Too early in the fall. Everyone is busy getting the children's school.

October—World series has everyone's attention. Unreasonable weather may intervene.

November—Political unrest due to elections has people unsettled. Football games absorb a great deal of interest.

December—Always a bad month. Everyone out Christmas shopping.—Unknown.



MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Personal Letter from the Secretary-Treasurer of the North Carolina Mission Board

Dear Christian friends:

For almost two years it has been my privilege to handle missions funds of the State Convention, having taken this position at the death of the late Rev. W. V. Alford. Many churches and individuals have used our services in donating, distributing, and forwarding funds to both home and foreign missionaries and mission stations. It has been a pleasure to work with the many churches and mission-minded organizations in the churches in this great work.

We have been made glad many times to open letters and observe your notes of varying amounts for the mission cause. Truly, we believe there are many churches in this state which have been and will continue supporting the mission cause among Original Free Will Baptists.

We believe the total task of the church is to evangelize the lost and to build up in Christ those who will accept the gospel of salvation. We believe any church in the church or which is supported by the church which does not have as its objective the common goal of evangelizing, enlightening, and training men to take his rightful place in life has no right to exist or be supported by the church. The basis for which the church exists is given in Matthew 28:19, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."

We believe we have every right under the gospel to solicit and urge your co-operation and support in the cause of missions. We can assure you that all funds forwarded to the mission department of the State Convention will be used as wisely

as possible in the furtherance of the cause. We do not hesitate to ask your support. We desire all churches and auxiliaries to be as liberal as possible in

your offerings to missions. With the asking, we have every right to believe you will continue to pray for the mission cause and to support it in an even greater measure.

We are assured that the Lord is blessing in this department. Added to the responsibility of the home field in North Carolina is the support of future missionary candidates. The board now has on file information from three future missionary candidates who will be ready to go to the field by the time we are financially ready to send them out. There

(continued on page thirteen)



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Questions & Answers on the Bible

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Please explain "Verily I say unto you, this generation shall not pass, till all these things be fulfilled" (Matthew 24:34); "Verily I say unto you, that this generation shall not pass, till all these things be done" (Mark 13:30); and, "Verily I say unto you, this generation shall not pass away, till all be fulfilled" (Luke 21:32). The thing that concerns me most is "generation."—Mrs. N. C. Jones, Arkansas.

Answer: Generation as used here means race. "These things," many of them as I see it are yet future and will not be fulfilled until Jesus returns in the second coming, a time of mystery. There is much that is told of in the Scriptures which must occur then, which is not understood by even the best of Bible scholars of today. Jesus, Himself asserted that while here. "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father" (Mark 13:32).

For some good reason, known to God only, there are certain things that will remain a mystery until the final day of revelation and that day or time comes when Christ returns. The mystery of iniquity will not be revealed until the rapture of the church. "And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved" (2 Thessalonians 2:6-10). He who now letteth, in Verse 7 is the Holy Spirit. Letteth in our present day usage means hinders. The Holy Spirit whom Jesus sent as Comforter is accounted for in Acts 1 and 2 and whom He promised to send in John 14 and 16 was given to be with

the church forever; so when the church is raptured the Holy Spirit's local abode will be changed from the scene in this earth where the visible church now is to the scene in heaven or in the air where the church is to be with Christ forever. The time when all this is to happen remains a mystery to all beings except God Himself. That Wicked in Verse 8 is one and the same being that John refers to in Revelation 13 as the first beast or the beast from the sea. If you will review Revelation 12 and 13 you will note that the beast from the sea receives his power from the red dragon also called the devil that is cast out of heaven in Revelation 12. The beast from the sea gives his power and authority to the beast from the land that is called the false prophet. We have all these things concerning Christ's second coming set forth in clear language, but evidently not so well understood as yet, for there is, as suggested above, mystery in iniquity and in godliness.

Going back more specifically to the question as you asked it, the Jews as a race or a people kept separate from all peoples of the world, in spite of the fact that He has miraculously scattered them among all tongues and tribes of the earth. God will not only be able to identify them and separate them when His time comes to gather them back in the promised land, but other peoples of the earth will know them as being a peculiar people and will recognize them as God's ancient people when He begins to specifically deal with them. There are Scriptures that indicate that. When that time comes He will hiss or whistle for them and they will come and He will deal with them first in judgment and then with a remnant of them that remain loyal in glory. These things, in the verses in the question, include all the things in coming events that synchronize with His second coming, and hence the mystery. Some Christian scholars would say, however, that these and all such things as were in the mind of the authors as they wrote the above verses were fulfilled in the destruction of Jerusalem when Titus marched upon it, 70 A. D.,

and razed it to the ground. Such an interpretation would of course do away with the mystery as expressed above; however, my personal opinion and interpretation is entirely contrary to such a view and I take the word, *generation*, in the sense of race; this race, that is the Jews as a peculiar or distinct people, shall not pass away or have their identity destroyed until all these things be fulfilled.

Question: Please explain "Not though I had already attained, either were already perfect: but I follow after if that I may apprehend that for which also I am apprehended of Christ Jesus. . . . Let us therefore, as many as are perfect, be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you" (Philippians 3:12, 15). I understand that there to be found a twofold use of the word perfect, here of which I would like learn more.—J. C. G., Texas.

Answer: It will be easier to grasp the different uses of the word, *perfect*, here when one gives attention to the fact that the writer, the Apostle Paul, is using throughout his discourse the figure of an athletic court, such as were common in Paul's day by a foot runner in the Olympic games. In Verse 15, as many as are perfect means, in our present-day usage, as many as are experienced, fully developed, or those who have completed training, full grown, no longer babes in Christ and, therefore, fully equipped for running the race. "Howbeit we speak wisdom among them that are perfect: not the wisdom of this world, not of princes of this world, that come to nought" (1 Corinthians 2:6). They are able and know to comply with and obey the rules or laws of the court. "And if a man also strive for mastery, yet is he not crowned, except he strive lawfully" (2 Timothy 2:5).

When we come to Verse 12, however, we have the meaning somewhat changed for in its use here *were already perfect* means not as though I were yet the actual winner of the race. I have not been crowned with victory. In our present-day usage absolute perfection is meant in the last case (Verse 12) and relative perfection in the first (Verse 1).



NOTES AND QUOTES



By J. C. Griffin

PECULIAR CONGREGATIONALISM

Several months ago Goldsboro Free Will Baptist Church, Goldsboro, North Carolina, voted overwhelmingly to say in Cape Fear Conference of Original Free Will Baptists. But let us see if a new group who call themselves the Originals believe in majority rule. What the pastor who was voted out do with a wonderful idea of congregationalism? He took the minority and went out and organized another congregation. Thus, in Davenport, the pastor, believes in majority rule when the majority is with him; if not with him, the minority shall rule. The general rule of this group is: "If I can't rule, I will start my own little organization." This is the spirit everywhere that I have heard of in a church that voted to stay with the State Convention of the Original Free Will Baptists. Is the minority rule congregationalism? If congregationalism means a majority rule, why do these minorities go out and start another organization and try to proselyte every faithful member they can to leave the original state work and go with those break groups? Yes, we believe in the majority rule when the majority is with the national body, but when we are the minority, we do not really believe what we preach.

When 368 voted to reaffirm our faith in the Original Free Will Baptists at the State Convention that was held at Mount Olive College, Mount Olive, North Carolina, 61 walked out because they would not accept the majority rule. This is their judgment against 368.

We understand that the minority at the Goldsboro Free Will Baptist Church could not have their way are organizing a new group. They say the majority in the original church cannot

PER RAISED

I am raising my \$10 offer made some time ago to \$100 for proof that North Carolina Original Free Will Baptists believe or has ever believed or ever advocated that the local church was connected

tionally. According to ancient customs the local church cannot be Original Free Will Baptists and cannot be connectional in its local church government, but when any local church connects itself with a conference or State Convention then it is, if loyal to its constitution and bylaws. The new organization calling itself the Original Free Will Baptists is a connection of churches that have formed a new connection. They will have laws; in fact, some of them have laws on churches that are incorporated, and that say something like this: "This corporation shall have the power to license, ordain, and discipline ministers, and appoint persons to perform marriages." Christ did not say, "Upon this rock I will build My corporation," but He said, "... upon this rock I will build my church; ..." (Matthew 16:18).

This writer considers that when a church pulls itself into a corporation and goes into business in competition with the conference or State Convention of which it was a former member and tries to destroy the old organization, it should be excommunicated for departing from the faith, practices, customs, and usages of the Original Free Will Baptist church. WHEN SHALL WE STOP WRITING ON THIS SUBJECT?

This question was asked by a reader and addressed to the editor of *The Free Will Baptist*. My answer is, "When Contact and the Challenger and other publications stop fighting North Carolina institutions and quit trying to ruin the character and the influence of men that are true and faithful Christian gentlemen, men who have accomplished, at the cost of great sacrifice, worthwhile things not only for North Carolina, but for the denomination as a whole. I have preached the truth for fifty-three years and never pulled out of my conference, the State Convention, nor left my church for another.

CONNECTIONAL FREE WILL BAPTISTS

We, the Original Free Will Baptists, with a history of more than 200 years are accused of departing from the faith, which is a false claim. As I have said before and will say until my last breath, we are just as firm in local church autonomy as any believer that ever claimed to be a Christian. To dispute this is to discount the truth and believe that which is false. Yes, we believe in the local church ruling its local affairs, but we do not believe that a local church has any right to kick out a faithful orthodox believer or group of believers by an unorthodox crowd who departs from the true faith of the Original Free Will Baptists or any other Baptist group.

Where does the connectional government come in? It comes in when a group of churches connect themselves in a quarterly or union meeting, a conference or State Convention, and form and accept a constitution and bylaws to govern the connection. No church has to connect itself with a quarterly meeting, or union meeting, conference, or association. It can stay out and run its own business independently, but when it votes to join any of the foregoing bodies, it is to be loyal to the rules and regulations, or in a Christian way pull out without trying to destroy the connected body. It seems that this new organization cannot be satisfied with disconnecting itself from the body formerly connected with, but goes out and forms a new connection patterned largely as the connection which it left and crying congregationalism.

I have many friends who clip from newspapers that which has been reported by some reporter who knew what someone had told him or her which was the report of one who was connected with either the minority or the majority and gave the report as they wished it to be. Thus, the reporter only got one side. The truth is that many untrue statements have been published due to being reported by biased reporters.

It has been reported to me that a certain opposer of the old and Original Free Will Baptist State Convention was asked by a neutral, "What will it take to heal the split between North Carolina and the National Association of Free Will Baptists." The answer was, "Close the doors to Mount Olive College." So after all, the so-called congregational vs. connectional government is a smoke screen.

The spirit of fighting Mount Olive College was started by a man who refused to settle his personal matters according to the Bible and the Treatise of the conference in which he was a member. Yet, this man was recognized by the National Association. Again I say when these periodicals are ready to stop fighting North Carolina institutions and North Carolina Christian gentlemen, then and not until then does this writer raise the white flag.

If the Free Will Baptist Press should ever remove the space for Notes and Quotes, I would try to get enough friends to support a newsletter named Notes and Quotes.

I have had so many complimentary letters for the past twelve months that I am tempted to put them in Notes and Quotes to show my enemies that there are others who think as we do. We will pray over this matter.



STORIES for our BOYS and GIRLS



THE FOURTH COMMANDMENT

Esther Miller Payler

I MUSTN'T be homesick after I promised I wouldn't," Joan reminded herself. She ate a juicy apple and stared out of the train window, remembering her father's last instructions.

"Fairhaven, next stop," called the conductor.

Joan slipped on her sweater, combed through her blonde curls and carried her suitcase to the door. As soon as she stepped off the train, she saw Uncle Alf, Aunt Jenny and Cousin Mark, coming toward her, smiling. Aunt Jenny kissed Joan. Uncle Alf and Mark shook hands.

"We're so glad you came," said Aunt Jenny.

"It's nice to have a girl around," said Uncle Alf.

Mark grinned, showing white teeth in his tanned face: "Best is you can stay all summer!"

In their car, riding to the farm, Mark said: "We're going to make a regular farmer out of Joan! There's lots to see and do here!"

"That'll be fun," answered Joan. Just then her father's words flashed through her mind. "Remember the things we've taught you! Uncle Alf's kind but on Sundays he always has so much to do he seldom goes to church and Sunday school. Don't forget the Fourth Commandment!"

"Remember the Sabbath day to keep it holy," Joan had answered. It had seemed easy to do at home, but now?

"We're home!" shouted Mark, grabbing her suitcase.

Soon it was Saturday. "Did you have fun this week?" asked Mark.

"Oh, yes. The time flew!" answered Joan. "We explored the woods. I saw more birds than I ever saw before. We gathered eggs, swam, picked berries, and I can even milk a little!"

"Wait 'till Dad takes us to the lake. That's super. There are rafts, slides, and toys in the water!"

"Sounds great! I love swimming more

than eating!" Joan's blue eyes shone. She even forgot homesickness.

"Maybe Dad'll take us to the lake Sunday," said Mark.

But Joan wanted to go to Sunday school and church. Her smile was gone. "Sunday?" she thought and wondered what she could do.

Her aunt called, "Change clothes, youngsters, we're going to town!"

In town Joan and Mark walked first, followed by Aunt Jenny and Uncle Alf. The family seemed to know everyone. "This is my cousin, Joan," Mark said to all he met. They smiled at her.

Mark treated Joan to a chocolate ice cream bar, her favorite ice cream. Even that did not make her happy. She was quiet on the ride home, wondering about Sunday.

That night Joan prayed for help to stand for the right. She fell asleep before she knew the answer.

When Joan awoke the sun was streaming in. As she stretched, Joan thought with a sick feeling, "Sunday! For the first time I'm sorry it is!"

Mark called, "Sleepyhead Joan."

Joan smelled bacon and coffee. "Nine o'clock," Joan exclaimed, looking at the clock on her dresser.

Quickly she slipped into her white dress with the blue sash and white slippers. She carried her straw hat. Joan felt weak, praying for help to do what she should. She wanted to run to church and not face the family.

When Joan came into the breakfast nook, Mark stopped drinking orange juice and stared. "Nobody dresses up to go to the lake!" he said.

Joan swallowed. Her mouth felt dry. "I'm not going to the lake today. I'm going to Sunday school and church!"

Her uncle and aunt glanced at each other. Mark's mouth was open, but he managed, "How come?"

"I promised Dad I'd go. The church isn't far. I can walk there and back, so don't let it interfere with you!"

"What would your dad and the neighbors say if I let you walk along the road by yourself?" scowled Uncle Alf.

"He'd know I'd be careful of traffic and not ride with strangers," answered Joan.

"All get dressed, and we'll go to day school and church!" snorted Uncle Alf.

Mark frowned: "I want to go to lake! All the kids will be there!"

Aunt Jenny said, "Joan's right," she did not smile, as she did when Joan came in.

The family were quiet on the way to church and back, so Joan did not know how they felt about church. The hymns and Bible words had made her feel homesick. She hoped she had not been selfish.

Under an oak in the yard they had the picnic lunch, Aunt Jenny had packed to take to the lake.

"You've spoiled the day, Joan," pouted Mark, as they left the table.

After Aunt Jenny left to visit neighbors, and Uncle was sleeping, Joan missed Mark. This was the first time he had not asked her to share in his activities. She was hurt. Joan wrote to her parents mentioning going to Sunday services, said nothing of the family attitude.

When the letter was finished, Joan walked down the long lane to the mailbox. She felt homesick and alone. The quiet was shattered with a call: "Help!"

"It's Mark!" she thought. Again a call, not as loud. "The pond!" she said as she dashed across the field. "Lord Jesus, help Mark!" she panted.

Mark was struggling in the center of the pond. "I'm coming, Mark!" Joan called, praying she would remember the lifesaving instructions. Kicking her shoes, Joan swam to Mark as he appeared in the muddy water.

When he came up and struggled to grab, she quickly hooked her arm around him and towed him toward shore. Pulling him up, she dragged him up the bank, putting him face down, over a log. Water seeped from his mouth. She stayed until she had the unconscious Mark on his side. She steadily kept up artificial respiration. "Dear Jesus, help," she pleaded, sweat rolling down her cheeks.

At last Mark breathed. He opened his eyes. "I'll get your father to carry you to the house," Joan said, scared to let him go and yet knowing she had to.

Joan stumbled toward the house. She called Uncle Alf and called. He did not answer. She called again. He turned and came toward her. "Mark! the pond!" she cried.

Joan got blankets. Her uncle was almost to the house carrying Mark, when he reached him with the blankets.

When the doctor came he complimented Joan. "Your cousin owes his life to you!"

"Not to me," said Joan. "God answered my prayer."

Uncle Alf looked at Joan tearfully: "You're a brave girl! It wasn't easy to stand against all of us about going to church; but you did. You could have been up before Mark revived. Now you're going to church with you every day."

Mark grinned. "I'll go too! Thank you. I thought that cramp finished me!"

Joan smiled and squeezed Mark's hand. "I was thinking, 'This is going to be a lovely summer.'—My Pleasure."

MISSIONS

(Continued from Page Nine)

correspondence on file from other missionary candidates who desire to be supported in worthy mission endeavor. We need now is your prayers and support in liberal offerings. This mission endeavor is dependent upon those who give and support missions.

All who will support or who are supporting the mission program of the State Convention are assured that progress is being made as rapidly as possible. We commend you for your past support and hope you will rally to and keep alive the mission spirit in your church organization.

Please do not forget the mission rally on Wednesday night during the State Convention. Plan now to do something for your mission department. Arrange for a motorcade from your church to take to the Children's Home at Middlebury for the mission rally.

Several checks of different amounts will come in this week. Did we see your check among the number?

A. B. Bryan, Secretary-Treasurer
Sincerely in Christ,

•

Faith shields us from the missiles the evil shoots at us. Prayer is our contact with God for help when needed.—L.L.R.

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

Thy word is a lamp unto my feet, and a light unto my path (PSALM 119:105).

"WHAT IS TRUTH?"

"Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, . . ." (John 18:38).

After much study and prayer regarding the subject I began last week, I have decided to digress a bit from my announced intentions and give my readers the teachings of the two theologians, John Calvin (1509-1564) and Jacobus Arminius (1560-1609), known as Calvinism and Arminianism. I mention Calvin and Calvinism first because he lived and formulated his beliefs before Arminius.

Calvinism. "The system or doctrine taught by John Calvin in his *Institutes of Theology*. The five points of Calvinism are: (1) God elects individuals to be saved. (2) He designs complete redemption for these elect only. (3) Fallen man is of himself incapable of true faith and repentance. (4) God's grace is efficacious for the salvation of the elect. (5) A soul once regenerated and converted is never ultimately lost. They are known also as (1) particular election, (2) definite redemption, (3) total inability, (4) efficacious grace, and (5) final perseverance: opposed to the five articles of the Arminians put forth in 1610."

Arminianism. "The Arminian doctrines or tenets. The five articles of this system are: 1. Conditional election and reprobation, in opposition to the absolute predestination taught by Calvin. 2. Universal redemption, or that the atonement was made by Christ for all mankind, though none but believers can be partakers of the benefit. 3. That man, in order to exercise true faith, must be regenerated and renewed by the operation of the Holy Spirit, which is the gift of God. 4. That man may resist divine grace. 5. That man may relapse from a state of grace; in opposition to Calvin's doctrine of the final perseverance of the saints."

When we study these two systems of theology honestly in the light of what

is taught in the Bible and in the light of the Articles of Faith of the Original Free Will Baptists, I am sure that any and all real Free Will Baptists will readily agree that certain points of Calvinism, especially those dealing with predestination and eternal security, have no place in the beliefs of Free Will Baptists.

It has always been so. Webster's New International Dictionary (unabridged) on Page 180 gives a bit of interesting information, which I will want to refer to in a future article. We find there that the Freewill or Free Baptists date from 1780; whereas the Original Free Will Baptists constituted their first association in 1729. This idea of associating together for greater service by connecting the churches and their endeavors, just two years after the founding of the first Free Will Baptist church in 1727, has also been a part of our growth and form of government. But getting back to what I started out to say about the theology of the two groups mentioned in the dictionary, it says that both were Arminian and practiced open communion. Yet in the face of all this, some who claim to be leaders of the denomination have under oath sworn that eternal security is not contrary to Free Will Baptist doctrine and usage. What is truth?

Thought for the Week:

Thou art the Way, the Truth, the Life:

Grant us that Way to know,

That Truth to keep, that Life to win,

Whose joys eternal flow.

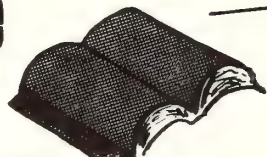
—Anon.

Church Papers Publish False Report About the Free Will Baptist Children's Home

(Continued from Page Three)

published said information, they immediately issue a full, complete, and good-faith retraction in the same manner and to at least the same persons to whom such publications have been made. We further respectfully request a copy of any other publication in which the above false report may have been made and also a copy in which a retraction may be made.

This article is being released by the Free Will Baptist Children's Home in good-faith for the sole purpose of protecting the good name and reputation of the Free Will Baptist Children's Home, and mitigating any damages that might be done to the home by said false report.



Laying the Foundations

(Lesson for September 2)

Lesson: Ezra 1:1-3; 3:1, 2; 7:6-10

Golden Text: Ezra 7:10

I. INTRODUCTION

The Book of Ezra contains an account of one of the most important periods in the history of the Hebrew people. After spending seventy years in captivity, the people of God were permitted to return to their homeland by a decree of a Gentile king. The story of that return and the rebuilding of the temple is given here, though not consecutively. There is covered a period of about one hundred years, with a gap of about sixty years.

Jehovah had had a plan for His people all the while, but it was a long time in being carried out. This was due to the transgression and disobedience of the people. As a result of their sin, Jehovah brought them into captivity by the hand of the Chaldeans; and it was at Babylon that He finally prepared them for at least a part of the work they were to do. Despite the period of captivity, God still moves toward His great ultimate purpose of redemption, not merely for these people, but for the world. During the years of captivity, through the processes of suffering, He prepared a remnant to return to Jerusalem and rebuild and hold the fort until He, the true Seed and Servant, should come.

The Chaldeans were chosen as instruments to punish the people of Judah for their sin; but when Cyrus had broken the power of Babylon, he was chosen and commissioned as the instrument of the chosen people's return. Jehovah was behind all these things; and when He opened the door, men became stirred up and willing to respond. Thus, the opportunity, the willingness to obey, and the leaders necessary, all came together under the direction of God.—*The Intermediate Quarterly*.

II. HINTS THAT HELP

The teacher should study the following background Scripture:

1. The proclamation of Cyrus (Ezra 1:1-11).

2. The foundation of the temple laid (Ezra 3:1-13).

3. Ezra's expedition to Jerusalem (Ezra 7:1-18).—*The Teen-Age Teacher*.

III. ADDITIONAL TRUTHS

1. "Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying" (Vs. 1). The date referred to here is not the first year that Cyrus became king, for he had come to the throne about nineteen years earlier. The reference here is to the year he conquered Babylon and the first year of his reign over his enlarged kingdom. It was about 539 B. C. Cyrus was a pagan, but was used to accomplish God's purpose for His people. History has many examples of this. God can take men that are not dedicated to Him and use their work, whether it be good or evil, for the fulfillment of His purpose. The betrayal of Christ by Judas was a wicked act; yet, God used it to fulfill His purpose of bringing Christ to the Cross.

"Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah" (Vs. 2). Because of this verse many would like to believe that Cyrus had forsaken the pagan gods and had returned to worship the true God. But this does not seem to be the case. It is possible that Cyrus worshiped God along with his other pagan gods. However, you and I know that God does not accept that kind of worship. It has been aptly said, "We either crown Him Lord of all, or we do not crown Him at all." The indication in this verse is that Cyrus was acquainted with Isaiah 44:28: "That saith of Cyrus, He is my shepherd, and shall perform all my pleasures: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundations shall be laid."

"Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Ju-

dah, and build the house of the LORD God of Israel, (he is the God,) which is in Jerusalem" (Vs. 3). It seems here that the decree allowed any Jew who wished to return to Judah to help with the building of God's house to do so. The next verse, which is not in our Printed Text, continues by directing the inhabitants of the land to help the returning Jews with this task of rebuilding the temple by furnishing gold, silver, goods and beasts. The two main tribes to be concerned with the return were Judah and Benjamin. The other tribes had been scattered by Sargon the Assyrian almost 200 years before this. However, if any of the other tribes were still worshiping God, they had permission to return.—*The Advanced Quarterly*.

2. It had been the custom for centuries for God's people to build an altar wherever they went into a new place. Worship, prayer, and fellowship were very important. These things enabled the people to have a closer relationship with God.

Those who returned to their homeland set up an altar. Conscious of the sufferings they had endured because of sin and disobedience, the remnant that came back to Palestine from the Babylonian captivity set up an altar to serve not only as a place to meet God, but as a guard against another falling away from Him. Here they could also offer their sacrifices and keep the feast of tabernacles while the temple was being rebuilt. "And when the seventh month was come, and the children of Israel were in the cities, the people gathered themselves together one man to Jerusalem. Then stood Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel to offer burnt offerings thereon, as it is written in the law of Moses the man of God" (Vv. 1, 2). In this case, the altar served about the same purpose as the church today, particularly while the temple was under construction.—*The Bible Student*.

3. "This Ezra went up from Babylon, and he was a ready scribe in the law of Moses, which the LORD God of Israel had given: and the king granted him his request, according to the hand of the LORD his God upon him" (Vs. 6).

Ezra was one of the sons of Aaron, a priest. We see from this verse and the ones which follow that he was chosen of God to bring honor to a priesthood that had been much eclipsed during the captivity.

Ezra was also a scribe; that is, one

was well versed in the Scriptures one that was very much interested in their preservation. The king of Persia, Artaxerxes by name, gave Ezra permission to perform the work as the Lord, God, had directed him.

And there went up some of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem in the seventh year of Artaxerxes king. And he came to Jerusalem in the fifth month, which was in the fourth year of the king" (Vv. 7, 8).

There were many of the Children of Israel which left Babylon at this time and came to Jerusalem. Among these were such that would be needed in the temple service—the priests, the Levites, the singers, and the porters. Ezra came to Jerusalem at this time, for he also had an important work to perform for God and for his people.

For upon the first day of the first month he began to go up from Babylon, and on the first day of the fifth month he came to Jerusalem, according to the good hand of his God upon him" (Vv. 9).

This verse reveals the great distance between Babylon and Jerusalem.

This distance was such that it required four months for people with the transportation facilities of that day to complete.

For Ezra had prepared his heart to do the law of the LORD, and to do it, to teach in Israel statutes and judgments" (Vs. 10).

This was a wonderful and needful thing that Ezra purposed in his heart. He recognized a need for preserving the words of Moses and the writings of the prophets. He determined that he would seek out all of the manuscripts of scripture that could be found, make copies of them that they might be preserved, and supervise the teaching of them to Israel. This work was of the LORD, and Ezra could be certain that the LORD would be with him in this endeavor.

All Jews and all Christians are eternally indebted to Ezra for this great work.—*The Senior Quarterly*.

THE CHURCH— WORLD-WIDE

(continued from page seven)

Christian youth of Kenya to its responsibilities at a time when the country is preparing for independence. The speaker urged Christians to participate fully

in the life of the country, bringing a Christian influence to bear, instead of holding themselves aloof as a tight, select community.

Reports said that follow-up questionnaires distributed during the rally are being returned to the offices of the Kenya Christian Council in sufficient numbers to indicate that one of the effects of the rally will be to bring about the revival of Christian activity among the youth of Kenya.

OSWALD SMITH FINISHES UNITED ICELAND CRUSADE

Toronto (EP)—Dr. Oswald J. Smith, back home as missionary pastor of The Peoples Church here, said his recent united gospel crusade in Iceland was a great success.

Smith expressed much joy over the results from the evangelistic efforts in the capital city of Reykjavik. He said the crusade, held in the largest Lutheran church in Iceland, was backed by the YMCA, the YWCA, the Salvation Army, the Plymouth Brethren, and the Pentecostal churches of Iceland.

BILLY GRAHAM PLANS 1963 L. A. CRUSADE

Los Angeles, Calif. (EP)—Evangelist Billy Graham told 1,700 ministers and laymen at a Biltmore Hotel breakfast July 25 of his plans for a crusade in August, 1963, in the city where he first rose to international prominence.

Graham spoke briefly of "a new spiritual awareness" in the San Joaquin Valley as a result of his just-concluded Fresno Crusade and answered a number of criticisms commonly heard of mass evangelism.

Lawrence Young, Hollywood printer and chairman for the steering committee for the forthcoming crusade, presided at the breakfast gathering.

Among those who shared the platform as guests were Dr. Merle Fish Jr., president of the Church Federation; Methodist Bishop Gerald H. Kennedy; Los Angeles Councilmen John Gibson and Gordon Hahn; and the Rev. James T. Smith of the American Bible Society.

The Rev. Walter Smyth reported briefly on the recent Chicago crusade.

SEES RECORD ATTENDANCE AT LARGEST U. S. CHURCH

Akron, Ohio (EP) — A five-day Fourth Anniversary celebration became a four-week revival recently at The Cathedral of Tomorrow here. Instead of five days from May 23-27, the meetings continued through Sunday, June 17, 1962.

The Torrey Johnson Evangelistic Team which had been invited for the occasion stayed on to see the largest crowds in the history of this largest of all modern church auditoriums in North America.

The circular dome-shaped structure entirely air-conditioned and with individual seats for 5,300 on the main floor was crowded with over 7,500 the first Sunday. The altars were filled nightly and in four weeks over 4,000 made decisions for Christ.

The congregation is pastored by Rev. Rex Humbarb who is Wesleyan in his theology but who carries on the church in a completely interdenominational pattern. The church is allegedly non-sectarian but thoroughly evangelical in spirit. The Rev. Mr. Humbarb began the church as the outgrowth of an evangelistic campaign 12 years ago. There are 6,000 members. Pastor Humbarb is on television every day of the week and addresses two and a half million on television each Sunday.

The Torrey Johnson Evangelistic party is scheduled for county-wide campaign in Lancaster, Pennsylvania, September 1 to 23 in a tent with provision for 8,000 people. Following that campaign they go to Canton, Ohio, and Worcester, Massachusetts. Hilding Halvarson is soloist-song leader for the team. He makes his home in Seattle, Washington.

AREA INFORMATIONAL CONFERENCE TO BE HELD

There will be an area informational conference at Macedonia Free Will Baptist Church, Vanceboro, North Carolina, August 27-31. The services are scheduled for 8:00 p. m.

The purpose of this conference is to give information designed to promote the State Convention, education, missions, and evangelism, the Reverend C. B. Hansley, pastor, announces. One night will be devoted to each of the first three subjects in the order named. The last two services will be evangelistic.

The speakers for the five-day conference will be the Reverend Ralph Lightsey, Dr. W. Burkette Raper, and Dr. Roy C. O'Donnell.

The pastor and the membership of the church extend a cordial invitation to all the ministers and laymen of the surrounding churches to participate in this endeavor.

SUNDAY SCHOOL LITERATURE

The Free Will Baptist Press offers the Sunday school quarterlies and materials listed below to Free Will Baptist Sunday schools everywhere. All lessons are based on the International Sunday School Lessons, Uniform Series, which is the most widely used guide of its nature in the world. The content of the material is fundamental and evangelical. The writers are qualified and capable Free Will Baptists. The materials are graded to best serve the several age groups. Teachers' quarterlies, workbooks and activity materials are prepared to co-ordinate with other materials for each age group. Prices given below are per copy, or set when not sold singly.

Pupils' Quarterlies

The Advanced Quarterly, 16c
For Adults. Our Best-Seller.

The Bible Student, 14c
For Young People (Ages 18-24).

The Senior Quarterly, 14c
For Teen-Agers (Ages 15-17).

The Intermediate Quarterly, 14c
For Junior-Hi (Ages 12-14).

The Junior Quarterly, 12c
For Youths (Ages 9-11).

The Junior Workbook, 20c
For Pupils Using The Junior Quarterly.

The Little Folk's Quarterly, 12c
For Primary Pupils (Ages 6-8).

The Little Folk's Workbook, 20c
For Pupils Using The Little Folk's Quarterly.

Tiny Tots, 16c

Sold in sets of 4-page leaflets. Each set contains a supply for one pupil (Ages 4, 5, preschool 6) for one quarter. Contains Bible story, picture to color, things to do, and things to remember. Price is per set only.

Beginners' Packet, 30c

Contains one set of Tiny Tots and one pupil (Ages 4, 5, and preschool 6) workbook. Order one packet for each pupil. Schools ordering Beginner's Packets do not need to order Tiny Tots. Sold by packets only.

Acme Picture Lesson Cards, 13c

Set of cards with full-color Bible picture and Bible story. Order one set for each pupil for each quarter. Sets only.

Nursery Packet, 30c

Set of Acme Picture Lesson Cards and a set of 4-page leaflets in color to supply one pupil for one quarter. Class ordering Nursery Packets do not need to order Acme Picture Lesson Cards. Order by set only.

Teachers' Quarterlies

The Bible Teacher, 25c
For Teachers of Adults and Young People.

The Teen-Age Teacher, 25c
For Teachers of Seniors and Intermediates.

The Junior Teacher, 20c
For Teachers of Juniors.

The Little Folk's Teacher, 20c
For Teachers of Primary Students.

The Preschool Teacher
For Teachers of Beginners and
Nursery Pupils

Miscellaneous Supplies

Cradle Roll Manual, 25c
A guide for teachers and superintendents which gives information as to what a cradle roll department is.

Cradle Roll Record Book, 50c
Contains Space for a Complete Record of 25 Babies

Cradle Roll Packet, 75c
Contains a baby's folder, nine letters to the parents, enrollment certificate, a card for baby's enrollment, a promotion certificate, and birthday cards.

Sunday School Single Lessons, 45c
Each lesson on 4-page folder. Supplied in units of five folders, enough to supply five visitors each Sunday for one quarter. Sold in sets only.

The list of all the Sunday school supplies that are available includes record slips, visual aids, books and booklets which give instructions on how to teach the various age groups, absentee cards, superintendent guide and helps. For a complete listing of these materials write for a free 1961-62 catalog.

You can order your Sunday school quarterlies and supplies from the Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina, with the assurance that you are getting the best Free Will Baptists have to offer. Write today!

PS

the Free Will Baptist

Ayden, North Carolina, Wednesday, August 29, 1962



REEDY BRANCH FREE WILL BAPTIST CHURCH INTERIOR

(See story inside.)

THE LIFTED UP SAVIOUR

Man came into being by the direct act of God. "And God said, Let us make man in our image, after our likeness: . . . So God created man in his own image, in the image of God created he him; male and female created he them" (Genesis 1:26, 27). A further statement on man's origin is found in Genesis 2:7: "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

God created all things, but the fact that He created man in His own image and after His likeness makes him different from all other creatures. A further distinguishing feature is his soul. No other is said to have a soul.

By creating man, God made a being to whom He could reveal Himself, who in turn could understand that revelation; and as a result, the creature is capable of giving back to his Creator adoration, praise, and glory. In other words, God created man with the idea of communicating with him freely.

Through the process of creation, God made man just as He wanted him to be. As such he was very good, completely free from sin in any form. But in the Garden of Eden, the creature fell from the state of innocency into which he was created. He became a sinner whose heart, mind, and actions are inclined toward evil. Moreover, the Creator had already made provision for his fall. From the foundation of the world, Jesus Christ was given as the remedy for his sin; but although given from the beginning, He actually went to the Cross less than 2000 years ago.

While here on earth, the Lord Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32). Of course, this statement refers to His death on the Cross; and a little while later, the Saviour was lifted up on the Cross for the creature's sin. There He was made to become sin in order that man may be made the righteousness of God in Him. The Saviour entered man's death room, the execution chamber itself, and paid in full the penalty for his sin. By becoming man's substitute, Christ satisfied God completely for all the creature's sin. Therefore, when a sinner accepts Him as Saviour and Lord, he is forgiven and cleansed of all sin. He is made whole and is restored to the original favor of God.

What man should be and what he actually is are two different things. He was created for the glory of God, and provision was made for his eternal happiness and joy. But because of his own choice, man departed from his original state; and as a result, he lives a most miserable life. Almost without exception, he is constantly under pressure of one kind or another. He lives in a state of unrest and confusion. Furthermore, envy, malice, hatred, jealousy, strife, and the like are his natural traits. Hardly anyone trusts another as he really should, and few have any genuine love for their fellow man. To make a long story short, man is on a plane far below that which was originally intended. In

other words, he is not what he once was and what could be now; but he is what he has chosen to be. It is what he is by his own choice; he cannot blame anyone else for it.

Men hate one another because they choose to sin be their master. They say hard things about another because of the sin in their hearts. Those who seek to destroy those who disagree with them do so because of the iniquity in their own lives. In other words, men act as they do because of the prevailing sin in their hearts and lives.

What then is the remedy for man's condition? The Lord Jesus answered this question when He said that He be lifted up He would draw all men unto Himself. As has already been stated, He has been lifted up. He went to the Cross for man. Therefore, He is the remedy. He is the answer to all man's ills, diseases, problems, and sins. No matter what may be wrong with mankind, Jesus Christ is the remedy for it. His blood cleanses from all unrighteousness. It must be pointed out, however, that apart from Him there is no hope for anyone.

Although Christ is the remedy for every problem facing the human race, men continue to live in the sin with all their problems; and they do so because of their own choice. They choose to satisfy the desires of the flesh, rather than to please the Lord.

What man needs is Christ. He needs Him as Saviour, Lord, and Master. Were Christ made all things in the lives of men, the whole story of man would be different.

Those who fully surrender to Christ in this manner are those who are dedicated and consecrated. Their lives are permeated from head to foot by the Spirit of Christ, and they are the ones who seek to lift Him up as the remedy for man's ills. They try to bring peace and good will to men. They try to help man rather than destroy him. They try to be what God intends that man should be.

What the world needs is the lifted up Saviour—the remedy for all the ills, diseases, problems, and sin facing the human race.

Volume 77

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THE FREE WILL BAPTIST

RALPH LIGHTSEY, Editor

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THE FREE WILL BAPTIST PRESS

N. BRUCE BARROW Mana
RALPH LIGHTSEY Editor of Literature
LEON DUNN Treasurer

Reedy Branch Church Adopts Every Family Plan

The Master's Men of Reedy Branch Free Will Baptist Church in their last monthly meeting voted to underwrite *The Free Will Baptist* for every family in the church. Concerned about the well being of the church at large, the men were discussing what they could do to help the situation in these trying days. The pastor, the Reverend Charles Sapp, suggested that they put *The Free Will Baptist* in every home so that the membership could become better informed and inspired through the pages of this denominational publication. The men readily accepted the challenge, but they pondered how they could possibly perform such a tremendous task. It was decided to designate September 2 as "Free Will Baptist Press Sunday." On this day the people will be given offer envelopes and asked to contribute (the subscription price) to this worthy cause. Many of the subscriptions will be paid for in this manner, and the men of the church will pay whatever amount is not raised at this time.

Before the meeting was over, some suggested that this action might be a means of influencing other loyal Free Will Baptist churches to do the same thing. The men left the meeting feeling that they had made a milestone for their church, and they have high hopes that others will be inspired to follow in this endeavor to increase the circulation of *The Free Will Baptist*.

As a result of this move, 130 families will receive the paper weekly. If fifty churches of comparative size will follow the example, the circulation of *The Free Will Baptist* will be increased to over 10,000. How about it pastors? May not influence your congregation to make this effort?

There is no greater means of spreading the gospel than by the printed page. Every church that participates in this endeavor to increase the circulation of *The Free Will Baptist* will be helping to carry out the Great Commission of our Lord; and as a result, every member of the church will be blessed and our denominational publishing house will be enabled to render a much greater service than ever before.

THE FREE WILL BAPTIST

(The interior of Reedy Branch church is pictured on the front of this issue of *The Free Will Baptist*).

The Every Family Plan Explained:

Under this arrangement the local church votes to place *The Free Will Baptist* in each home in its membership. The church clerk sends us the names and correct mailing addresses of the families in the church. Upon receipt of the list of names and addresses, we send *The Free Will Baptist* to these people and bill the church quarterly for the entire subscription price for the quarter less 10 per cent. If any families in the church are already subscribers, we subtract the amount of their credit from the quarterly bill. Names can be added to or subtracted from the church list at any time, upon notification from the church clerk. Bills are sent by us to the churches on this plan according to the calendar quarter.

Church Honors Rev. Charlie Overton

We, the people of Sound Side Free Will Baptist Church, Columbia, North Carolina, wish to take this opportunity to express our deep love and appreciation to our pastor, the Rev. Charlie Overton. During the approximately seven years that he has labored in our midst he has endeared himself to all of us in a special way. If we needed a friend he was that friend. If we needed advice he freely gave it from a kind and loving heart. Whatever the need—friendship, love, comfort, kindness, prayer, or advice—he was always ready to give of himself in helping to supply that need. There is not one of us who cannot look back and remember some word, some act, or some gesture of his that lightened our own particular burden and made the path ahead brighter.

He has been a faithful pastor and minister, always filling his appointments promptly and enthusiastically, no matter the condition of the weather, his own physical condition, or that of his family. He always drove the many miles necessary in order to fill the pulpit at the appointed hour. Nor did his deep sense of duty and love for us and God stop there. He visited, comforted, witnessed, and prayed for the sick, the poor, the bereaved, the troubled, the saved, and the unsaved. Although many of us failed him and God with our many flimsy excuses, he never lost an opportunity to glorify his Lord and Master.

He sought the unsaved and the backslider; he encouraged the weak and inspired the strong.

We know Brother Overton as a real Christian, and now that he is leaving us, we realize our great loss. We can never repay him for everything he has meant to us. We can simply say, "Thank you, and God bless you." Our prayers go with him and we feel sure his will follow us.

Mrs. Madge Vanhorn
Mrs. Elsie Sawyer

CHURCH PAPERS ISSUE PARTIAL RETRACTION OF FALSE REPORT CONCERNING CHILDREN'S HOME

Last week *The Free Will Baptist* carried an article entitled "Church Papers Publish False Report About The Free Will Baptist Children's Home." It also reported that news had come that *The Challenger* and *The Church Herald* had run corrections relative to the false report.

The Rev. M. L. Johnson, superintendent of the Free Will Baptist Children's Home, stated today that both the church papers had issued a partial retraction of the false reports they published about the finances of the Children's Home. He further stated that he had requested both papers to issue a full and complete retraction and that a copy be sent to the same people who had received copies carrying the false report.

Both papers stated that they had learned that the amount of money which they reported as being given away was received and not given away. A satisfactory retraction of the damaging false report was not made, however.

Both Ronald Creech and Seldon Bullard, pastors of the churches publishing these papers, stated that they published the information as they received it. Both were asked to state the source of their information. Mr. Bullard said that his source was *The Challenger*, but Mr. Creech has refused thus far to give the source of his information.

It appears to the editor that if these men had made honest mistakes in publishing false information, particularly of such a damaging nature, that they would spare no effort to clear up this matter completely. Otherwise, it will be hard to convince anyone that what they did was not deliberate.

The POWER of PRAYER

EVERY religion teaches that men ought to pray, but only the Christian faith promises that God will answer. Not many will say as did Nietzsche that "it is a shameful thing to pray." Prayer is natural. Man was fashioned in the beginning to live a life of prayer, but sin has erected a barrier between man and God. As someone has said, "Prayer is the highest use to which speech can be put."

Some time ago an official of the American government concluded his address with the statement, "We can, and will, remain masters of our own fate." This expression, "masters of our fate," is taken from the poem entitled "Invictus," which means "undefeated." It comes from the pen of a British author, William Ernest Henley, and its lines have become favorites among atheists and agnostics. It boasts, "I thank whatever gods may be for my unconquerable soul."

He goes on to challenge, "My head is bloody, but unbowed." And then he concludes:

"It matters not how strait the gate,
How charged with punishments
the scroll,
I am the master of my fate:
I am the captain of my soul."

All this sounds brave on paper, but when death took Henley's six-year-old daughter Margaret, he was heartbroken, and began to realize that he was not the master of his fate. When he neared death, his bravado completely disappeared.

We are not the masters of our fate either as individuals or as a nation. How can men boast that they control their own destiny, when they cannot control a virus, invisible even under powerful microscopes? One such virus, causing hepatitis, can lay low tens of thousands. How can the people of this nation, with its military might, its tremendous wealth, and its foreign alliances, insist that we are the masters of our own fate, when history testifies that God shaped this nation's course?

Our nation was founded by men who believed in prayer. When our government was in the process of being formed, Benjamin Franklin addressed the chairman of the Constitutional Convention meeting at Philadelphia in 1787, saying, "I have lived, sir, a long time, and the

By Billy Graham

longer I live the more convincing proofs I see of this truth: that God governs in the affairs of men. And if a sparrow cannot fall to the ground without His notice, it is probable that an empire cannot rise without His aid."

Today the world is being carried on a rushing torrent of history that is sweeping out of control. There is but one power available to redeem the course of events, and that is the power of prayer by God-fearing, Christ-believing men.

We would adapt the words of Benjamin Franklin to our day and say, "It is probable that a nation cannot keep her freedom without the aid of Almighty God." Our first president, George Washington, led his armies to victory, but not until he had first taken time alone to invoke God's blessings upon their cause.

Down through history our nation's leaders have carried their plans and hopes to God in prayer. Yet today we have come to a place where we regard prayer in our national life simply as a venerated tradition. We have no sense of coming to grips with God; we simply use prayer as a formality.

If this nation was born in a meeting based on prayer, some of its most important decisions being made only after careful prayer to God, how can we go on unless there is a renewed emphasis on prayer today? One of the reasons the United Nations has become so ineffective in handling world situations is that there is no prayer, no recognition of God.

At the first meeting of the United Nations in San Francisco, there was no prayer made to God for guidance and blessing. We were afraid that the atheistic Communists would not like it, so we yielded in deference to them. I predict that unless the leaders of nations turn to God in prayer, their best plans will fail, just as did the plans of those who built the tower of Babel. Unless we as a nation turn to God, we cannot have any hope for blessing from heaven.

There are thousands of people who say prayers only in times of great stress, danger or uncertainty. I have been in airplanes when the motor died out, and

people started praying. We have flown through bad thunderstorms, when all around us people who never before thought to pray were praying. It is instinctive for man to pray in a time of trouble.

Christ instructed his followers to pray both by teaching and by example. So fervent and so direct were His prayers that one time when He had finished praying, His followers turned to Him and said, "Lord, teach us to pray." They knew that Jesus had been in touch with God, and they wanted to have such an experience.

On another occasion He taught them to pray by way of illustration—though in a parable. He told of the widow and the unjust judge who rendered her a favorable decision, not because he feared her, but because of her perseverance. So Jesus said that men ought always to pray.

From one end of the Bible to the other there is the record of those whose prayers have been answered—men who turned the tide of history by prayer; men who fervently prayed, and God answered. Abraham prayed, and as long as he prayed, God did not destroy the city of Sodom where Abraham's nephew, Lot, was living.

Hezekiah prayed when his city was threatened by the invading armies of the Assyrians under the leadership of Sennacherib, and the entire army of Sennacherib was destroyed and the nation was spared for another generation—because the king prayed.

If Americans, instead of building fallout shelters, would spend their time in fervent praying to God, we might never need fallout shelters. Even though America is just as wicked as Sodom and Gomorrah ever were, and as deserving of the judgment of God, yet God would spare us if we were earnestly praying with hearts that had been cleansed and washed by the blood of Christ.

The problems of the world will never be settled unless our national leaders go to God in prayer. If only they would discover the power and wisdom that there is in reliance upon God, we could soon see the solution to the grave problems that face the world. How wonderful it would be if the Vice President of the United States would ask the Senate, at the beginning of each session, to get on its knees before God! What a tremendous

change there would be in all the affairs of government!

Elijah prayed, and God sent fire from heaven to consume the offering of the altar he had built in the presence of God's enemies. Elisha prayed, and the son of the Shunammite woman was raised from the dead. Daniel prayed, and the secret of God was made known to him, for the saving of his companions and the changing of the course of history.

Jesus prayed at the door of the tomb of Lazarus, and the one who had been dead for four days came forth. The thief prayed, and Jesus assured him that this day he would be with Him in paradise. Paul prayed, and hundreds of churches were born in Asia Minor and Europe. Peter prayed, and Dorcas was raised to life. We have added years of service for Jesus Christ. John Knox prayed, and the rebels caused Queen Mary to say that she valued the prayers of John Knox more than she feared all the armies of Scotland.

John Wesley prayed, and revival came to England, sparing her the horrors of the French Revolution. Jonathan Edwards prayed, and revival came to Northampton, where more than fifty thousand people joined the churches. History has been changed time after time because of prayer. I tell you, history could be altered and changed again if people went to their knees in believing prayer.

What a glorious thing it would be if millions of Americans would avail themselves of the greatest privilege this side heaven! Jesus Christ died to make communion and communication with the Father possible. He told us of the joy of heaven when one sinner turns from sin to God, and in his heart breathes the words of prayer, "God be merciful to me, a sinner."

In this modern age in which we live, we have learned to harness the power of the atom, but very few of us have learned how to fully develop the power of prayer.

We have not yet learned that a man is more powerful on his knees than behind the most powerful weapons that can be developed. We have not learned that prayer is more powerful when it unites the earnest prayer to God than when its resources are channeled into defensive positions. We have not discovered that the answer to our problems can be found through contact with God.

When the disciples came to Jesus and said, "Lord, teach us to pray," the Father answered their request by giving them His model petition, "The Lord's Prayer." The Lord's Prayer, however, was the beginning of His sacred instruc-

tion. In scores of passages, Christ offered further guidance, and because He practiced what He preached, His whole life was a series of lessons on prevailing prayer.

One of the most amazing things in all the Scriptures is how much time Jesus spent in prayer. He had only three years of public ministry, yet Jesus was never too hurried to spend hours in prayer. He prayed before every difficult task confronting Him. He prayed with regularity—not a day began or closed on which He did not unfold His soul before His Father.

How quickly and carelessly, by contrast, we pray. Snatches of memorized verses hastily spoken in the morning, then we say good-bye God for the rest of the day until we rush through a few closing petitions at night. This is not the prayer program that Jesus outlined. Jesus pleaded long and repeatedly. It is recorded that He spent entire nights in fervent appeal.

How little perseverance and persistence and pleading we show. The other day the newspapers told of a man in Washington who spent 17 years securing favorable action on a claim of \$81,000 against the government. Yet many people will not pray 17 minutes for the welfare of their own immortal souls or the salvation of other people.

The Scripture says, "Pray without ceasing." This should be the motto of every true follower of Jesus Christ. Never stop praying no matter how dark and hopeless your case may seem. A few months ago, a woman wrote me that she had pleaded for ten years for the conversion of her husband, but that he was more hardened than ever. I advised her to continue to plead. Just the other day I heard from her again. She said her husband was gloriously and miraculously converted in the eleventh year of her praying. Suppose she had stopped after only ten years?

Our Lord frequently prayed alone, separating Himself from every earthly distraction. I would strongly urge you to select a room or corner in your home or in your yard where you alone can regularly meet God. That quiet, secluded, soul-to-God praying in which you come to the Mercy Seat for divine blessing on your home and country can be the nation's strongest secret weapon. Its most powerful spiritual defense can be prayer.

A teen-ager wrote me the other day and asked, "Why don't more church groups kneel when they pray?" I have often wondered about that myself. While we can speak to our Father when we're lying

on a sickbed, walking to work, or sitting in an automobile, certainly the bended knee shows humility, subjection and reverence. Mighty leaders have not hesitated to bow down before God. It was reported that one could always tell which one in Congress was General Washington, because he always knelt in prayer.

As we continue to observe the prayer life of Jesus, we notice the earnestness with which He prayed. The New Testament records that in Gethsemane He cried out with a loud voice, that in the intensity of His supplication, He fell headlong on the damp ground of the garden, and that He pleaded until His sweat "became as it were great drops of blood."

Too often we use petty little petitions, oratorical exercises, the words of others rather than the cries of our inmost being. Too often, when we go to prayer, our thoughts begin to roam. We insult God by speaking to Him with our lips while our hearts are far from Him. Suppose you were talking to the Queen of England, would you let your thoughts wander for one moment? No, you would be intensely interested in everything she said. How then dare we treat the King of kings with less respect?

There are so many lessons that Jesus taught us in prayer that I cannot present them all in one message. However, one that we should especially remember during these days of prejudice, hate and lust is this—Jesus teaches us for whom we are to intercede. How startling His instructions and His example! He tells us to "pray for them which despitefully use you, and persecute you." In other words, He says to pray for your enemies. We are to plead for our enemies, asking God to lead them to Christ and for His sake to forgive them.

In the first words Jesus uttered from the cross after the heavy nails had been hammered through His hands and feet, He began to intercede for His crucifiers, saying, "Father, forgive them, for they know not what they do." How many of us have ever spent time praying for our enemies, even for Communists? Yes, we are to pray for the Communists, that they may be turned from the evil of their ways and recognize that it is God who is the Lord of history.

We are also told in Scripture to pray for the conversion of sinners. I listened to a discussion of religious leaders recently on how to communicate the gospel. Not once did I hear them mention prayer. And yet I know scores of churches that win many converts each year by prayer alone. If there is a per-

(Continued on Page Fifteen)

News + Notes of Denominational Interest

Piney Grove Church Honors Pastor and His Family



On Saturday night, August 18, the members of Piney Grove church (Pitt County) gave a covered dish supper in the education building of the church in honor of their pastor, the Rev. Jerry Rowe, and his family. Mr. Rowe is leaving his pastorate at Piney Grove the last Sunday in August and will begin a pastorate at Holly Springs church near Newport.

After the meal the treasurer of the church, Burnice Smith, on behalf of those present, presented the pastor and his wife with a grill and toaster and a check. This was a love offering from the group in appreciation for the dedicated and untiring work done by the pastor during his time of service with the church.

Following the presentation, a time of fellowship was enjoyed by the group.

Tarboro Church Breaks Ground for Sanctuary

The members of First Free Will Baptist Church, Tarboro, met at 3:00 o'clock, Sunday afternoon, August 19, to break ground for a sanctuary. Among those taking part in the service were Dr.

Roy C. O'Donnell, dean of Mount Olive College; the Rev. C. L. Patrick, pastor of Free Union church; the Rev. Fred Powers of Rocky Mount, who brought the message; the pastor; the church choir; the deacons; and the building committeemen.

Foundation work on the 45 x 90-foot sanctuary was begun on Monday. The building will contain a baptistry, nursery, choir rooms, balcony, etc.

The First church, which will observe its ninth anniversary and home-coming on the fourth Sunday in September, built the first part of its plant, an educational building, in 1954. In 1956 a parsonage was added; and by 1959, a fellowship building.

Revival Services at Welcome Home Church

Revival services will begin at the Welcome Home Free Will Baptist Church, Bettie, North Carolina, August 27, 1962, and will continue through September 8. The evangelist for these services will be the Rev. J. B. Starnes, Morehead City, North Carolina. The services will begin each evening at 7:30.

Mr. Starnes will be assisted by the incoming pastor, the Rev. Graham Baker. The public is cordially invited to attend this revival.

Revival and Home-Coming Scheduled at Williamston

The Rev. Frank Ray Harrison, Williamston, North Carolina, will be the evangelist for revival services to be conducted at the Williamston Free Will Baptist Church, Williamston, North Carolina, September 3-8. The services will begin

Coming Events

September 12, 13—North Carolina State Convention, Free Will Baptist Children's Home, Middlesex, N. C.

November 1, 2—Cape Fear Conference, Tee's Chapel Church, Route 2, Smithfield, N. C.

each evening at 7:25, and special singing will be featured each night.

Following the revival, home-coming will be observed on Sunday, September 9. Lunch will be served on the ground at the noon hour.

The pastor, the Rev. A. L. Ambros and the church, cordially invite the public to attend these services and be much in prayer that souls will be won to Christ.

Marsh Swamp Schedules Revival

Revival services are scheduled at Marsh Swamp Free Will Baptist Church, Sims North Carolina, September 3-8. Services will begin each evening at 7:45 with the Rev. Ralph Lightsey, Ayden, North Carolina, as the evangelist.

The pastor, the Rev. Melvin K. Everington, and the membership of the church, join in extending the public cordial invitation to attend these services.

**IN OUR MAIL TODAY—
—OUT OF P. O. BOX 507**

CHANGE OF ADDRESS

"This is to state that my address is no longer Route 2, Box 132, Rocky Mount, North Carolina, but has been changed to Route 1, Merritt, North Carolina. Anyone wishing to correspond with me may do so at my new address given above."—Reverend P. C. Wiggs.

Subscription Honor Roll

INDIVIDUALS

Mrs. J. J. Blizzard, Deep Run, N. C.
Mrs. Lillian Grubbs, Mt. Olive, N. C.
Rev. J. C. Griffin, Bridgeton, N. C.
Mrs. O. C. Merritt, Rocky Mt., N. C.

WOMAN'S AUXILIARIES

First F.W.B. Church, Wilson, N. C.
Marsh Swamp F.W.B., Sims N. C.
Greenville F.W.B. Church, N. C.
Calvary F.W.B. Ch., Wilson, N. C.

ATTENTION! STOCKHOLDERS OF FREE WILL BAPTIST PRESS

The annual meeting of the stockholders of the Free Will Baptist Press, Inc., Ayden, North Carolina, will be held Tuesday, September 4, 1962, at 10:00 a. m. The meeting will be in the assembly room of the Press.

If you own or represent stock, be sure you are present for the meeting on the above date.

**Rev. R. N. Hinnant
President**



THE CHURCH - WORLD-WIDE

FUNDS PROVIDED FOR FIRST CHRISTIAN STATION

Los Angeles (EP)—A bulletin issued by World Gospel Crusades hails prayer as the deciding factor in the race to purchase radio station PRA-7 for Christian broadcasting.

Over \$31,000 was supplied by WGC in time to complete the contract for leasing the three-story building at Praia Preto and the well-equipped station with an AM, FM and a short wave frequency—the only one on the air in Latin America.

WGC Missionary Jerry Swanson came from Brazil that the cruzeiro-to-dollar exchange suddenly turned in favor of the dollar at the last minute and negotiations were made following the dip in the cruzeiro, Brazil's currency.

"To God be the Glory," said Dr. B. Pearson, president of World Gospel Crusades, when contacted. "This is indeed remarkable and we thank all those who prayed that God would give Brazil its first missionary radio."

GRANT WORKERS' PLAN FUNDED BY FORD GRANT

Salinas, Calif. (EP)—A \$20,000 Ford Foundation grant was given the American Friends Service Committee for its

program of organizing labor cooperatives to improve the conditions of California farm workers.

Ford will add another \$20,000 if matching funds can be found. According to Stephen Theirman, executive secretary of the Quaker group's San Francisco office, \$11,000 in matching funds have already been pledged.

The money will be used to expand the cooperative program which was started here in 1960 by the AFSC representative Russell Curtis. Aim of the program is to organize the farm workers so they can negotiate employment terms, pay and working conditions with the farmers.

At present this function is handled by subcontractors who are paid a fee of

from 12 to 20 per cent of the total price of the contract.

Because of opposition from the labor contractors, the farmer, and apathy among the workers themselves, the project has been slow catching on.

FCC CHARGES OBSCENITY; WILL NOT RENEW LICENSE

Washington, D. C. (EP)—The Federal Communications Commission won't renew the license of Station WDKD, Kingstree, S. C., on grounds that it had broadcast obscene remarks.

Observers said it was the first time since the Federal Communications Act was passed in 1935 that a station's license was revoked on grounds of obscene broadcasts.

In effect, the commission approved a recommendation made last December by an FCC hearing examiner, Thomas H. Donahue, that the station lose its license. The station's owner, E. G. Robinson, Jr., was given to September 25 to wind up its affairs.

The charges against WDKD stemmed from alleged obscene remarks by Charlie Walker, a popular disc jockey and announcer on the station for eight years.

Mr. Donahue had said in December that Mr. Walker regularly gave his listeners heavy doses of what he termed "bucolic double-entendre" or "rural jokes with hidden meanings."

NEW STATION OPENED IN TANGANYIKA

Mwika, Tanganyika (EP) — This country's link in a chain of radio program production studios that Lutherans are setting up across Africa was formally opened here in June.

The regional studios will feed broadcasting tapes in their local languages to the powerful "Voice of the Gospel" short-wave station under construction by the Lutheran World Federation at Addis Ababa, Ethiopia. The station itself will be officially inaugurated next February.

Swahili-language programs totaling an

hour a day are to be prepared by the Lutheran Radio Centre here. The studio with its equipment was dedicated and its four-man staff installed by Bishop Stefano R. Moshi, chairman of the Federation of Lutheran Churches of Tanganyika, on June 17.

MISSIONARIES ARE ROBBERY VICTIMS

Abidjan, Ivory Coast—Free Will Baptist missionaries became victims of hit and run money snatchers while shopping in this city for the Ivory Coast Free Will Baptist Mission.

The Rev. and Mrs. Bill Jones were robbed of 200,000 francs, \$816.32 in American money, while shopping in an Abidjan store.

Missionary Jones, acting field director for the Ivory Coast, had come to Abidjan to withdraw necessary mission operating funds from the local bank. A deposit of \$1,230.00 had arrived, one month's operating expenses for the Ivory Coast work. He immediately withdrew approximately two thirds to meet immediate needs. It was this amount that was stolen.

The couple had placed the funds in Mrs. Jones' purse as a safety precaution. The purse was carried on her arm the entire time. However, while in the store Mrs. Jones discovered the purse open and the money gone.

FAITHFUL FEW WIN CONTROL OF CHURCH

Wichita, Kan. (EP)—The minority faction, which is loyal to the American Baptist Convention has been given charges of the \$2,500,000 property of the First Baptist Church, bringing to an end a two-year legal battle over control of the church.

The split in the congregation which once numbered about 4,000 was completed when some 1,400 members of the church's anti-ABC majority group met for Sunday services at a local high school.

Control of the property went to the minority faction after the Kansas Supreme Court refused an application for a rehearing on its May ruling that the church could not withdraw from the ABC and related groups even though a majority of the congregation voted for such an action.

Reversing a decision of a state district court, the Supreme Court declared that "not even in an autonomous Baptist church may the denomination of the church be changed by mere majority vote."

Woman's Auxiliary

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to The Free Will Baptist Press, Ayden, N. C.)

Deep Run, N. C.—The Ard's G. T. A. of Christian Chapel Free Will Baptist Church met Tuesday afternoon, August 21. Nine members were present, with one new member and three visitors: Marla and Joe Ard, and Threosea Taylor.

The meeting was called to order by the president, Mike Taylor, and led in prayer by Deborah Kennedy. The group then sang songs and discussed the business.

The treasurer's report was made by Gail Howard. Martha Howard took the minutes for Gayle Taylor, who was absent.

Mrs. Lois Blizzard conducted the program, "A Look at His Book." The group learned that there are 27 books in the New Testament, that there are 39 books in the Old Testament and that the Bible was written over a period of sixteen hundred years by 36 authors.

A poem entitled, "My Bible," was read and then the meeting adjourned. Everyone enjoyed the refreshments served by Mrs. Esther Kennedy and Miss Carolyn Kennedy.

The group would like to invite all boys and girls in that area to come and join them in their club meetings. The next meeting will be held September 18 at 4:00 p. m., at the church.

Wilson, N. C.—The Calvary Free Will Baptist Woman's Auxiliary met in the home of Mrs. Geraldine Wells on August 21. The meeting was opened with the song, "The Beautiful Garden of Prayer." Mrs. Nancy Sawrey led in prayer. Mrs. Martha Etheridge read the minutes of the previous meeting. Mrs. Lillie Thomas gave the treasurer's report and took up the offering. Reports were made by other chairmen.

A motion was made and carried to serve refreshments to the G. T. A. group at the orphanage at Middlesex Children's Home on Thursday night. Mrs. Margie Pittman, Mrs. Dorothy Williams,

and Mrs. Anna Gray Amerson were to be in charge of this.

The Gold Bond Stamp project was then discussed.

Mrs. Pittman, Mrs. Retha White, and Mrs. Thomas gave the program, "Faithful Families Build Altar Fires," written by Mrs. Bruce Barrow. The program chairman, Mrs. Etta Harrell, also made several remarks.

The program was closed with the song, "Take Time to Be Holy." Mrs. Pitt-

man dismissed with prayer.

Refreshments were served to 14 members and one visitor.

Columbia, N. C.—The Woman Auxiliary of the Gum Neck Free Will Baptist Church held its regular meeting on August 14, with eleven members present.

The meeting opened by the group singing, "Only Believe." Prayer was given by Mrs. Jewel Everton. Scripture was read by the president, Mrs. Polly Everton. The secretary's report and minutes of the last meeting were read and approved. The members decided to all go in a group to visit one of the church's oldest members who had been sick and take her a sunshine basket.

Those taking part in the program were Mrs. Caddie Basnight, Mrs. Mary Choon, Mrs. Dorothy Brickhouse, and Mrs. Thelma Meekins. The meeting closed with Mrs. Thelma Meekins giving the benediction.

N. C. Woman's Auxiliary Treasurer's Report

Mrs. Raymond T. Sasser, treasurer of the North Carolina Woman's Auxiliary Convention, reports as follows for the first quarter ending July 31, 1962:

Balance in Bank April 30, 1962		\$2,139.48
RECEIPTS		
Convention's General Fund	\$ 361.90	
Per Capita Dues	153.87	
State Home Missions	177.33	
Designated Denominational Enterprises	2,088.56	
Total Receipts		2,781.66
Total for Which to Account		\$4,921.14
DISBURSEMENTS		
Allocations at 1962 Convention	\$ 245.00	
Convention Expenses	68.30	
Denominational Enterprises	2,886.48	
Total Disbursements		3,199.78
Balance in Bank July 31, 1962		\$1,721.36
SUMMARY BANK BALANCE ACCOUNTS		
State Auxiliary Missions	\$ 702.88	
Per Capita Dues	542.88	
Convention General Fund	252.00	
Alice Lupton Fund	5.00	
Co-Laborer Fund	218.60	
Total		\$1,721.36
BANKS		
Edgecombe Bank and Trust Co.	\$1,221.36	
Tarboro Saving and Loan (4%)	500.00	
Total		\$1,721.36
SUMMARY CONVENTION EXPENSES		
Convention Programs	\$ 4.00	
Treasurer's Salary	60.00	
Treasurer's Expenses	3.00	
Total		\$ 67.00



MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Missions in North Carolina

A. B. Bryan, Secretary-Treasurer
Box 308, Ayden, N. C.

Recently the mission department of the State Convention received a letter from an official high up in the National Association in which, claiming that the National Association was right, he stated concerning the mission cause of Free Will Baptists, and particularly about North Carolina missionary efforts and ministers: "They are not particularly interested in seeing the Free Will Bap-

tist movement world wide; they think in terms of North Carolina and more specifically in North Carolina each of Wake County. That is the big reason the brethren in western North Carolina have not been able in the past to have very much of a part in the state program."

But did you know that in 1946 while the National Association's program was considerably small and there were only six missionaries on the field (one in India and five in Cuba) North Carolina Free Will Baptists gave \$6,126.18 for

foreign missions? However, in 1948 the same state gave \$9,840.58. In 1949 the state gave \$8,498.97, and in 1951 the churches gave to the national mission program for foreign missions the sum of \$12,000.00. It is also observed that in 1949 North Carolina Free Will Baptists gave \$2,211.52 for the first automobile ever purchased for missionary travel in foreign lands.

During the four years mentioned the budget for foreign missions averaged \$39,427.91. North Carolina paid an average of \$9,116.43 per year on the total budget, or approximately one-fourth of it.

On the home missions front in 1949, before the National Association's home missions program was virtuously known or recognized by the denomination, North Carolina's home mission program was well established as you will see:

Total handled and received in 1949 \$5,957.37

Total paid out:

Raleigh church,	
N. C.	\$1,325.87
Portsmouth church,	
Virginia	639.84
Newport News	
church, Virginia	90.00
White Oak church,	
N. C.	75.00
Orphanage church,	
N. C.	60.00
East Side church,	
N. C.	30.00
Fremont church,	
N. C.	60.00
Wooten's Chapel	
church, N. C.	120.00
Loan to Church	
Finance Associa-	
tion for church	
loan	1,500.00
Edgewood church,	
N. C.	75.00
Riverside church,	
N. C.	30.00
Washington church,	
N. C.	30.00

Total Paid Out to Mission Churches \$4,036.21

Balance in Treasury \$1,871.16

There was much more spent in North Carolina through the conferences and associations than we have record of.

From the above, one can easily see that the State Convention of Original Free Will Baptists of North Carolina has always believed in and supported missions. We quote from "Report of (Continued on Page Fifteen)

DENOMINATIONAL ENTERPRISES				
	Brought Forward	Received	Disbursed	Balance
Home Missions, Special:				
Wilmington Mission	\$	\$ 11.30	\$	\$
D. L. Whaley		39.79		
Kirby Joe Godwin		27.00		
Alaska (General Fund)		21.50		
War Refugee		15.00		
able Church Buildings		32.50	147.09	
Foreign Missions (General Fund)		214.68	214.68	
Foreign Missions, Special:				
Harold and Jo Stevens		5.00		
Bobby Aycock		27.50		
Tommy and Emma R. Willey		391.29		
Volena Wilson		4.79	428.58	
Will Baptist Bible College		18.75	18.75	
Olive College:				
Kitchen		5.00		
General Fund		162.57		
Convention Offering		68.39		
Albemarle Conference \$1,000 Club		10.00	245.96	
V. B. Children's Home:				
Convention Offering		109.53		
Oven and Mixer		228.08		
General Fund		150.66	488.27	
Termination:				
General Fund		50.00		
Adopted Widows and Ministers		28.00	78.00	
Cragmont Assembly:				
Sink		5.00		
General Fund		110.00	115.00	
Laborer Band	122.60	95.44		218.04
Membership (Cragmont)		50.00	50.00	
Phillips Loan Fund		23.00	23.00	
Other miscellaneous:				
Alice E. Lupton Fund	5.00			5.00
Fourth Union Meeting (Central				
Conference)		2.00	2.00	
Alaska State Project	472.24	116.37	588.61	
Alaska State Project	421.12	65.42	486.54	
Totals	\$1,020.96	\$2,088.56	\$2,886.48	\$ 223.04

Questions & Answers on the Bible

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Will you please explain the Ten Commandments in relation to the Christian of today. Are they binding and are Christians to keep them? What of the Sabbath?—Arney Cooper, Illinois.

Answer: The Ten Commandments, as I understand, are still binding upon us Christians of today, but not in the same sense, however, as upon the Jews when they were given them. To us they are not regarded as the grounds of our salvation, but instead as a set of rules or a standard of righteousness to go by. All Christians should seek by God's grace to keep the standard so as to thereby exalt the name of Christ.

Jesus was a Jew and as such kept the seventh day as a day of rest. Therefore, He did not, in the sense that we the church keep it, keep the first day of the week or Sunday as we call it. In fact, Sunday is nowhere referred to in the New Testament, and we have no account of Christ's followers keeping it until after their Lord's resurrection. They met together and they worshiped after His resurrection. They continued to go to synagogues on the Sabbath after the resurrection, but like Jesus they went to make known to the congregated Jews the truth about Jesus; where, as they met in their own little group on the first day of the week for the breaking of bread, the practicing of the things Jesus told them to do, and the worshiping of His adorable person together. When they met in the temple or synagogue, that was more for the purpose of following Jesus in making known to the Jews the fact that their Lord was the Son of God, the Jewish Messiah. Sometimes they did this by healing the lame, opening the eyes of the blind, unstopping the ears of the deaf, casting out demons from the demon possessed, and sometimes by witnessing to Jews the fact of the resurrection.

Note in Acts 7 how Stephen went back to Moses' writings and from that, up to the latest Scriptures, he preached Jesus and Him crucified as the only means of their salvation. The following Scriptures gives us the idea that from very early after the resurrection the apostles

met on the first day of the week and that the Holy Ghost sanctioned such meetings. "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you" (John 20:19); "And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you" (John 20:26); "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight" (Acts 20:7); "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (1 Corinthians 16:2); and "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet" (Revelation 1:10).

It is not true, as I have heard some Seventh-Day Adventist assert, that the pope and the Roman Catholic church changed the Sabbath from the seventh to the first day of the week. The Roman Catholic church, known as the papacy, did not begin to raise its ugly head until the sixth century, though the change to some extent could be observed by Christians, as we see, even in the days of the apostles. The reason for the so-called change, as the fact appears, seems to have had the blessing as well as the guidance of the Holy Spirit, and was for the sole purpose of commemorating the resurrection of Jesus Christ who in that tremendous event became the head of the body, the church. "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence" (Colossians 1:18).

Therefore, the keeping of the first day of the week by the members of the church, the Christians, instead of the Jewish Sabbath, became, in its act, one of the most convincing evidences that

Christ was all He claimed to be, since is abiding and convincing in the history of the divine origin of Christianity as based upon the finished work of Christ. Furthermore, the resubstantiated claim of cults that the papacy, as ruthless as she is and may have been through the history of the church, changed the day of rest does not have the facts of church history in her favor. The Reformers give no voice favoring such unwarranted claim. They had an innumerable number of changes to lay to the charge of the wicked hierarchy of the professed church, but the changing of the activities of the Sabbath to the first day of the week was not among them. Some of the changes that the Protestants accused Rome of were the excuses Rome used as a reason for slaying them, hence were the means by which many Protestants became possessors of the martyr's crown.

Finally, it can truthfully be said that all the holy men of old who were then themselves Christian kept the first day of the week as the day of rest, as the Lord's Day. We might mention only a few of these in proof of our assertion; such as, Livingstone, Judson, Martyr, Carey, Brainard, Edwards, Whitefield, Wesley, Spurgeon, Mueller, Krummacher, Blumhardt, Chalmers, McCheyne, Rutherford, D. L. Moody, Billy Sunday, and D. Peaden, that great Free Will Baptist who served God so faithfully in the direction of the affairs of our wonderful seminary at Ayden, North Carolina, of which we hear so little about in these modern days. The trouble with a lot of Free Will Baptists of today is that they are so liberal in their thought and social life they do not seem to find time nor conscience for any day as a day of rest and worship.

The Bible says, "Six days shalt thou labour, and do all thy work" (Exodus 20:9). This would not seem to be saying to me "Get so interested in social or other affairs that you can't do all your work; therefore, you may work on the worship day to make up the time," but rather just what it says as quoted here.

One needs to be on the alert in the six days allotted for him; if he does as the Bible says do in the six days, then he would feel like obeying the next thing the commandment requires of him. "But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy strange that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rest

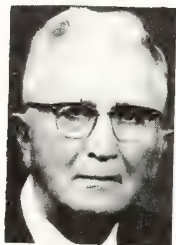
seventh day: wherefore the LORD
ed the sabbath day, and hallowed
Exodus 20:10, 11).

What a different world and what a
rent country would be ours if all
stians had honored God's Word and
ed its precepts. Yes, even you and
all find a changed condition in our
souls the instant we begin making
y part of God's Word applicable to
own lives even all of that from the
through the seventh chapters of
thew.

NOTES

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N D ||

QUOTES



By J. C. Griffin

EXCERPTS FROM A LETTER OF A BROTHER OUT WEST

I have read your articles in the Free
Will Baptist so long that I feel that we
are acquainted. For the past year I
have been reading of the confusion be-
tween the National Association and the
North Carolina State Convention. I say
with a sad heart that our cause has suf-
fered throughout the United States, be-
cause of the disagreement and confus-

When the brother goes on to say, "I
am . . . association. We, I guess,
both congregational and connectional,
the way we carry on our work in our
churches and associations. We own our
church property, call our pastor, and elect
delegates to our associations. Preach-
who feel a call to the ministry must
appear before our credential board and
be examined on doctrine. If found to
have the Free Will Baptist Doctrine,
the credential committee reports same to
the association, and the applicant is asked
to elect his ordaining council, and they
proceed to ordain him. We may be
different with in our State Association for
practice if I understand the two
are the same. So write me as our association
acts soon."

Part of my reply: "As I read your let-
ter I see that your association is both
connectional and congregational, just
as ours. You said that you might
be both congregational and connectional.

That is what you are, according to your
letter. That is what we are and what
we expect to stay."

My answer to this brother's associa-
tion is as follows: "But if you go along
as you are with being both congregational
and connectional, I have no idea that
you will be bothered, unless you build
a college for your state; then I cannot
tell what will happen."

EXCERPTS FROM BROTHER E. C. MORRIS' ARTICLE ON THE NATIONAL

I want to thank Brother E. C. Morris
for the report that he gave on the Na-
tional Association. I can endorse every
word that he said. I have known this
man, E. C. Morris, since he was a boy.
I remember hearing his father preach.
His father was a real Original Free Will
Baptist. Here are some things I want
to quote and comment on: "A man from
Denison, Texas, who served on the mer-
ger committee in 1934 said to this writ-
er, 'This split should never have hap-
pened.' A minister from California said,
'It is not a matter as to whether or not
the brethren in North Carolina did
wrong. Has the National Association
done right?' An Oklahoma minister
said, 'Brother Morris, I agree with you
on a lot that you have said.' These re-
marks, along with many others, lead me
to believe that many people feel that the
National Association had no moral right
to throw out of office the five North
Carolinians without bringing any formal
charges against them, to say nothing of
its failure to give them a fair trial."

Again, I thank you, Brother E. C.
I am wondering if your report on the
National Association will mean your
scalp at a later date. You know that re-
prisals are very much in action now.
But if you are disfranchised, or voted
out, you can come back to North Caro-
lina, where we old *tarheels* will give you
shelter, if possible.

Here are some more quotes from
Brother Morris' report: "One of the
changes offered which did not pass, how-
ever, was the changing of the words
delegate and *delegates* to *messenger* and
messengers. It was admitted that this
was a basic change, and the reason giv-
en for the change was that *delegate* and
delegates carry too much power, tech-
nically speaking." Brother Morris tells
us that this change did not pass. My
comment: Delegate and delegates carry
too much power.

I know and have known for several
years that there are those who are at the
head and want to stay at the head who
want more power. They want only one

powerhouse and that is to be the Na-
tional Association. The act at Norfolk,
in 1961, shows that the present trend
is not democratic at all, but dictatorial.
The future of what is called *Free Will
Baptist* on the national level will be, I
believe, national supremacy. The cry
is "Too much power in delegate and
delegates." Is this congregationalism?"

FURTHER COMMENTS

Brother Morris says, "After the Sun-
day school board made its report, a
statement was made from the floor that
it was the first real Free Will Baptist
literature report ever to be made."

I well remember a few years ago that
a real report was made that was called
Free Will Baptist when it was found
that the Sunday school board was in the
red about \$28,000. Afterwards the whole
board resigned and the executive com-
mittee took over and planned a contract
with the Free Will Baptist Press in
Ayden, but the contract was never fully
met by the Sunday school board, ac-
cording to my information.

Brother Morris further reported that
it was said, "There are no Free Will
Baptists in North Carolina, except those
who belong to the newly-formed state
association which had just been received
by the national body." I positively deny
the statement as to being true. I do
not know who the man was, but I know
what he is. He is either ignorant of
the truth or does not care for the truth.

ANOTHER FALSE CLAIM

It has been reported, I understand,
through the *Challenger*, that Elder J.
C. Griffin had said that the little chil-
dren at our Children's Home were cry-
ing for bread. J. C. Griffin never said
any such thing; in the July 18 issue of
The Free Will Baptist I said, "Let me
say in conclusion that it is not connec-
tionalism. Connectionalism is a smoke
screen, as I see it; it is opposition to
the institutions of North Carolina Orig-
inal Free Will Baptists. This is the rea-
son I say it. They wrote against our
Press; some of them have written insult-
ing letters to the superintendent of the
Children's Home, and boycotted the
home. I guess the cry of little children
for bread would be good music to some."
The man who says that I said the chil-
dren at the home were crying for bread
certainly has stated a falsehood. I can-
not understand how that college men
who claim to be righteous could miscon-
strue, or miss the mark so far as to say
such a thing as quoted above. After
hearing what the *Challenger* reported
to have said and a smearing sheet called

(continued on page fifteen)



STORIES for our BOYS and GIRLS



DON'S PAY

Leeroy C. Brown

ON the same day that Don Hall moved into the big yellow house on the corner he met Billy Davis who lived across the street.

"Want to see my new model airplane?" was Billy's first question.

"Sure do!"

"Then come on!"

They spent the next hour or so talking about airplanes. As Don started home Billy asked, "Have you seen the people who live next door to you?"

"No."

"They're old people and they're fussy. You won't like them. There's the woman in her yard now. Doesn't she look grouchy?"

Don thought she looked like a woman he knew in Clayton, and she wasn't disagreeable, not after a person knew her.

"Better not get in her yard or she'll chase you out!" declared Billy. "She did me, last summer, when I was teasing the dog which they keep tied up around at the back of their house."

"Well, I'll see you later, Billy," said Don.

At the dinner table that evening, Don's mother said, "I was talking with Mary Coleman, our neighbor, today. Her husband is ill and she was wondering who she could get to mow her lawn. Poor people, they've had so much illness, and they don't have much money."

"Their lawn really needs mowing," said Father. "And it won't be long until ours needs it, too." He glanced at Don as he said this.

Then they talked about something else. Don was glad, because talking about mowing lawns didn't really help his appetite. Although he always mowed the grass without complaining, his hands felt a fishing pole much better.

The next day, when Billy came over to play with Don, he said, "Do you know what happened this morning? Old Mrs. Coleman had **nerve enough** to ask me to mow her lawn!"

"She did?"

"Yeah, and only last week she chased me out of her yard because I picked a few of her roses—just a few little old red roses. I'd never mow a lawn for her if the grass grew up to her window sills."

They played until it was time for Billy to go home for dinner.

At the table that evening Don's mother said, "Poor Mrs. Coleman. Her husband had to return to the hospital again, and she's gone to visit him."

Then, after they had eaten, Father said, "Don, Mother and I must go downtown to do some shopping and to sign some papers about the house. Would you like to go with us? Or would you rather stay and play with your new friend?"

Don didn't like the idea of sitting for an hour or two in a stuffy office, or milling through crowded stores where there were no toys. So he said, "I'll stay and play."

A few minutes later, as Don went out the back door, he noticed that the neighbor's lawn really did need cutting. He saw their lawn mower back in the shed. Suddenly he thought, "Why not? Why not mow that lawn for a sick neighbor?"

What would his new pal, Billy, think? He might come over to play while Don was working on the lawn. Of course Billy would laugh and say, "Don't be such a softie." Maybe he'd better just forget about it.

Slowly Don walked around to the front of the house. Then he went across the street to play with Billy, but Billy was not at home. He was visiting another friend, Herbert Ogelsby.

So Don went back to his home. He took a book from the shelf and went out on the front porch to read it. But he felt more like doing something active, such as playing ball—or even mowing a lawn.

He tried to read, but his mind wandered back to Clayton. He thought of the last Sunday school lesson he had there. Soon he put the book back on the shelf, then walked back to Coleman's shed for the lawn mower.

About half an hour later he put the mower back into the shed. He didn't

know just why, but an all-right feeling seemed to tag along with every step he took.

When he turned he saw Billy Davis standing in the yard grinning! So you being a real good boy, aren't you?" said Billy, in teasing tones.

"Oh, I don't know about that," said Don, with a grin. "I suppose just mowing a lawn wouldn't make anyone go would it?"

"I never had you figured for such an easy mark," declared Billy. "Of course she won't pay you—not much anyway. I've already been paid."

Billy's lips popped open and his eyes bugged out in surprise. Then he managed to ask, "You mean—you mean you paid you in advance?"

"No, it was a different kind of pay," said Don.

Out of a corner of one eye Billy looked at Don.

"Do you want me to tell you who mowed that lawn?"

"Yeah—yeah, I'd like to know that."

"I remembered our last Sunday school lesson in Clayton. The lesson was about 'Let everyone of us please our neighbour' (Romans 15:2). And I remember that Jack Hayden, our teacher, said, 'Everyone is your neighbor,' that includes Mrs. Coleman, doesn't it?"

"Yep—I guess it does," admitted Billy. "But what about the pay? Who did she pay you?"

"She didn't pay me, Billy," said Don, and he was smiling. "You see, the way was that happy feeling which came over me after I had done what God wanted me to do."

Billy just stood, thinking, for several moments. Then he said, "Can't say that I understand exactly what you are talking about. But I will say I never saw anyone look happier than you do right now—no, I never did!"—My Pleasure.



Christian Education



Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

Session to Begin September 6

The schedule for the beginning of the eighth academic year of Mount Olive College was disclosed today by President W. Burkette Raper. The first faculty conference will be held Tuesday, September 4, and freshman orientation begins Thursday, September 6. Although a record enrollment is anticipated, President Raper announced applications from new and transfer students are still being accepted for the fall semester.

Registration of returning students is scheduled for Monday, September 10, and classes begin September 11.

Leo W. Jenkins, president of Carolina College, will deliver the convocation address at 4 p. m. on Tuesday, September 16.

Registration for night classes in English, Western Civilization (European history), and Religion will be Tuesday, September 11, 7 p. m.

Special Committee Evaluates College's Future

A Special Study Commission appointed last June met in Mount Olive Monday evening to evaluate the possible effects of a system of state-wide public community colleges might have upon Mount Olive College. Of special concern to the committee was the future status of Mount Olive College if a tax-supported senior college should be located in Goldsboro.

President W. Burkette Raper advised the committee that growth of Mount Olive College had reached a saturation point until new and additional facilities be provided. "We have attained accreditation and our enrollment last year climbed to 204 students, but this is about as far as we can go in an abandoned elementary school building," he stated.

It was the opinion of the committee that Mount Olive College can serve

both the Free Will Baptist church and non-Free Will Baptists within commuting distance of the college. The Reverend David W. Hansley, chairman of the college board of directors, reminded the committee that the college had always observed an open door admissions policy. The committee expressed the belief that Mount Olive College should not be located in a community where it might duplicate educational opportunities of a public two-year college.

The committee's study brought out the need for Mount Olive, Goldsboro, and surrounding communities to contribute substantially to the building and development fund of the college.

The committee will continue to study plans for the college's future.

Members of the committee are the Reverend C. L. Patrick, Walstonburg, chairman; Dr. Roy O'Donnell, dean-elect of Mount Olive College, secretary; President Raper; Dr. James Batten, East Carolina College; and David W. Hansley, chairman of the college board.

Request for Loan Is Approved

Mount Olive College, Mount Olive, North Carolina, has been informed by the United States Office of Education that its request for \$4,362.00 to its National Defense Student Loan Fund for the 1962-63 college year has been approved. The college will supplement the federal payment with an appropriation in the amount of \$484.66, which will increase the total amount of the National Defense Student Loan Fund for the current school year to \$4,846.66.

This fund is available to full-time students, both freshmen and sophomores, who need financial assistance and who meet the specified academic requirements.

Although special consideration is given to applicants who express a desire to teach in elementary or secondary schools and applicants who show promise in science, mathematics, engineering, or modern foreign language, students in any field of study are eligible

for consideration.

National Defense Loan Funds are without interest during the time of full-time enrollment in college, and thereafter the interest rate is three per cent. The law requires that repayment of the loan begin within one year after the borrower ceases to be a full-time student and be completed within ten years thereafter.

A special feature of the National Defense Student Loan Fund is that part of a loan (plus interest) may be canceled in the event the borrower becomes a full-time teacher in a public elementary or high school. Such cancellation is at the rate of ten per cent for each year of teaching service, up to a maximum of fifty per cent.

Librarian Elected On Board

Mrs. Mildred S. Council, librarian of Mount Olive Junior College since 1955, has been elected to membership on the Executive Board of the Southeastern Library Association for the year 1962-66. She served as the North Carolina Executive Director for National Library Week during 1962.

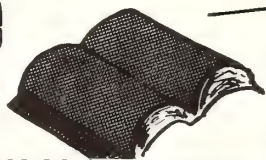
Other professional posts held by Mrs. Council have included chairman of the Junior College Section of the North Carolina Library Association, chairman of the Committee for Recruitment of High School and College Students of the American and North Carolina Library Associations.

Mrs. Council holds B. S. and M. A. degrees in library science from Appalachian State Teachers College.

SOUND ADVICE

Dr. R. S. Storrs

The way to preach down errors is to preach up truth. Never tackle Satan unless you are sure you can lay him. A great many men by opposing error have magnified it, have given dignity to a hitherto unseen and unknown foe. The most that churchgoing people have learned of some forms of error they have learned from Christian pulpits. Now, the Christian pulpit is not erected to preach evils, but to preach the glory of God. Infidelity is noisy, but it is shallow. It is a failure, an ignominious failure. A little time ago in the history of New York, Thomas Paine said, "In five years there will not be a Bible in America." How we smile today when we read his words. —The Christian.



Finishing Is Also Important

(Lesson for September 9)

Lesson: Haggai 1:1-6; Zechariah 4:6-10
Golden Text: Zechariah 8:21

I. INTRODUCTION

It was pointed out in last Sunday's lesson that Ezra and a great number of his people in Babylon returned to Palestine to join in the rebuilding of the temple. It was not long, however, before the returned exiles were neglecting their work on the temple, having turned their interests to their own dwellings and crops.

The excuse the people used for neglecting the work on the temple was that the time had not come for the house of God to be rebuilt. The prophet, Haggai, replied by reminding them that they were dwelling in their own ciled houses, while the house of worship lay waste. He also reminded them of the long period of material failure in which they had lived. He further called upon them to consider their ways.

Zechariah joined in the appeal to finish the temple. He pointed out that the foundation was laid under Zerubbabel's leadership and that it should also be finished under his direction.—*The Bible Student*.

II. HINTS THAT HELP

1. Even servants of God often wait to perform a particular service without feeling an urgency about it. The fact is that all of God's work is important. It is when we try to place emphasis on one thing to the neglect of another that trouble arises.

2. In our often complacent attitudes, God would have us stop and consider our ways. It is then that we may realize where we are going, and just what we have, or haven't been doing.

3. The Lord doesn't always use the big and the mighty to accomplish His purpose. In fact, He depends upon individuals who are willing to serve Him.

4. If we faithfully launch out in service to God, He will remove the obstacles. This does not mean that there will be no problems. It simply means that God

will help overcome them.—*The Teen-Age Teacher*.

III. ADDITIONAL TRUTHS

1. "In the second year of Dairus, the king, in the sixth month, in the first day of the month, came the word of the LORD by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest saying" (Vs. 1). Darius was the successor to the throne after Cyprus. Dairus was a common name of Persian kings, as Pharaoh was of those of Egypt, and Caesar those of Rome. The one mentioned in this verse is Hystaspis, who became king of Medo-Persia in 521 B. C. Darius had some trouble with the son of Cyrus before he could secure the throne and some historians record the fact that the son actually became king between Cyrus and Darius. However true this may be, Cambyses, the son, was king for such a short time that for all practical purposes Darius succeeded Cyrus. "The second year of Dairus" was about 520 B. C., some fifteen years after the foundations of the temple had been laid.

In 1 Chronicles 3:19, Zerubbabel is called the son of Pedaiah while in this verse he is called the son of Shealtiel. This is not a contradiction. Shealtiel, the older brother of Pedaiah, had no children of his own. Consequently, Zerubbabel, the oldest son of his brother, became his heir and was commonly considered as his son.

"Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that the LORD'S house should be built" (Vs. 2). The phrase, Lord of hosts, is often used in both the Old and New Testaments as a title for the Lord (Romans 9:29). The hosts probably referred to the great armies, but it could have referred also to the starry hosts of heaven, the forces of nature, all created in its order and regularity, responding to the commands of the one divine will. Note that in this verse God does not refer to the people as His people. They were speaking not as God's people, but as people of the world. This verse does not give the reason that the people gave as to why

they thought it was not time to build the house of God. One can usually find many excuses for neglecting the work of the Lord.

"Then came the word of the LORD by Haggai the prophet, saying" (Vs. 1). Although the people had been irked by the task committed to them, God did not release them from it. He dodged their sense of duty with what seemed to this a good excuse, they tumbled down to complacent disobedience. At length, God raised up a faithful prophet to remind them that good intentions can never be a substitute for obedience. It was Haggai's duty to remind the people that sometimes *not* yet is just as much a sin as *never*.

"Is it time for you, O ye, to dwell in your ciled houses, and this house waste?" (Vs. 4). Although the people had said that the time had not come to rebuild the house of the Lord, they themselves were living in luxury. Is not the condition in our day? Men living in great luxury and waste; yet, they are neglecting the work of the Lord. The house of the Lord ought to be the best, the best kept building in the community. Also, the work of the Lord goes further than the local meeting house. What about missions? Is the Master satisfied with a people who live in luxury and ease and yet do not support the cause of world-wide missions?

"Now therefore thus saith the LORD of hosts; Consider your ways" (Vs. 5). The Lord wanted these people to consider their ways. He wanted them to consider His blessings to them. How bountifully God had blessed them. Have you ever stopped to think how unworthy we are of God's blessings? The person who feels that he earns the blessing that God pours out upon him is contented and miserable. He has no gratitude whatever. The Lord also wanted the people to consider the fact that some of the things that had been happening to them might be caused by their neglect of the house of the Lord. According to the very next verse, they had recently been experiencing crop failure. Perhaps they used this as an excuse for not building the temple at this time. Note that they themselves were still living in luxury.

"Ye have sown much, and bring forth little; ye eat, but ye have not enough to drink, but ye are not filled with drink; ye clothe you, but there is none warmth and he that earneth wages earneth wages to put it into a bag with holes" (Vs. 6). This verse pictures crop failures, shortages and prices so high that those

jobs were not able to buy the things needed. It was like putting their money in a bag with holes.—*The Ad-
ed Quarterly.*

As governor of Judah, Zerubbabel supervised the construction of the temple up to this point. His courage, no doubt, was about gone at this time, because of the lack of interest on the part of the people; but the word of the Lord came unto him saying, “. . . Not by might, nor by power, but by my spirit, saith the LORD of hosts. Who art thou O great mountain? before Zerubbabel thou shalt become a plain: and I shall bring forth the headstone therewith shoutings, crying, Grace, grace be it” (Vv. 6, 7). Nothing could have been more encouraging at this time, for this was to say to Zerubbabel, that though the people had let him down, he should not give up. The completion of the temple was not left up to the people. The Lord of hosts was behind it, and no matter what the hindrances were, He would see that it was completed. It would be done, not on the might and strength of man, but by His spirit.

Moreover the word of the LORD came unto me, saying, The hands of Zerubbabel have laid the foundations of this house; his hands shall also finish it, and thou shalt know that the LORD of hosts hath sent me unto you. For who despised the day of small things? they shall rejoice, and shall see the temple in the hand of Zerubbabel with seven; they are the eyes of the LORD, which run to and fro through the whole earth” (Vv. 8-10). Zerubbabel had led in laying the foundation of the temple, and the prophet here reveals that it is the will of the Lord for him to complete the task. Even though the people had lost interest and quit, the building would be completed. God would work through them, and He would perfect the structure too. The poverty, weakness, and slackness of the returned exiles would not hinder any longer; for this is such a small thing for God to overcome. Zerubbabel would be the master builder under God, the Grand Architect. When the building should be completed, the people would know then beyond doubt that God had sent Zechariah to tell them this news. Again, the prophet reminds them that it is God who is speaking, and not the man.

Many young people today fall into the category with these returned exiles who left off work on the house of the Lord to do something to satisfy their desires. Numbers fail to finish pro-

jects they begin. Others neglect the church and its work. They do not consider the plan God has for them, and as a result, many fall by the wayside.—*The Intermediate Quarterly.*

NOTES and QUOTES

(continued from page eleven)

The Herald, I am more convinced than ever that it would be good music to some people to hear an orphan child cry for bread, especially those who are being cared for at the Children's Home and supported by the Original Free Will Baptists of North Carolina at Mid-
dlesex.

I do not receive the *Challenger* nor the *Herald* from the editors, but I have friends that receive the stuff and they call me and tell me about some of the propaganda. When convenient they slip me the periodicals. These periodicals are so unfair, unethical, and often unchristian that I turn them over to my waste basket.

The Children's Home has no money to give away. The claim that it has is false.

The intimation that the Children's Home gave money to Mount Olive College is ridiculous and so far from reason that thinking Christian people will refuse to accept the statement.

The POWER of PRAYER

(continued from page five)

son of your acquaintance who needs Christ in his life, then start praying for him. You will be amazed at how God will begin to work.

One more lesson that Jesus would teach us is the victorious assurance that God answers every true petition. Skeptics may question it, humanists may deny it, and intellectuals ridicule it. Yet here is Christ's own promise, “If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you” (John 15:7). Trust that promise with all your soul. Your Father possesses everything. He “shall supply all your need according to his riches in glory by Christ Jesus” (Philippians 4:19). Let His Holy Spirit help you in your prayer life just as He promised in Romans 8:27, “. . . he maketh intercession for the saints according to the will of God.”

The vaunted might of dictators, the glory of empires, are but passing gestures to Him. He can defeat each enemy of your soul and defend you from every danger. With God nothing is impossible. No task is too arduous, no problem is too difficult, no burden is too

heavy for His love. The future with its fears and uncertainties is fully revealed to Him. He understands how much affliction and sorrow you need in order that your soul may be purified and preserved for eternity. Turn to Him, and you can say with Job, “But he knoweth the way that I take: when he hath tried me, I shall come forth as gold” (Job 23:10).

No, we are not the masters of our own souls. Do not place your will above God's will. Do not insist on your way. Do not dictate to God. Do not expect an immediate answer in the way, the place and the manner that you are demanding. Rather, learn the difficult lesson of praying as the sinless Son of God Himself prayed, “Not my will, but thine, be done.”

There are many of you who say prayers in times of danger, but you have never come to know Jesus Christ so that you could pray in His name. The Scripture says that the one mediator between God and man is Jesus Christ. You must know Him, and you must pray in His name. Your prayers must be directed according to the will of God, and the Holy Spirit will do that for you.

Many of you do not know how to pray. Why don't you start now by saying, “God be merciful to me, a sinner.” Let God forgive all your past sins, transform your life and make you a new person. He can do it now in answer to your prayer. That simple, direct prayer will open new horizons of spiritual victory for you and add a new dimension to your life.

MISSIONS

(Continued from Page Nine)

Special Committee” in last week's issue of *The Free Will Baptist*: “Anyone can see that leaders of the National Association and of the new state association in North Carolina have ‘used’ the cause of missions to gain churches and ministers by suggesting that loyalty to the State Convention means forsaking the cause of missions. It is ridiculous to suggest that we are forsaking the missionary cause by remaining loyal to the State Convention. The North Carolina State Convention has a missionary program and will develop an even greater one as the years pass.”

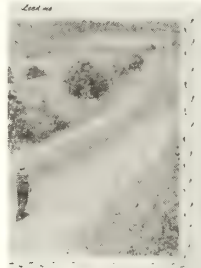
We would remind you to attend the mission rally at Memorial Chapel at the Children's Home on Wednesday night, September 12, 1962, and see for yourself missionary candidates who will soon be ready to go on the field or who are already serving on the home field. Bring an offering for missions when you come.

HERE ARE TWO-COLOR INSPIRATIONAL THE NEW BULLETINS

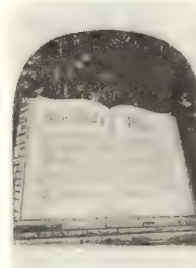
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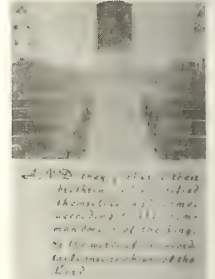
September 2



September 9



September 16



September 23

These inspirational bulletins can help add new beauty to your service every Sunday. Timely cover designs in two-color combinations are enhanced with an inspirational message on the back.

The bulletins, designed and printed by the Free Will Baptist Press, come to you at the low cost of \$1.15 per hundred with your own imprint on the front cover, or 95c per hundred without the imprint.

Your personal imprint, if you desire it, will be furnished as printed here only:

YOUR FREE WILL BAPTIST CHURCH

1211 East Church Street
Christiantown, Anywhere
JOHN R. DOE, Pastor



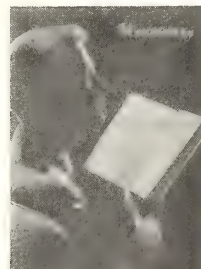
September 30

You may write for samples and order by number for each Sunday, or you may subscribe to the Automatic Bulletin Supply Service and we will send you appropriate selections on a month-by-month basis at no extra charge.

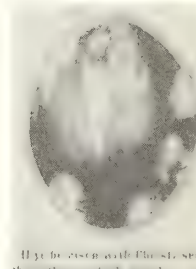
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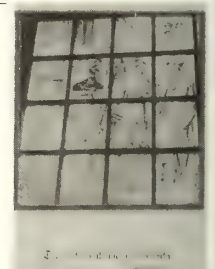
October 7
(World-Wide
Communion Sunday)



October 14



October 21



October 28
(Reformation Sunday)

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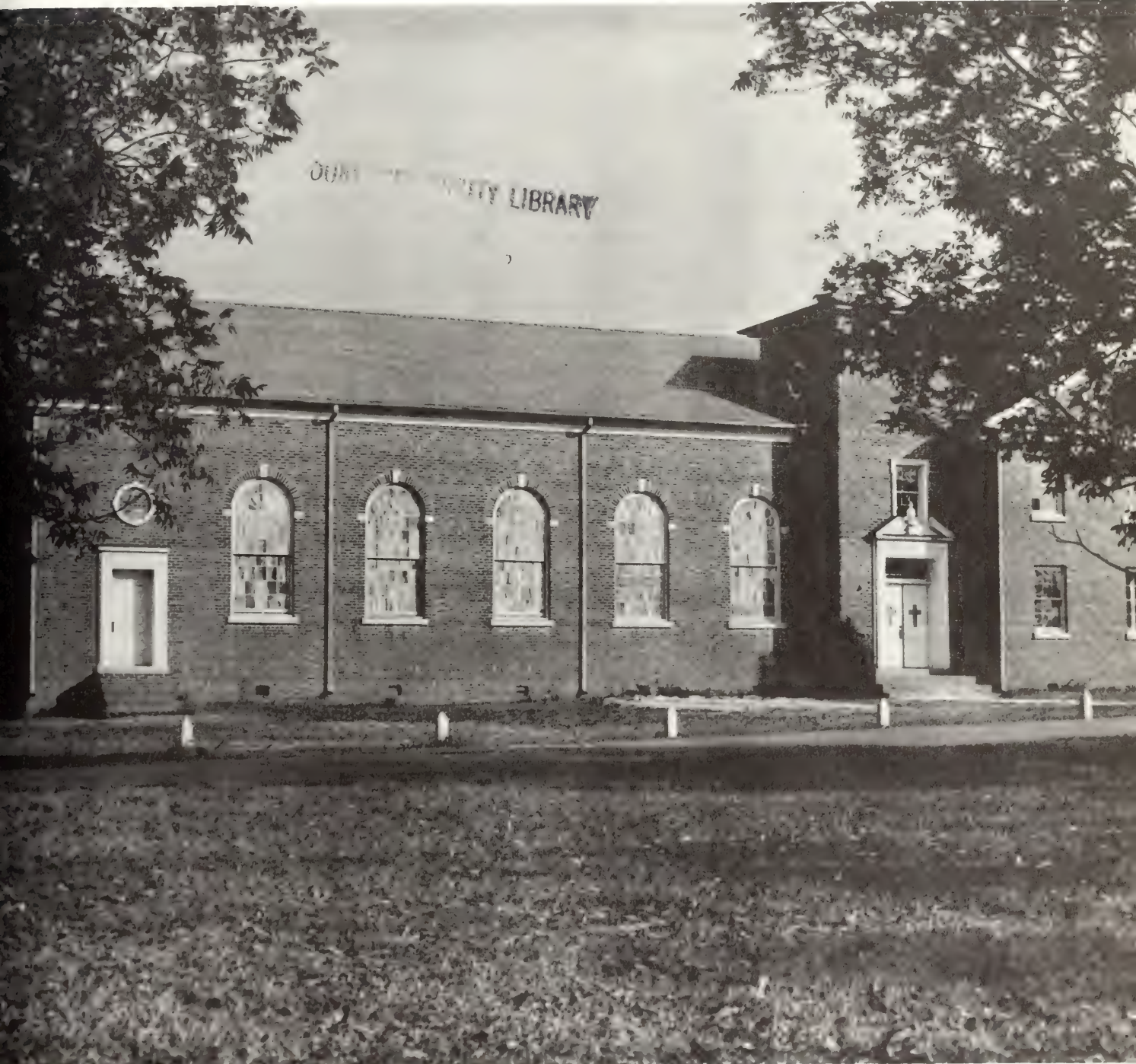
P. O. Box 158

Ayden, North Carolina

LS

the Free Will Baptist

Ayden, North Carolina, Wednesday, September 5, 1962



ictured above is the Memorial Chapel of the Free Will Baptist Children's Home, Middlesex, North Carolina. here the North Carolina State Convention of Original Free Will Baptists convenes September 12 and 13.

EDITORIAL

SUNDAY SCHOOL

The Sunday School is the hope of the church. More than that, it is the hope of the individual, the family, society, and the nation.

Aware of its importance, church leaders with a vision have emphasized the Sunday School as the evangelistic arm of the church; and as a result, some of the major denominations of today have grown rapidly during the last fifty years.

Although established upon Christian principles less than two centuries ago, America today is in the midst of ideological confusion and moral futility. The voices of humanism, secularism, agnosticism, communism, and worldliness are clashing with the voices that have guided the nation since its beginning. Added to these things is the confusion that is playing havoc in nearly all denominations today.

The United States Supreme Court has twice stated that America is a Christian nation. But in the light of recent trends, one wonders what the verdict would be today. Peoples of varying ethical and religious backgrounds have virtually engulfed our society with moral and social ideologies foreign to the great ethical and religious principles that have made America great. As a result the nation can hardly be called Christian or American.

The trend in modern education and much of so-called religious education is toward a deadly objective. Hardly any attempt is made to help students see the difference between good and evil, right and wrong. They are not taught that right is right and wrong is wrong because God is God. And this agnostic attitude toward the burning moral and religious issues of American life is positively and definitely contributing to national delinquency.

It is often said that America needs a revival of religion. It does, but it needs more than that. In these crisis days when intelligence and sophistication are practically universal, America needs a program of Christian education the like of which it has never seen.

The time has come to inaugurate a Christian educational movement that God can use effectively to change and transform men and to build a better world. This program of education must be built around the Bible, the inspired, inerrant, eternal Word of God. It must guide in the search for ultimate moral and spiritual truth which can be found only as the Bible is properly related to and interpreted in the light of all of life. It must inspire men to live like Christ, sacrificially and courageously for the glory of God and the benefit of humanity. It must seek to win others to Christ and the Christian way of life.

It appears to this writer that the best approach to this matter is through the Sunday Schools of America. They are the most effective media through which this great task may be accomplished. For many decades they have served a worthy purpose; but in the average Sunday School today, the program of Christian educa-

tion is in the realm of outworn tradition and mediocrity.

It is time to revitalize the entire teaching process in the Sunday Schools. New inspiration and a renewed emphasis upon the things which will turn men and women back to God must become a part of the program. More consecrated teachers should be trained. Better buildings must be provided. And every effort to help the student to learn more about God and His relationship to man and his problems must be put forth. In fact, every interested person in America should join with the other members of his group to counsel, pray, and plan together to meet the challenge of the hour.

CHILD PSYCHOLOGY

A six-year-old boy was taken to the toy department of a large New York store. The child soon found a hobbyhorse, leaped on its back, and began to rock vigorously. Presently a clerk came up and said, "I'm sorry, madam, but we're about to close the store; the boy will have to postpone his riding until another day." "Sir," the mother replied, "I wouldn't think of taking him off the horse till he is ready; he's never been crossed in anything he wants to do."

That stumped the clerk; so he called the department manager; but neither boy nor woman budged. So the department manager called the store psychologist. In a few moments a man with a beard appeared. He stepped up to the boy and whispered something in his ear. The boy jumped off the hobbyhorse, took his mother's hand, and went out with her. When they reached the street the mother asked him, "What did that nice man say to you?" "He said, 'Get off the horse, you little brat, or I'll beat your brains out with a baseball bat.'"—The United Evangelical.

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THE FREE WILL BAPTIST

RALPH LIGHTSEY, Editor

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THE FREE WILL BAPTIST PRESS

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FIFTIETH ANNUAL SESSION OF THE NORTH CAROLINA STATE CONVENTION CONVENES AT CHILDREN'S HOME

The fiftieth annual session of the North Carolina State Convention of the Free Will Baptists will convene at the Free Will Baptist Children's Home, Middlesex, North Carolina, September 12 and 13.

This session promises to be the best in the history of the Convention. As can be seen from the program appearing elsewhere on this page of *The Free Will Baptist*, many interesting features are planned for the occasion. Inspiring messages will be preached, and interesting reports will be given. A special feature will be the Mission Rally on Wednesday afternoon.

The planning committee appointed by the executive committee formulating plans for the observance of our fiftieth anniversary year will report at this session. According to reliable sources, the committee will make recommendations which will thrill and inspire every member of the North Carolina State Convention.

Accommodations

Keeping with a motion passed by the Convention last year, the Children's Home is making arrangements for lunch to be served on the campus each day. Ler's Barbecue Restaurant of Wilson will serve the meals and each person will have a choice of barbecue or chicken or both. The plates will be \$1 each. Arrangements are also being made to serve the evening meal on the campus. There are enough people who wish to remain on campus for the evening service. Open house will be observed at the Home on Wednesday afternoon following the adjournment of the session of the Convention on Wednesday.

The facilities of the Children's Home caring for overnight guests are limited. However, those who wish to spend the night in the area, and have not already made arrangements, can find adequate accommodations at one of the many hotels in nearby Wilson. Most of the hotels are located on Highway 301 and are only about twenty miles from the Home. The management of the Children's Home will be happy to assist anyone desiring to make reservations. Inquiries about rooms or request for assistance may be addressed to the Superintendent of the Home, or persons may call Bailey 235-5541.

Program of the North Carolina State Convention

September 12, 13, 1962

WEDNESDAY, SEPTEMBER 12

Morning Session

- 8:30—Registration of Ministers and Delegates
- 10:00—Call to Order by the Secretary
 - Devotions, Elder J. C. Griffin
 - Welcome, Mr. Horace Mixon
 - Response, Mrs. T. E. Tyndall
 - Partial Report of the Credentials Committee
 - Recognition of Visitors
 - Appointment of Committees
 - President's Message, the Reverend S. A. Smith
 - Report of North Carolina Ministerial Association of Free Will Baptists, the Reverend David W. Hansley
 - Report of Free Will Baptist Press, the Reverend N. Bruce Barrow
 - Report of Free Will Baptist Children's Home, the Reverend M. L. Johnson
- 11:20—Morning Worship
 - Minister in Charge, the Reverend Charles Sapp
 - Special Music, To Be Secured by Minister in Charge
 - Message, the Reverend F. B. Cherry
- 12:00—Lunch

Afternoon Session

- 1:15—Meditation, the Reverend Lloyd Vernon
- 1:30—Business Session
 - Report of the Executive Committee of the State Convention, the Reverend Michael Pelt, Secretary
 - Report of the Mission Board, the Reverend R. H. Jackson
 - Report of Cragmont Assembly, Mr. Fountain Taylor
 - Report of the Board of Christian Education, the Reverend C. H. Overman
 - Report of Supercannuation Board, the Reverend Walter Reynolds
 - Report of Church Finance Association, the Reverend R. N. Hinnant
 - Report of Promotional Work, the Reverend Ralph Lightsey
- 3:45—Adjournment and Benediction

Evening Session

- 7:30—Special Mission Service, Under the Direction of the Mission Board of the State Convention

THURSDAY, SEPTEMBER 13

Morning Session

- 9:00—Devotions, the Reverend Frank Ray Harrison
- 9:15—Business Session
 - Final Report of the Credentials Committee
 - Report of the Historical Commission, the Reverend Hubert Burress
 - Report of East Carolina Free Will Baptist Student Fellowship Fund, the Reverend R. B. Crawford
 - Report of the State League Convention, the Reverend C. F. Bowen
 - Report of State Sunday School Convention, the Reverend Earl Glenn
 - Report of State Woman's Auxiliary Convention, Mrs. J. C. Moye
 - Report of Mount Olive Junior College, Dr. W. Burkette Raper
- 11:20—Morning Worship
 - Minister in Charge, the Reverend Willis Wilson
 - Special Music, To Be Secured by Minister in Charge
 - Message, the Reverend Fred Rivenbark
- 12:00—Lunch

Afternoon Session

- 1:15—Devotions, the Reverend R. W. Allman
 - Business Session
 - Report of Nominating Committee
 - Report of Temperance Committee
 - Report of Resolutions Committee
 - Report of Treasurer, Mr. Rom Mallard
- 3:00—Adjournment and Benediction
 - Hymn Director, the Reverend C. F. Bowen

Organist, Mrs. Ruth Taylor

CHRISTIAN HIGHER EDUCATION IS IN A DECADE OF DECISION

W. Burkette Raper, President

Mount Olive College

THE nineteen-sixties could well prove to be the most important ten years in the history of Original Free Will Baptists. Recent events within our church have caused us to examine more closely the historic principles of our doctrine and polity. The unwarranted attacks by the National Association upon the North Carolina State Convention have created an ugly mess throughout the denomination.

In North Carolina we had to make a choice between integrity and conformity. As a condition for unrestricted membership in the National Association, the Original Free Will Baptists of North Carolina were asked to: (1) support the action of a misguided minister in his suit for \$400,000 against his conference, and (2) to deny the right of a district conference to discipline a wayward pastor. The minister in question was president of the Alumni Association of Free Will Baptist Bible College, Nashville, Tennessee, and he was fully supported by the president and administration of the Bible College.

The North Carolina State Convention chose to retain its integrity rather than conform to the pressures that were being exerted by officers of the National Association. After a number of North Carolina ministers were suddenly impeached from offices in the National Association without cause or trial, and after the general board of the National Association refused to discuss the issues with the executive committee of the State Convention, North Carolina withdrew from membership in the association. The state had no other honorable alternative.

North Carolina is now busy building a church program based on Christian honor and integrity. We have withdrawn from the National Association, and we have no desire to continue either a hot or a cold war with that organization. If there must be rivalry between the two groups, let it be in service to God and man, and not in petty jealousies. The justice of God will see that the National Association and the North Carolina State Convention both prosper in proportion to the Christian service each renders. Moreover, this is a grave hour in the history of mankind, and the spiri-

tual energies of all Christians are needed that the will of God may "be done on earth, as it is in heaven."

EDUCATIONAL LEADERSHIP

In today's world, the service one can render is largely determined by his education. The educational program of Original Free Will Baptists can be our greatest asset or our greatest liability. In Mount Olive, our church has a college that can enable Original Free Will Baptists to find their rightful and honorable place in the great family of all Christians. The objective of Mount Olive College is not to teach ministers to isolate themselves and their churches from other denominations but to co-operate with all Christians in advancing the Kingdom of God.

The oldest minister in the capital city of one of our southern states told me this summer that he did not know where the Free Will Baptist church was nor had he ever seen the pastor at a meeting of the city ministerial association. A similar situation could no doubt be cited in other leading cities, and the tragic thing is that many of these Free Will Baptist pastors believe that they are protecting their doctrine and church by isolating themselves from the major denominations. Let it be known that Mount Olive College does not believe in any such stupid nonsense.

In the next few years, the character of the Free Will Baptist Church for generations yet unborn will be cast. The kind of church we will pass on to our children is closely related to the kind of education we offer. Mount Olive College is keenly aware of the heavy responsibility which it is being called upon to shoulder in these critical days. As the only regionally accredited college in the history of the Free Will Baptist Church, Mount Olive occupies a place of strategic leadership.

The aim of Mount Olive College is not to indoctrinate all comers with the kind of narrow sectarian dogma that produces arrogance and self-righteousness. We believe that Christians should be free and rational people and that their faith should be a living force in their conduct with their fellow man. We believe that a Christian college should produce graduates who are thinking persons, committed to Jesus Christ, and capable of moral choice. These are the kind of

people who seek to serve rather than dominate mankind.

In this decade of decision, Mount Olive College will measure its success by the quality of service it renders Original Free Will Baptists and the youth of our nation. Upon such a foundation let us build with honor and integrity.

Cragmont Closes Very Successful Season

ONE HUNDRED and forty-seventy registered at Cragmont Assembly during "Family Week" (August 20-25) taxing the facilities to the limit and bringing to a climax one of the most successful seasons in the history of the institution. As a sort of final benediction upon the season's activities, about thirty guests shared the comforts and blessings of the assembly over the final week end; among them were fourteen young people who had been at Miracle (BMA) camp in Georgia and stopped over at Cragmont on the way home.

About one thousand Free Will Baptists have been guests or visitors at Cragmont during this season. While the bulk of these have been young people who have attended the four sponsored youth conferences, more adults than usual have been guests. The Ministers' Conference was the best attended in the history of the institution, as was the "Family Week," while the Women's Conference held its own in attendance. During the summer we have had the privilege of entertaining three honeymooning couples, which has resulted in Room 9 of the motel being dubbed "Bride and Groom Room." Our honeymooners were Mr. and Mrs. Charles Thompson, the Rev. and Mrs. Aus Carter, and Mr. and Mrs. John Griffin. Mrs. Thompson is the former Juan Barrow, daughter of Dr. and Mrs. J. Barrow; the Rev. Austin Carter is the son of the Rev. and Mrs. Walter Carter; and Mrs. Griffin is the former Kaye N. Evans, daughter of the Rev. and Mrs. A. Evans. A number of ministers and denominational leaders and their families have been among week-end guests at Cragmont this summer; whereas several others have come by to view the institution while they were on vacation business trips.

A special feature of the summer at Cragmont has been a regular Sunday school held in the chapel each Sunday morning. This was suggested at the beginning of the season by Mrs. H.

(continued on page seven)

WHAT IS THE TRUTH?

(WHO IS TELLING THE TRUTH?)

by Walter L. Reynolds

ANY things have been said or written only to confuse the issue. We have been facing the Free Will Baptist denomination. Think seriously on the following questions:

1. Is the issue that has been facing the Free Will Baptist denomination one of church government (congregationalism vs. connectionalism)? How many Free Will Baptist ministers had signed an affidavit stating that they believed in a form of church government, as it relates to the minister and conference, was constitutional before Mr. Ronald Creech sued the Western Conference Executive Committee and Ordaining Council for \$400,000.00? The term "connectional church government" was not used until after the \$400,000.00 suit had been entered against the Western Conference Executive Committee and Ordaining Council. It is my opinion that a departing from the old Free Will Baptist beliefs, customs, and practices; the spreading of untruths; distrust among the brethren; a lack of brotherly love; and an unholy quest for popularity and power has brought about the present division in the Free Will Baptist denomination.

2. Is the issue that has been facing the Free Will Baptist denomination one of doctrine? Mr. Miles, who is the leader of the Edgemont church that sued Mr. Creech, testified on the witness stand in Durham County that he, along with many others of his group, believed in eternal security. This is a doctrine contrary to what Free Will Baptists have believed and taught for over two hundred years.

3. It seems that in the year 1955 there was much disturbance in the denomination about one of the professors at the Free Will Baptist Bible College who taught this doctrine of eternal security. Some former students of the college were questioned by the presbytery of the Cumberland Association concerning their belief in this doctrine. Their credentials were immediately taken. Many of the present National Association officials are and are still members of this presbytery. In the few years that have passed, we wonder why these same people would align themselves with a group believing in eternal security?

4. Isn't a part of the issue also the centralization of power in the Executive

Department of the National Association? This seems to have been a gradual process that will probably continue until the ultimate aim has been accomplished. When the executive department proposed the Co-operative Plan of support, great controversy arose from all quarters. The Reverend Raymond Riggs, then director of the National Foreign Mission program; the Reverend L. C. Johnson, president of Free Will Baptist Bible College; and others spoke against the program on the floor of the National Association. However, the program was not killed, only seriously crippled for a while.

A new approach seems to have been taken by the executive department, especially in view of the difficulty existing in the Western Conference of North Carolina; for it seems to have allied itself with all other departments of the National Association, and including the alumni of the Free Will Baptist Bible College who will fall in line to whip North Carolina and all others who oppose into line. WHO WILL BE NEXT? Your state, maybe!

4. What has happened to the old Original Free Will Baptists? Have they been cast aside in the wake of the mustering forces of the National Association for the New-Day Free Will Baptists?

5. Who are these Free Will Baptists of the National Association? For the most part, aren't they descendants of the Randall Freewill Baptists of the Northeast, mixed with Southern Methodists, Holiness, General Baptists, Independents, and others?

6. Who has misinformed the Free Will Baptists in saying that conferences in North Carolina are going to send preachers as pastors to the churches? Those who did this know who they are; there are some in North Carolina and out of North Carolina who have spread this untruth. There is not a single conference in the North Carolina State Convention that could send a preacher to pastor any church.

7. Who has misinformed the Free Will Baptists in saying that conferences in North Carolina can, if they want to, take over church property? Again, those who did this know who they are, and they will have to give an account to God for the untruth. There is not a single conference in the North Carolina State Con-

vention, or anybody else, that could take the property that belongs to a local congregation.

8. Who believes that the majority rules the church? Haven't we all heard much about majority rule? One witness for the Miles group in the Edgemont church testified that he would go along with the majority, right or wrong. The National officials testified to the right of the majority to rule. How strange then that these officials encouraged the organization of a minority group who walked out of the 1961 session of the North Carolina State Convention and helped them to be received in the National Association! What about the several churches across the state in which a majority voted against the wishes of the pastor, after which the pastor split the minority group out of the church and organized another church? The statement, "I believe that the majority rules the church," just doesn't correspond with much that has been done by the dissenting group in North Carolina.

9. Why was a new state association formed in North Carolina? It was formed, it appears, because the ones forming it failed in their efforts to take over North Carolina State Convention. They failed because Free Will Baptist laymen across the state realized what was taking place and rallied to the defense of their beloved denomination.

10. How many have joined the new state association? It is not sure if anyone really knows. They claim one half of the Free Will Baptists of North Carolina. Claiming and having are two different things. It is estimated that they have less than half the number they claim to have, and they might have less than that. Who does know?

11. Who, then, are the Original Free Will Baptists in North Carolina? Could it be that the split-off group from the North Carolina State Convention, who organized a new state association and was received as such into the National Association in its 26th annual session, are the Original Free Will Baptists of North Carolina? It is hardly conceivable that a group who would depart from the customs, practices, usages and doctrines that have been in existence for many years and join an organization that is only twenty-six years old could claim to be the original group. Those who still hold to the Original Free Will Baptist faith as set forth in the *Statement of Faith and Discipline for Original Free Will Baptists of North Carolina* are indeed the Original Free Will Baptists of North Carolina.

News + Notes of Denominational Interest

Mt. Tabor Church Announces Home-Coming

The Mt. Tabor Free Will Baptist Church, Creswell, North Carolina, announces its annual home-coming to be observed on Sunday, September 9, 1962. The Rev. Robert Rollins will deliver the home-coming message.

At the noon hour a picnic lunch will be enjoyed by all present.

The pastor and the church extend a very cordial welcome to all former pastors and members to attend the service.

Liberty Church Announces Home-Coming

The Liberty Free Will Baptist Church, Manning, South Carolina, announces its annual home-coming, Sunday, September 9, 1962.

A former pastor, the Rev. Clifton Styron, Davis, North Carolina, will deliver the home-coming message. At the noon hour a picnic lunch will be served on the church grounds.

A service of singing has been planned for the afternoon.

The pastor, the Rev. Cecil E. Rose, and the church extend a cordial invitation to the public to attend these services.

Aspen Grove Observes Home-Coming Day

The Aspen Grove Free Will Baptist Church, Fountain, North Carolina, will observe its annual home-coming day on Sunday, September 9, 1962. The pastor, the Rev. Frank Harrison, Wilson, North Carolina, will deliver the message. Following the morning worship service, lunch will be spread on the grounds at the noon hour.

A singspiration is also planned for the afternoon. All singers and singing groups are asked to take part in this service.

The Pastor and the church extend a very cordial invitation to all former pastors and the public to attend these services.

Piney Grove to Observe Home-Coming

The Piney Grove Free Will Baptist Church (Pitt County) will observe its annual home-coming, Sunday, September 9. Dr. Roy C. O'Donnell, dean of Mount Olive College, will be the guest speaker.

After the service, which will feature special music, a picnic lunch will be served. All former members, pastors, and friends are cordially invited to attend.

Church Honors Pastor

The First Free Will Baptist Church of Williamston, North Carolina, honored their pastor, the Rev. P. C. Wiggs, Thursday, August 23, with a surprise going away supper. Many delicious foods were served; and along with other gifts, the church, Sunday school, and woman's auxiliary presented him with a beautiful brown reclining chair.

We would like very much to express our appreciation to Brother Wiggs for his leadership, guidance, and service that he has rendered while serving our church. Because of his physical condition, he resigned as pastor of our church; but with his great faith in God and medical help, he is now able to continue in God's service. Our loss of Brother Wiggs is a great gain to Bethel Free Will Baptist Church, where he will go from here.

During his short stay with us, we experienced six professions of faith and five came by church letter. May God continue to bless Brother Wiggs spiritually and physically as he goes on his way

Coming Events

September 12, 13—North Carolina State Convention, Free Will Baptist Children's Home, Middlesex, N. C.

September 26—Central District Woman's Auxiliary Convention, Grimsley church.

November 1, 2—Cape Fear Conference, Tee's Chapel Church, Route 2, Smithfield, N. C.

in the service of the Lord.

Our church would also like to come the incoming pastor, the Rev. A. Ambrose. Under his leadership, we continue to work and labor for the glory of God; and may many souls be saved for the Kingdom of Christ.

Church Clerk
Nellie Rogerson
Board of Deacons
James E. Barnhill
W. J. Boyette
Clyde Owens
J. C. Duncan
H. W. Bowen

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, a cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *The Free Will Baptist*.

Mrs. Francis Price

Mother was ill and hospitalized nearly a month. She underwent operations and bore them well. doctors said she was a most co-operative patient.

To the day of her eternal memory I cherish the last days and nights I spent with her. The words of faith and courage I heard her speak, the memories of happy childhood under the care of wonderful parents, and the visits made to my hand are still precious to me. She had much love for her family and friends. She also served her church faithfully. I will cherish the last look of her lovely face, so peaceful and serene.

These words of Harriet Auber are typical of her life:

"They who on the Lord rely,
Safely dwell though danger's nigh;
Lo! His sheltering wings are spread
O'er each faithful servant's head.

"When they wake, or when they sleep
Angels guard their vigils keep;
Death and danger may be near
Faith and love have naught to fear

In loving memory,
Mrs. Walton B. Guthrie
Fayetteville, N. C.

Asa Edgar Garner

On April 27, 1962, our heavenly Father called Brother Asa Edgar Garner home to be with Him. He was born

(Continued on Page Fifteen)

Christian Education



Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

New Faculty Member

The appointment of Miss Jane Gayle Melton to the faculty of Mount Olive College in the department of English was announced recently by President W. Burkette Raper. A graduate of Wingate College, Miss Melton holds both



baccalaureate and master's degrees from the University of North Carolina. She is the daughter of Mr. and Mrs. J. Melton, Monroe, North Carolina. Her previous teaching experience was at South Mecklenburg High School, 1960-

Still Time to Register

It is not too late to enter college this year. And lack of finances is hardly a legitimate excuse for any qualified student to pass up a college education," President W. Burkette Raper declared recently.

He revealed that there is still room for both boarding and commuting students at Mount Olive College for the fall semester beginning September 6.

"We have adequate student aid funds available for applicants who did satisfactory work in high school," said President Raper. The college-aid funds can pro-

vide up to one-half the total cost. "We believe that if a student sincerely wants to go to college and is college material he can find through his family or friends who have confidence in him the remaining funds," the President declared. He also called attention to the practice of many banks in providing easy to attain education loans.

Cost per semester at Mount Olive is \$450 for resident students and \$235 for day students. The college is fully accredited by the North Carolina College Conference and the Southern Association of Colleges and Secondary Schools.

Cragmont Closes Very Successful Season

(continued from page four)

Spivey, and has brought a twofold blessing. The workers and guests of the institution have had a place to attend Sunday school, and the offerings—to which both workers and guests have contributed liberally—have been used to purchase some badly needed items of equipment for the kitchen. The Free Will Baptist Press very graciously contributed needed literature, thus enabling the use of all offerings for Cragmont improvements. Among those who have been guest teachers for the school were Miss Phyllis Harris, Mrs. J. P. Barrow, Mrs. Charlotte Gray, and Mrs. Leonard Harris.

During the summer, Charles Lancaster of Kinston and Charles Harris of Enfield, two of our fine Free Will Baptist young men, have rendered service "beyond the call of duty" in enlarging and beautifying our campus. The approaches to the grounds from both ways have been cleared of unsightly underbrush, leaving the stately small pines standing out in fine detail and giving a better view of the buildings from the road. They have also cleared some new ground about the buildings. These young men have shown that they had a far greater interest in Cragmont than just drawing a small salary from week to week. Their dedication has also been reflected in the women and girls who have labored to keep the buildings

in good order and to cook and serve appetizing meals. Our kitchen received the highest rating from the Buncombe County Health Department that it has ever enjoyed. The only thing that kept us from receiving the highest possible rating was the lack of some equipment in the kitchen. It is to be hoped that this can be remedied before next season.

While we cannot at this time give an accurate report on finances, we are sure that a substantial surplus above cost of operation for the season will be shown, and this despite the fact that a new waterline to the motel had to be laid and other repairs to the property made. We have not tried to economize to the extent of sending people home from Cragmont dissatisfied over the food served to them in order to show a greater percentage of profit, for we believe that Cragmont's greatest promotional asset is, and will continue to be, people who truly enjoy staying at the institution. We have tried to send out many boosters and goodwill ambassadors from Cragmont this summer. We believe that they will return next year and bring new friends with them.

The summer managers of Cragmont, the Rev. and Mrs. L. E. Ballard, wish to express to all who have helped make this a successful season their heart-felt thanks. It has not been an easy task, and such success as we have had is due largely to the fine co-operation we have had from workers and friends of the institution. We feel that we should mention here the members of our staff who have cooperated so wonderfully with us: Mrs. H. L. Spivey, Miss Maggie Paramore, Charles Harris, Charles Lancaster, and our girl helpers—Gladys Spivey, Mary Boyd, Margaret Ballard, and Brenda Jones.

THREE ARRESTED IN ALBANY 'KNEEL-IN' CASE

Albany, Ga. (EP)—During "kneel-in" attempts at seven churches, three Negroes were arrested here Sunday, charged with trespassing.

The groups, composed of three or four persons each, appeared at Bynum Memorial Baptist, First Presbyterian, Avalon Methodist, Central Baptist, First Baptist, Church of Christ, and St. Paul's Episcopal.

The arrests occurred at the First Baptist Church.

One of the groups, bi-racial, was turned away at First Presbyterian. St. Paul's Episcopal, which accepted a Negro woman last Sunday, reportedly refused admission to the same woman on Sunday.

Womans Auxiliary

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

ATTENTION! Central District W. A.

As you will recall we joined the \$1,000 Club for Mount Olive College at our fall meeting in 1961.

Last spring each auxiliary in the central district was asked to bring \$25 to the March meeting.

The response was wonderful. We had \$583.56 brought to the convention and \$117.50 has been sent in since the spring meeting, making a total of \$701.06. This leaves an unpaid balance of \$298.94.

Dear Christian women, because of the great need for dormitory space and other

things at the college, we are asking you to make a great effort to finish paying the \$1,000 at our fall meeting.

We are urging the auxiliaries that were unable to bring any money to the spring convention, and those who brought only a part of their \$25 to please raise as much of it as they can by our September meeting. If the auxiliaries that paid their full amount in the spring can help us in reaching our goal in the fall, we would feel very grateful. Time will be given on the program at the convention for each auxiliary to present its offering.

Mrs. P. L. Barrow
Mrs. Frank L. Walston
Mrs. J. C. Moye



MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

State Convention Rally

The Mission Board of the North Carolina State Convention of Original Free Will Baptists would like to have you and a large delegation from your church at the Mission Rally on Wednesday night during the convention at the Children's Home, September 12, 1962, at 7:45 p.m.

A well-arranged program is planned for the evening. The mission board will be in charge; the song service will be under the direction of the Rev. C. F. Bowen; special music will be presented by the Mount Olive College Quartet; and the Rev. Charles Sapp, originally from Oklahoma and now pastor of Reedy Branch church near Winterville, N. C., will deliver the main address.

Several home and foreign missionary candidates will be presented and will appear on the program for testimony.

Have your church bring an offering for

missions, either home or foreign missions or both. There are many thousands of Original Free Will Baptists in driving distance of the Children's Home; and if you need to spend the night, arrangements are being made for you to do so. Plan now to attend the Mission Rally and see for yourself what North Carolina Original Free Will Baptists have to offer after less than a year's planning.

Encourage your church to form a motorcade and drive in for the service. A supper meeting is being planned for all who stay over from the day's service, and refreshments are being planned for many who drive in for the rally. We solicit your loyal support to the mission cause and invite you to the Mission Rally.

R. H. Jackson, Chairman
A. B. Bryan, Secretary-Treasurer
R. W. Allman
F. A. Rivenbark
Roy O'Donnell

Information Withheld From Children's Home

by M. L. Johnson, Superintendent

AS reported in *The Free Will Baptist* last week, *The Challenger* and *The Church Herald* have issued partial retraction of the false report recently published about the finances of the Free Will Baptist Children's Home, Middlesex, North Carolina. Both papers have published corrections stating that has been learned that the amount of money previously reported as having been given away was in fact received by the Children's Home and not given away.

Both papers also stated that they published the information as it came to them. Both were asked to give the source of their information. Seldon Bullard, editor of *The Church Herald*, has stated that his source of information was *The Challenger*. However, Ronald Creech has refused as of the date of this article to say where he received the information.

Meanwhile, information reaching the administration of the Children's Home indicates that the false, deceiving, and misleading information is still being circulated, and is causing damages to the Children's Home. A renewed request is being made to Ronald Creech that he furnish the identity of his source of information in order that the necessary steps may be taken to protect the good name and reputation of the Children's Home.

In view of the above, it is again stated that the information published in *The Challenger*, July 30, and *The Church Herald*, August 9, relative to the Children's Home giving away money, is absolutely false and without any basis in fact.

Friends of the Children's Home are asked to help correct this false report wherever they have an opportunity. It is also requested of anyone having knowledge of the source of this false information that he inform the administration of the Children's Home in order that the necessary steps may be taken to protect the good name and reputation of the Children's Home.



CRAGMONT DRIVE COMMITTEE REPORTS

Mrs. J. C. Moye and Mrs. L. E. Ballard, who were appointed the annual stockholder's meeting of Cragmont Assembly, in January of this year to put on a special drive for funds to be used in retiring the indebtedness of Cragmont Assembly, submit the following report on collections to date (August 20) together with their thanks to all who have aided in the drive in any way and to those who have contributed.

From Conferences, Conventions, Etc.

and Eastern S. S. Convention	\$ 35.00
and Eastern Union	15.00
and Central S. S. Convention	53.39
and Fear Auxiliary Convention	5.00
and Central W. A. Convention	12.50
and Eastern Union	50.00
and Eastern S. S. Convention	35.00
and Eastern Auxiliary Convention	29.00
and Marble Union	30.71
and Marble S. S. Convention	15.36
and C. State Convention	132.76
and Central F. W. B. L. Convention	6.02
and Western Union	5.00
Total from Conventions, etc.	\$ 424.74

From Churches and Church Organizations

Washington	\$ 37.15
Lawell Sunday School	48.87
Sh Chapel	3.08
Mary's (Wilson County)	57.83
Y	25.00
Mary's (New Bern)	12.08
Friendship (Johnston County)	3.00
Y	25.00
terville	52.00
s	11.25
Olive	10.00
Olive Woman's Auxiliary	2.00
o	30.00
Hill F. W. B. L. and S. S.	6.00
hatan	20.00
s Chapel	17.00
son's Grove S. S.	30.00
nsley	32.00
on Sunday School	25.00
Zion (Nash County)	6.00
den's Grove	26.00
den's Grove S. S.	10.00
Level	57.79
Grove W. A.	3.69
y Springs S. S.	2.00
a's Grove S. S.	16.11
a's Grove W. A.	1.00
te Oak (Bladen County)	50.00
o Run W. A.	10.00
k Springs S. S.	2.00
es Hill	2.00
d Chapel	2.00
iel's Chapel W. A.	10.00
uchi Chapel	7.45

Little Creek S. S.	25.00
Aspen Grove F. W. B. L.	36.55
Piney Grove (Pitt County)	20.50
Piney Grove Lucy Wisheart Circle	10.00
Greenville (First)	77.05
Spring Branch F. W. B. L.	10.00
King's Cross Roads	25.00
Arapahoe	18.55
Crab Point	12.50
Bridgeton	43.03
Rocky Mount (First)	50.00
Rock of Zion	10.00
St. Paul's (Sampson County)	10.00
Piney Grove (Johnston County)	19.41
Shady Grove	16.37
Union Grove Sara Morris Circle	5.00
Bethel (Pamlico County)	12.45
Marsh Swamp	10.00
Juniper Chapel	13.23
Stoney Creek	5.00
Yelverton's Grove W. A.	1.00
Goldsboro (First)	22.00
Stancil's Chapel	10.00
Sarceta	10.00
Peace	5.00
Pleasant Grove (Wayne County)	50.00
People's Chapel	5.00
New Hope Mission (Raleigh)	4.98

Total from churches and church organizations \$1,190.93

From Individuals

Rev. D. D. Bryson	\$ 21.00
Miss Leah McGlohon	5.00
L. S. Griffin	10.00
Mrs. W. E. Branch	5.00
Mrs. Nellie Jones	5.00
Mrs. Nina Morris	10.00
Miss Schma Futrell	15.00
C. L. Harris	50.00
Miss Alice Dale	10.00
Mrs. Roy Shepherd	5.00
Mrs. Ada Wilson	5.00
Mrs. R. G. Turnage	10.00
Rev. R. P. Harris	100.00
J. E. Corbett	2.00
Arthur Batten	5.00
Mrs. F. D. Jones	15.00

Total from individuals \$ 276.00

Grand Total received to date \$1,891.67

NOTE: Please do not confuse this with the treasurer's report for Cragmont Assembly. This is just a report from us as the committee made for information; and it is not a final, nor an official report on all Cragmont donations received to date in 1962.

Mrs. J. C. Moye

Mrs. L. E. Ballard

NOTES

|| A
N D ||

QUOTES



By J. C. Griffin

SOME THINGS WE DENY

We deny that we have changed our form of church government and accepted a connectional form in opposition to a congregational form of government. We have stated over and over that we are congregational in the local church, but connectional in our union meetings, conferences, and State Convention. To say that we have accepted connectional government in opposition to congregational is to call the oldest members of the state work liars. This we resent and will to the end.

We deny that we have set up a new denominational program. We have not set up a new denominational program. We are acting in our government today just as we did when the National Association was organized in 1935. Preachers are licensed, ordained, and disciplined and churches organized and disciplined just as they were then. We have not changed. We are doing things the same way, which is both congregational and connectional, that is, the churches, union meetings, conferences, and the State Convention co-operating to carry on the work from the local church to the union, the conference, and the State Convention. The union meeting has no power over a church, neither does the State Convention.

TRUTH WILL STAND

The National Association has no legal nor moral right to interfere in the states that form the National Association. See the "Provision and Claim" on Page 39 of *The Treatise of the Faith and Practices of the Original Free Will Baptists*. But the National Association has violated that bargain. Thus they act as if the states have no right to set up their own way of life.

DOCTRINE OF FAITH

I challenge anyone to prove that we have denied the Treatise relative to faith, God, Christ, the Holy Spirit, the new birth, church ordinances, Christian fellowship, the atonement, and the vicarious

death of Jesus Christ and the full means of complete salvation through the sacrificial death of Christ Jesus. I challenge the world to say that we have deviated one dot from these fundamentals. As long as we stand on the truth, I don't believe that any board or committee or any organization has a right to tell me which knee that I shall bow on to be in fellowship with my Lord. We believe and will continue to believe every word of the twenty-two chapters of the national Treatise and every word of the North Carolina Treatise. This makes us Original Free Will Baptists.

TERMINOLOGY

My mother called me *Jesse* most of the time and my father called me *Peter*, but one of our neighbors called me *see all*, when actually it was the same boy. You may call union meetings, conferences, associations, and state conventions a congregation. We say when we join other churches in forming an organization that we are connected under a constitution and bylaws. Our constitution and bylaws connect us in a government different from the local congregation; thus it is connectional. To deny this is to deny the truth as we see it. Let me say again that we never have denied the autonomy of the local church; to say that we have is to ignore the truth. Let me say again, that to say we have started a new denomination is to misconstrue facts and to err in judgment. There is a new crowd that is calling themselves Free Will Baptists, who are fighting and boycotting our long established institutions in North Carolina. It seems that the national body is with the crowd that believes in kicking out orthodox Free Will Baptists and giving the property to a nonorthodox group that have denied the faith.

I have stated the truth; my conscience is clear. I am willing to meet my enemies at the judgment bar of God or at any place on earth. I am finished on the subject unless other writers bring it up. I had decided to leave it off and write as of old, but Brother Billy Melvin brought it up and wrote, or at least the executive committee did, that North Carolina voted to set up a new denominational program. However, we are doing as we have for more than two hundred years. We deny that we are a new denomination.

We are not a splinter group. We are the Original Free Will Baptists of North Carolina, belonging to the Paul Palmer group of believers in church government and the full Bible truth, just as it is given to us by our forefathers.

OTHER STATES

I am informed that South Carolina, Georgia, and Arkansas have the same kind of set-up as we have in North Carolina. Why doesn't the National Association bother them? I know that the states do not have as many different institutions as we have. We have the Free Will Baptist Press at Ayden. The institution has been a servant of Free Will Baptists and made many sacrificial gifts to different departments of the whole program of Free Will Baptists. Although it is seemingly hated and destructively criticized, it is still sacrificing and giving to the denomination. We have the Children's Home at Middlesboro. It has turned out between four and five hundred of the finest men and women to be found. One of these men is Dr. V. B. Raper, president of Mount Olive College. At this time we know of no other state that has a fully accredited college in operation. We also have Crummont Assembly at Black Mountain. In spite of our enemies, all these institutions are doing successful work in the field of denominational service. I ask the question again, "Why doesn't the National Association say something about the government of other states that have a government like ours instead of justing on North Carolina?" Perhaps it is because we have a college that is doing a fine job in the field of education. I firmly believe that it is our institution that are hated, because these institutions are talked against and worked against by certain individuals in North Carolina. Those who run down our institutions stand well with the National Association.

I do not claim *sinless perfection*, but I can say that I am ready to meet God and the fellows who have falsely accused North Carolinians of being renegades. However, I never knew of these men saying that God gave them the *go ahead* sign over the teachings of the Apostle Paul. God does not lie.

A RETRACTION

I see that Brother Ronald Creech has confessed that he erred in his statement of July 30, in that he said the Children's Home had a plenty of money and was giving it away. He stated that they had given the amount of \$13,355.25 and suggested that it might have been given to Mount Olive College. It is a fact that Mr. Creech could not tell the difference in a gift to the Children's Home and a gift made by the Children's Home. Even though he acknowledged that he made an error, he has not stated any regret for making such an error.

(continued on page fifteen)

Questions & Answers on the Bible

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Please explain "And with- controversy great is the mystery of- ness: God was manifest in the flesh, fied in the Spirit, seen of angels, ched unto the Gentiles, believed on e world, received up into glory" (1 othy 3:16). The particular thing I d like to understand is "justified in Spirit."—Luther Dover, Illinois.

Answer: This wonderful statement was en in view of the apostasy and here- which should follow. "Now the Spirit keth expressly, that in the latter times e shall depart from the faith, giving to seducing spirits, and doctrines of s; Speaking lies in hypocrisy; having conscience seared with a hot iron; bidding to marry, and commanding to ain from meats, which God hath ed to be received with thanksgiving hem which believe and know the r" (1 Timothy 4:1-3). Here the sure by which the apostolic doctrine phesians is made to stand on such ententious statements as this. "Blessed e God and Father of our Lord Jesus st, who hath blessed us with all spiri- blessings in heavenly places in st: According as he hath chosen us im before the foundation of the d, that we should be holy and with- blame before him in love" (Ephe- 1:3, 4). "Which is the earnest of inheritance until the redemption of purchased possession, unto the praise is glory" (Ephesians 1:14). "And you e quickened, who were dead in asses and sins; wherein in time past alked according to the course of this d, according to the prince of the er of the air, the spirit that now keth in the children of disobedience" hesians 2:1, 2). "According to the al purpose which he purposed in ist Jesus our Lord: . . . For this e I bow my knees unto the Father ur Lord Jesus Christ, . . . That Christ dwell in your hearts by faith; that eing rooted and grounded in love, e be able to comprehend with all ts what is the breadth, and length, depth, and height; And to know the of Christ, which passeth knowledge, ye might be filled with all the ful-

ness of God" (Ephesians 3:11, 14, 17-19). "Endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all . . . Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: . . . And be renewed in the spirit of your mind; And that ye put on the new man which after God is created in righteous- ness and true holiness" (Ephesians 4:3-6, 13, 23, 24). "For we are members of his body, of his flesh, and of his bones" (Ephesians 5:30).

When it comes to the words *justified in the Spirit* we generally find two views as being held by evangelicals. There are some who regard the word *spirit* as being the ordinary word *spirit*, which in this case would be the contrasting of triumph of the inner life of His spirit with the outward limitations of the carnal nature or outward man—that which Christ was in His teaching miracles and influence as against the picture as seen in "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not" (Isaiah 53:3).

The other view regards this as having reference to His resurrection. Of the two views I regard the latter as being more convincing. The weight of such a statement of faith together with the progress of thought that is to be seen in the verse such as incarnation, resurrection, proclamation, ascension, et cetera, could call for no less view than that one accept these fundamentals. He was ". . . declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Romans 1:4). His resurrection from the dead indeed means justification for believers, but that is not all; it also means His justification in the sense of His triumph over His gainsayers and all other enemies. These had seemed to them-

selves to triumph in His death and burial according to the flesh. His resurrection justified Him in that it verified Him in His divine nature.

It was also a triumphal and complete justification for Him over the guilt and bondage of the universal human sin with which He had identified Himself: "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Corinthians 5:21). The resurrection became His privilege because He had completely and perfectly fulfilled the law in its every part while He was in the flesh.

ON GOD AND MAN

by Bettye Mac Webb

Saratoga, N. C.

WHEN I consider God in His great- ness, I look at man in his small- ness. A hand that can still a storm can- not be compared. His voice spoke the universe into existence and has control throughout the world. The stars, moon, heavens, sun, earth, all these are His handiwork. Can man hush a raging storm or cause the rains to fall? Has man, through the ages, generated enough power to create life in a human body?

Man is powerless to stop the sun from shining, the showers from falling, or the lightning from striking even if he cared to. Neither can he call the sun forth on a cloudy day or beckon rain when the clouds refuse to share their water supply. Like the psalmist, we cannot help but ask, "What is man, that thou art mindful of him?"

Although man was created in the image of God, he has become self-centered and void of reverence. His perfect human body is no longer perfect, but scarred and defiled. Man has chosen to destroy his body through evil living and carelessness. His body, which is the temple of God, is not pure or yielded. Sin has eaten as if it were a cancer, leaving the body, mind, and soul sick and despairing.

Lives, which were once clean and useful, are now marred and withered. Tal- ents given by the mercy of a loving father are wasted and lost. Intelligent minds become dull and infested with evil thoughts until they are captured by insanity.

Is it any wonder that God repented because of His creation of man?



STORIES for our BOYS and GIRLS



JOY

Eleanor J. Riffell

NOTHING ever goes right for me," pouted Connie, her nose pressed flat against the window pane. She wrinkled her forehead and glared outside as if that would stop the steady, dreary downpour of rain.

But the dark gray sky held no promise of better weather. Even the petunias and pansies, usually so bright and perky, seemed droopy and depressed by it all.

Connie slumped down in the chair, and absent-mindedly thumbed through a book lying near. Then, as if realizing what she was doing, she put it down. She just didn't feel like reading either.

"Aw, cheer up, Miss Constantinople," said a boyish voice teasingly. "Things can't be as bad as all that."

Connie looked up to see her red-haired brother grinning widely at her. His mocking smile served only to anger her.

"That's what you think," she snapped at him. "How would you feel, Mr. Smarty, if you had an invitation to go with Brenda's family to their cottage on Heather Lake, and then it had to go and rain, and Mother wouldn't let you go in the rain because you might catch cold?" she said in one breath.

"Oh, so that's your trouble," Joel replied, his dark eyes laughing at her. "I'd feel pretty bad about it. But then I don't claim to be a Christian who's supposed to be happy all the time."

Connie was about to tell him to mind his own business when a roar of thunder resounded through the house. The children put their hands over their ears and stared out the window. The slow steady rain had turned into a raging thunderstorm. The blackness of the sky had turned the morning into night.

Mother came into the room, an anxious look on her face. "I hope this storm doesn't delay Aunt Laura's plane. It's due to land at 11:06." Connie glanced at the big clock on the mantle. It said 11 o'clock.

Aunt Laura wasn't really Connie and Joel's aunt. She was a girlhood chum of Mother's who was coming to see her after many years' separation. The chil-

dren had never seen her, and they weren't looking forward to her visit.

Aunt Laura had never married but had spent her time teaching the Navajo Indians. Connie pictured her as an "old maidish," fussy person. To Joel, any teacher was a disagreeable individual, and to have one staying in their home seemed unbearable.

Mother had no sooner finished reminding the children to watch their manners when the telephone rang. "I'm so anxious to see you," were Mother's last words as she returned the receiver to its hook. Then she and Daddy fought their way through the rain to the car for they intended to pick up Aunt Laura at the airport.

"Oh, I wish I were at Brenda's cottage!" lamented Connie.

"I wish I were anywhere but here," said Joel disgustedly. "Might even break down and go to Sunday school with you tomorrow. I think I'd rather be a sissy and go to church than stay home with that teacher around."

"But going to church doesn't mean you're a sissy. Do go with me," Connie spoke hopefully. She had started going to church with one of her friends, and had only recently let Jesus come into her heart as her Saviour.

"Oh, I don't know. You're still as grouchy as ever," Joel replied, shrugging his shoulders.

"But I do have Jesus in my heart," Connie began, her dark eyes serious. "It's just that I had my heart set on going to Heather Lake." Just then a peal of thunder interrupted her. The rain was coming down faster than ever.

It wasn't long afterward that Mother and Daddy returned with their guest. They were all very wet from the rain, especially Aunt Laura who was not dressed for such weather.

Connie and Joel looked at her in amazement. She was not at all what they had expected. She was small and slight, and her grayish white hair curled softly about her face. But it was her eyes that attracted most of their attention. They were a beautiful blue and sparkled joyfully at them. When she smiled, which was often, they fairly danced with laughter.

The children couldn't help but like her. Her joyful spirit was catching at the children's faces brightened up.

For the first time in his life, Joel ate his fried chicken slowly instead of stuffing it down in huge gulps. The Indian stories Aunt Laura was relating, were more exciting than food. They were true ones too, not like the western stories on television.

Connie was delighted to learn that Aunt Laura was not only a teacher but a missionary as well. She conducted church services and Bible classes among the Indians to tell them the good news of salvation. When Aunt Laura told them how a group of hostile Indians had burned down her house, the children listened with mouths wide open.

"Weren't you afraid?" questioned Joel. "Didn't you ever get lonesome and want to go back home?" demanded Connie before the missionary had had a chance to answer Joel.

"Yes, I was afraid, and I did want to return home. But," continued Aunt Laura, "I knew the Lord was watching over me, and He gives real joy in serving Him. When we do what He wants us to do, we are happier than we ever could be if we followed our own desires. He has a reason for everything that happens in our lives."

The missionary went on to explain how those hostile Indians became Christians through the fire incident.

Connie thought about what Aunt Laura had said. That's why she's so happy, the little girl decided. She loves the Lord Jesus and knows He will take care of her no matter what happens. I love Jesus too, but I'm not always so happy.

All day the rain droned on and on; but the children did not even notice it. Aunt Laura was telling them more exciting stories. Joel had forgotten all about his favorite television programs. Connie had forgotten all about her disappointment in missing the fun at Heather Lake. Even Daddy remarked to Mother that perhaps they should all start going to church with Connie.

Then the telephone rang. When Mother returned from answering it, her face was pale and she was trembling. "That was Brenda's mother," she said.

ced. "She called to tell us that cottage was completely destroyed by this afternoon." en Connie knew. She knew why Lord did not allow her to go. Aunt's words re-echoed in her heart. When we do what He wants us to be are happier—" face lit up, in spite of the tragedy had just heard about. Yes, there true joy in following Jesus because way was the best way. You could and on Him!—My Pleasure.

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

word is a lamp unto my feet, and a light unto my path (PSALM 119:105).

"WHAT IS TRUTH?"

ilate saith unto him, What is
? And when he had said this, he
out unto the Jews, . . ." (John 18:

is week I want to return to the
ct began two weeks ago—eternal
ity. Last week I gave you the two
ns of theology. Calvinism and Ar-
minism. True, genuine, Original
Will Baptists are, and always have
believers in, and followers of, Ar-
minism. This is the point in theo-
that distinguishes us from the oth-
ptist groups and all other Calvinist
os. All those who believe in and
tenance the teachings of Calvinism
ne Original Free Will Baptist de-
nation are doing it a great injustice
living an open lie. It is time
all Free Will Baptists take their
. We still have our free moral
cy—the power of choice—with
n we were created. The first man,
n, was created with intelligence, the
of right and wrong, and the pow-
f choice. "With these attributes
capable of virtue or vice."—Butler-
a Systematic Theology.

de, as if writing for these times
our conditions, said, "Beloved, when
e all diligence to write unto you of
common salvation, it was needful
e to write unto you, and exhort you

that ye should earnestly contend for the faith which was once delivered unto the saints" (Jude 3). Go on and read the remainder of the chapter and you will know why. But when you have finished reading the chapter remember that all the characters described did not live in Jude's day! There are numerous who used to be of us but who are now using all their powers of destruction against us.

So many times people say to me, "If, after I am saved, I cannot be lost, and suffer for sin, why do I have to live such a strict Christian life? If I can't be lost I can do as I like." My answer is, you can do as you like, for you are your own free moral agent, but when you let Satan deceive you and make you think that you can't be lost, you are acting very, very foolish. The Bible says, "Be not deceived; God is not mocked:

for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not" (Galatians 6:7-9). In these verses, as elsewhere in the Bible, the choice is left with the individual. It's "Whatsoever a man soweth;" it's "he that soweth to his flesh" or "he that soweth to the Spirit;" it's "let us not be weary . . . for in due season we shall reap, if we faint not." In each case the decision is for us to make. God does not take man's free moral agency from him when He saves him.

God, by the power of the Holy Spirit, convicts man of sin. Man must choose whether to repent, or accept
(Continued on Page Fifteen)

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A Mind to Work

(Lesson for September 16)

Lesson: Nehemiah 4:1-3, 7-11, 19-23

Golden Text: Nehemiah 4:6

I. INTRODUCTION

The rebuilding of the wall around Jerusalem was an enormous task; and it involved many laborers, a great deal of money, and considerable time. Added to these problems were the opposition from the enemies without and the unrest and fear among the workers within.

As the work proceeded, the opposition of the outsiders turned from derision to anger, but rose no higher for a while than contempt. Nehemiah, however, was conscious of the potential menace of this attitude; and he lifted his heart to God in prayer for help. The statement, "The people had a mind to work," shows how completely Nehemiah had captured and inspired them; therefore, it is not surprising that the work proceeded in the face of the opposition and difficulties.

When the opposition became very wroth, to the point of organizing a conspiracy to hinder the work, immediately and with a keen sense of necessity, prayer was made and a watch set. By this method there was neither foolish independence of God nor foolhardy neglect of human responsibility. Everything was done to procure that twofold attitude of simple faith in God and determined dependence on personal endeavor which always makes for victory.—*The Intermediate Quarterly*.

II. HINTS THAT HELP

Problems are the common lot of mankind. We can be sure that regardless of what we attempt to do, we will be faced with many problems and difficulties. There will be times when enemy forces will seek to destroy or hinder our labors and there will be other times when we find it rather difficult to determine just what is the right course of action to pursue.

In rebuilding the walls of Jericho, a large and very important work, Nehemiah faced opposition from enemies without. In addition to this, he faced the difficult task of keeping down the unrest and the fears that arose in the minds of the work-

ers. The qualities of leadership exercised by this man of God in meeting and overcoming these many difficulties should furnish a pattern for people of today to fashion their efforts.

No task is simple to perform in an acceptable manner. Nothing less than our best can be acceptable, and the giving of our best to any undertaking is very difficult indeed. Failure to do our best shows a lack of concern in the endeavor or else a lack of faith in its usefulness.—*The Senior Quarterly*.

III. ADDITIONAL TRUTHS

1. "But it came to pass, that when Sanballat heard that we build the wall, he was wroth, and took great indignation, and mocked the Jews" (Vs. 1). No work of God ever goes without opposition. Satan sees to this. The name Sanballat is Babylonian. He was a Samaritan, one of a mongrel people despised by the Jews. However, it was no one-sided affair, the Samaritans also hated the Jews. Sanballat probably had two reasons for being opposed to Nehemiah's work: (1) Zerubbabel had refused to accept the work of the Samaritans in rebuilding the temple. The Samaritans had a mixed religion and Zerubbabel felt that to admit them unto the fellowship of the temple would invite corruption. (2) Sanballat did not want the walls around Jerusalem rebuilt because the walls would stop his pillage of the city.

"And he spake before his brethren and the army of Samaria, and said, What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned?" (Vs. 2). Ridicule is a powerful weapon. It is said to be the first and last weapon of fools. "Sanballat was jealous of Nehemiah, hence his opposition. He seemed to believe that Nehemiah had no right to make any distinction between Jews and Samaritans. Hatred on religious grounds is most bitter and unreasoning. Many good Christians have been martyred only because their pure lives were constant rebukes to those in authority. Sanballat hated Nehemiah for the same reason

as Cain hated his brother Abel.—*Anderson*.

"Now Tobiah the Ammonite was with him, and he said, Even that which thou build, if a fox go up, he shall even break down their stone wall" (Vs. 3). Scholars believe that Tobiah was a renegade Jew who had joined the Ammonites because his name is a compound including a part of the Hebrew name of God. He joined with Sanballat in ridiculing Nehemiah and his work.

How did Nehemiah react to this ridicule? He made no reply. This is important. If he had replied, he would have placed himself on the same level with his enemies. Nehemiah prayed (Vv. 4-6), but he knew that prayer alone was not enough. He also set a watch against the enemy. Watch and pray seemed to be Nehemiah's motto.

"But it came to pass, that when Sanballat, and Tobiah, and the Arabian, and the Ammonites, and the Ashdodites heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth" (Vs. 7). These neighbors are named in this verse very likely were afraid for Jerusalem to become fortified again. They had been angry when they heard that the wall was to be rebuilt, now their anger had fear mixed with it.

"And conspired all of them together to come and to fight against Jerusalem and to hinder it" (Vs. 8). This verse tells what these nations did about their anger and fear. They came together, agreed to join forces to destroy the wall and stop it before the city became fortified.

"Nevertheless we made our prayer to our God, and set a watch against the day and night, because of them" (Vs. 9). In Verses 4-6, which are not in our Printed Text, we saw Nehemiah's reaction to ridicule. In this verse, we see his reaction to this conspiracy. It is still the same—watch and pray.

Sometimes men get the idea that if they pray we do not need to watch. D. Moody knew how to combine work and prayer. Once when he was crossing the Atlantic a fire broke out in the hold of the ship. A friend said to him, "Moody, let us go to the other end of the ship and pray about it." Mr. Moody answered, "No, sir. We stand right here and pass the buckets, and pray hard the time."—*The Advanced Quarterly*.

2. The outside adversaries continued to give trouble. They even tried to entice Nehemiah to meet with them somewhere outside of Jerusalem, with the hope of having him killed. Nehemiah,

se, saw through their scheming and did not go to meet them. After failing in four attempts to get him to meet them, they then accused him of trying to rebel against Artaxerxes and himself up as the king of Judah. This also failed, and Nehemiah kept the going.

and I said unto the nobles, and to the rulers, and to the rest of the people, "The work is great and large, and we are situated upon the wall, one far from another. In what place therefore ye hear the sound of the trumpet, resort ye unto us: our God shall fight for us" (Vv. 19, 20). The wall around Jerusalem was long; and as a result, the men were scattered over a wide area. When we made an attack from the enemies were more acute. At the weakest place, in the most inopportune time for the adversaries could strike and give them a heavy blow. To guard against an attack, Nehemiah advised them to be alert. He went everywhere supervising the work; and he kept a trumpeter with him to let them know when and where an attack was made, so that all laborers could rush to that place. In that way, God would give them vic-

ty as we laboured in the work: and half of them held the spears from the rising of the morning till the stars appeared. At the same time said I unto the people. Let everyone with his sword lodge within Jerusalem, that in the day they may be a guard to us, and stand on the day" (Vv. 21, 22). Half of the people worked while the other half stood guard against an attack from the enemy. Those who worked, however, were armed so that in the event of an attack they could all join in the defence without the loss of time. It was customary for the workmen to return to their families after this work for the day was over; but because of the danger of the adversaries, Nehemiah ordered every one to sleep in Jerusalem that they might be ready, in case of an attack, to help their brethren.

neither I, nor my brethren, nor my servants, nor the men of the guard followed me, none of us put off our clothes, saving that everyone put off his clothes for washing" (Vs. 23). This showed the urgency of the task. A few weeks before, Jerusalem was in ruins; and now that the walls were being built up, the enemies were determined to stop the work if possible. Nehemiah, therefore, organized the people so that the work could go on to completion in the shortest time possible. It was neces-

sary to work and guard at the same time, making double work for them. Nevertheless, the people were willing to co-operate. They stayed constantly on the job, either working on the wall or guarding. They even slept in their clothes and pulled them off only to wash them.

In the face of all the opposition, the walls around Jerusalem were built in fifty-two days, thus fortifying the city. This was made possible only through the people's co-operation with a skillful and determined leader. They were willing to trust God and follow their leader.

Whatever our work may be today, we can successfully do it, provided we are willing to do the will of God for our lives and follow those who lead us in doing it. Nothing is too hard for the Lord, and He is more than equal to any task confronting us. His grace is sufficient, and He will always see us through to ultimate victory.—*The Intermediate Quarterly*.

The Lighted Pathway

(Continued from Page Thirteen)

Christ as Saviour and Lord. Man all through life must fight the devil, refute sin and endure to the very end of life. Christ said, "And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved" (Matthew 10:22). Here again it is man's choice.

Then Free Will Baptists believe that God has made it possible for all to be saved, but not that God elects individuals to be saved, nor that He designs complete redemption for the elected ones only. We believe that God desires, and makes possible, the perseverance of all saved people, but that He forces no one to be faithful to Him, nor to do His will, but that He gives guidance and power to all who choose to obey Him.

THOUGHT FOR THE WEEK:

"For in that he himself hath suffered being tempted, he is able to succour them that are tempted" (Hebrews 2:18).

NOTES and QUOTES

(continued from page ten)

has no doubt hurt the home thousands of dollars. It seems that he does not care how much the home is hurt by his incorrect report. Seldon Bullard says that he regrets that he made the mistake by publishing that which he received from the Challenger, but Mr. Creech has expressed no regret.

OBITUARIES

(continued from page six)

June 1, 1898. Funeral services were conducted at Holly Springs Original Free Will Baptist Church, Newport, North Carolina, on Sunday, April 29, by his pastor, the Rev. M. L. Johnson, assisted by Elder J. C. Griffin.

Brother Edgar was a faithful member of Holly Springs. For many years he faithfully served as custodian of the church plant. In this service of love he was always alert to the needs of the church and could be counted on to see that the building was in readiness each time services were to be held.

He was not only faithful in service but also in his living. His Christian faith and clean life was an inspiration to all who knew him. Though we miss him very much, we bow in humble submission to the will of God, believing that he is at rest with Him.

His pastor,
M. L. Johnson

Be Your Brother's Keeper

When God gave us life, He also gave us the tremendous responsibility to protect that life and the lives of others. How well we accept our responsibility will help determine the number of people who are injured or die this coming Labor Day week end as a result of drownings, traffic, or home accidents.

You will recall from the Old Testament that after Cain had slain Abel, God asked Cain, "Where is thy brother, Abel?" And Cain replied, "I know not. Am I my brother's keeper?" Cain had the opportunity to confess his sin but he chose to deny brotherhood and man's most important right—the right to life.

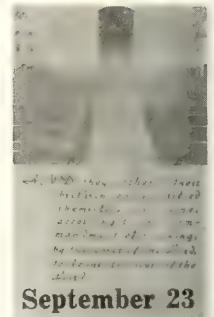
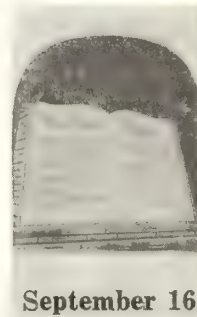
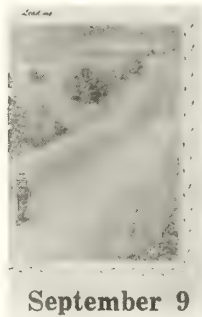
If we are to be our brother's keeper, we must remember our moral obligation to protect life whenever we sit behind the wheel of a car, a boat, or a plane. We must assume responsibility for young ones and watch out for hazards in our homes or on our highways.

Let's each one of us help to free this holiday from tragedy. Remember how many lives you hold in your hands. Be Your Brother's Keeper!—Selected.

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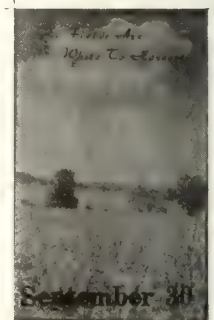


These inspirational bulletins can help add new beauty to your service every Sunday. Timely cover designs in two-color combinations are enhanced with an inspirational message on the back.

The bulletins, designed and printed by the Free Will Baptist Press, come to you at the low cost of \$1.15 per hundred with your own imprint on the front cover, or 95c per hundred without the imprint.

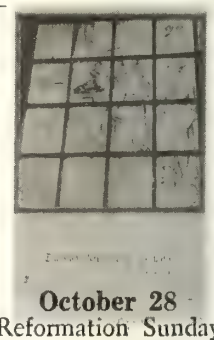
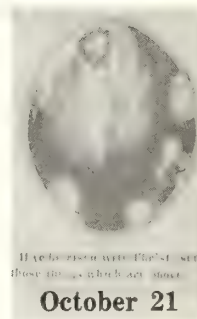
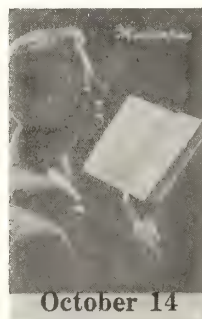
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JOHN R. DOE, Pastor



You may write for samples and order by number for each Sunday, or you may subscribe to the Automatic Bulletin Supply Service and we will send you appropriate selections on a month-by-month basis at no extra charge.

FOR USE IN OCTOBER



ORDER FROM
FREE WILL BAPTIST PRESS

P. O. Box 158

Ayden, North Carolina

en, North Carolina, Wednesday, September 12, 1962

PHOTO BY EWING GALLOWAY

[illegible]

260] CHAPTER 24

AND it came to pass, when following the Phillis-tines, that it was told him, saying, Behold, Da'-vid is in the wilderness of En-ge'-di.

Then Saul took three thousand men out of all Is'-ra'-el, to seek Da'-vid and the rocks of the wilderness.

2 Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats.

4 And the men of Da'-vid said unto him, Behold the day of which the LORD said unto thee, Behold, I will deliver thee out of thine hand, that thou mayest do to him as it shall seem good unto thee. Then Da'-vid arose, and cut off the skirt of Saúl's robe privily.

David spareth Saul's life
And it came to pass after-
ward, that Da-vid's heart smote
him, because he had cut off
Saul's skirt.
6 And he said unto his men,
The LORD forbid that I should
do this thing unto my master;
the LORD's anointed, to stretch
forth mine hand against him,
seeing he is the anointed of
the LORD. Da-vid stayed his

Da'-vid stayed his
vants with these words,
suffered them not to rise up
Saul. But Saul rose up
the cave, and wen'
8 Da'-vid also ar
and went out of
cried after Saul
lord the king. A
looked behind
stooped with hi
earth, and bowe
And Da'

Wherefore hear
words, saying, I
seeketh thy hurt
10 Behold, thou
have seen how
I had delivered
mine hand in
some bad me
mine eye spa
mid. I will n

out of all the
to seek Dā'-vid
on the rocks of
the Lord's
11 Morco
yea, see th
in my han
off the sh
killed the
see that
nor tran
and I ha
thee; y
to take

will deliver thee
to his hand, that thou
shalt be brought
unto him as it shall
be appointed. Then
shall he cut off the
privily.

The death of Samuel
ancients, Wickedness proceed-
eth from the wicked: but mine
hand shall not be upon thee.
After whom is the king of
come out? after whom

15 The LORD therefore b
judge, and judge between
and thee, and see, and ple
cause, and deliver me out

Da'-vid had made an end
speaking these words unto
that Saül said, Is this thy
son Da'-vid? And
in his voice, and we
said to D

17 And he
Thou art more righteous
is for thou hast rewarded
good, whereas I have re
thine evil.
And thou hast she
that thou hast
much as

day how
with me: forasmuch
LORD had delivered me
hand, thou killedst me
19 For if a man find
all he let him go
fore the LORD
that thou

And now, behold
that thou shalt surely
be established in
now

21 Swear
me by the LORD
that thou wilt
come out of my
land And Da-

thou
LORD
then
me of
[201] Sam

shall not
saith :
AND the is
thered tog

him, and buried him in his house at Rā'-mah. And Da'-vid arose, and went down to the wilderness of Par'-án.

2 And there was a man of Ma'-'on, whose possessions were in Car'-mél; and the man was very great, and he had three thousand sheep, and a thousand goats, and he was hearing of sheep in Car'-mél.

3 Now the name of the
was Na'-bal; and the name
of his wife Ab'-i-gail: and she
was a woman of good understand-
ing, and of a beautiful counte-
nance: but the man was churlish,
and evil in his doings; and he

4 And Da'-vid heard
wilderness that Na'bál
his sheep.

6 And thus shall ye
that liveth in pros-
perity be both to thee, and
to thine house, and

thou hast done all that thou hast
7 And now I have
thou hast sheared
shepherds which
we hurt them
there ought to be
all the while

8 Ask thy y
will shew th
the young
thine eyes
good day:

CHAPTER 25

ra-él-ites lamented the name
together, and 415

1. SAMUEL 25

ried him in his
mah. And Da'-vid
went down to the
Par'-án.

There was a man in whose possessions were all; and the man was rich, and he had three sheep, and a thousand and he was hearing his Car-mêl.

the name of the man
-bái; and the name of
Abi-gail: and she was
n of good understanding,
a beautiful countenance;
e man was churlish and
his doings; and he was of

And Dā'-vid heard in the wilderness that Nā'bāl did shear sheep.

6 And thus shall ye say to
that liveth in prosperity, P
be both to thee, and peace
thine house, and peace be

7 And now I have heard
thou hast shearers: no
shepherds which were
we hurt them not, neither
there ought missing un-
all the while they were

8 Ask thy young men
will shew thee. Wh
the young men find
thine eyes: for we
good day: give, I

9 And when the men came, they
according to all

415

he hold. FEB 25

Sām'-ū-ēl died; and all
the Is'-rā-ēl-ites were ga-
thered together, and lamented

415

EDITORIAL

WHAT WILL HEAVEN BE LIKE?

What will heaven be like? is a question that rang in this writer's ears as he left the National Association in Norfolk, Virginia, last year. The proceedings of that particular session were such that the question kept coming over and over again.

What will heaven be like if all who participated in that meeting get to heaven? How will those who voted to remove five North Carolinians from office without a trial, to say nothing of a fair trial, feel if everyone present at that time gets to heaven? How will those who were kicked out of office feel? How will the North Carolina delegation feel?

It appears to this writer that to have to live for all eternity with those one cares little enough about to vote to throw out of office without making any attempt at all to reconcile the differences between them would be terrifying. On the other hand, it would be very humiliating to those who were removed from office without consideration to have to live for all eternity with such feelings against them as prevailed in Norfolk. It would not be pleasant for all the other North Carolinians who experienced that session.

The thought then came that it will not be that way. Heaven is a place for only those whose hearts are right. There will be no ill feelings and humiliating circumstances in heaven, for only those whose hearts and attitudes are pure will be there.

From that day until now, this writer has not been able to get away from that experience. For more than twenty years a pleasant relationship with Free Will Baptists from all sections of the nation had been building up; but in one three-day session, that relationship was torn asunder.

To say the least, what happened in Norfolk is to be regretted by every Free Will Baptist capable of looking sanely at the situation. But that is not all. Since that time bad matters have become worse. North Carolinians have been dubbed "New Free Will Baptists," "connectionals," and "renegades." And as a result of a complete failure to get the leadership of the National Association to meet with the leadership in North Carolina to try to bring about a reconciliation, the North Carolina State Convention took the only honorable course open to it—withdrawal from the national body.

In the meantime, all kinds of propaganda, twisted versions of facts, and untruths have clouded the issue. In many instances, feelings and attitudes have grown worse. Often one person shuns another to keep from speaking to him. Others try to carry their point, right or wrong, no matter what it takes to do so. Hatred and bitterness can be found in many hearts. Further-

more, it appears that there are those who would spend no effort to belittle those who disagree with them. To make a long story short, everything adds up to a deplorable situation.

There is no way of knowing for sure, but such experiences as these must have been the lot of every person who said that there will be three surprises in heaven. In the first place, the individual will be surprised that he gets there. Next, he will be surprised that many of those he expected to see there are missing. Finally, he will be surprised to see many that he did not expect to be there.

Of course, the surprises may not work out exactly this way, but no one can deny the fact that there is more truth embodied here than fiction.

This editorial is in no way designed to imply that any particular person or group of persons will get to heaven and that others involved will not. That is a matter for God to handle, and this writer is persuaded to believe that He is equal to the situation. But in the name of fairness to everyone concerned, let it be understood that God has a pertinent word at this point. He says, "We know that we have passed from death unto life because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer has eternal life abiding in him" (1 John 3:14, 15).

This writer does not sit as a judge for any man. Each must decide for himself where he stands before God and men. But in the light of the Word of God, he does wonder what the final outcome will be. What will heaven be like?

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THE FREE WILL BAPTIST

RALPH LIGHTSEY, Editor

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SUBSCRIPTIONS PAYABLE IN ADVANCE

Six Months.....
One Year.....

The contents herein do not necessarily reflect the beliefs or policies of the editor or of The Free Will Baptist. The responsibility for each article is that of the person whose name appears under the title or to the person sending it.

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How the Bible Speaks to Me

by the Honorable Luther W. Youngdahl

United States District Judge
For the District of Columbia

FEEL VERY fortunate to have been reared in a family where the Bible was considered the most important in one's life. As a child—at the family altar—at mid-week prayer services—the Sunday school and at regular church services—the beautiful and inspirational passages of this Book left a deep impression on my life. In rearing our children we have tried to impress them likewise as to the significance of the Bible in their lives.

In many situations in my public life, I have been called upon to distinguish between right and wrong, the Bible helped me, not only to make the right choice, but also to have the courage to stand through. The Bible is still helping me day by day in meeting the many difficult problems that arise in my judicial life. I have on my desk in the United States Courthouse in Washington, D. C., a celluloid box containing cards on which is printed a Bible verse which serves as a strength and an inspiration to me for the beginning of each new

to indicate what a practical and living message the Bible contains for all of our times, I reviewed the passages which I read recently at the beginning of each of these days. These passages were:

"The Lord is merciful and gracious, slow to anger, and plenteous in mercy" (Matthew 103:8).

"Be thou strong therefore, and show thyself as a man" (1 Kings 2:2).

"Blessed are the peacemakers; for they shall be called the children of God" (Matthew 5:9).

"The path of the just is as the shining sun, that shineth more and more unto the perfect day" (Proverbs 4:18).

"He that is slow to anger is better than the mighty; and he that ruleth his spirit

than he that taketh a city" (Proverbs 16:32).

Could anyone get any better counsel before he ascends the bench in the morning of a new day than that he should be slow to anger; that he should show himself a man; that he will be blessed as a peacemaker; and that if he ruleth his spirit, he will be mightier than one who taketh a city. This guidance and counsel is not only good for a judge; it is equally inspirational and good for a doctor, a business man, a laboring man, a teacher, a student, a housewife. It is good for the people of our nation and for the peoples of the world who desire to live under freedom.

Consequently, I feel that no matter what one's station in life or calling may be, no matter where on this earth one may live, he is mighty fortunate to have the help and inspiration of the Bible to assist him in facing his daily tasks.

Archaeology Team Hits Pay Dirt at Shechem

Amman, Jordan (EP)—A team from the American School of Oriental Research has made important findings at the 2,000-year-old city of Shechem.

The team found a "great processional road leading from the lower city to the earliest temples . . . and a massive altar topped by a huge flat stone."

One part of the buildings was believed to be a shrine at which the patriarch Abraham worshiped. The Book of Judges describes Shechem as a city destroyed by Abimelech.

Don't pat yourself on the back because you succeed in reaching the glittering, artificial goal of selfish and godless ambition.

Tributes to the Bible

This Book Contains:

The mind of God,
The way of salvation,
The doom of sinners,
The happiness of believers.

Its doctrine is holy,
Its precepts are binding,
Its histories are true,
And its decisions are immutable.

Read it to be wise,
Believe it to be safe,
Practice it to be holy.

It contains light to direct you,
Food to support you,
And comfort to cheer you.

It is the traveler's map,
The pilgrim's staff,
The pilot's compass,
The soldier's sword,
And the Christian's character.

Here Heaven is opened,
The gates of Hell disclosed.
Christ is its subject,
Our good its design,
The glory of God its end.

It should fill the memory,
Rule the heart,
And guide the feet.

Read it slowly,
Frequently, prayerfully,
It is a mine of wealth,
And a river of pleasure.

It is given to you here in this life,
Will be opened at the judgment,
And is established forever.

It involves the highest responsibility,
Will reward the greatest labor,
And condemns all who trifle
With its sacred contents.

—Author Unknown.

Jordan Restricts Land

Amman, Jordan (EP)—The Jordan government has proposed a law prohibiting religious and welfare organizations from selling or acquiring land within 500 yards of holy places in Jordan or in all of Old Jerusalem without the permission of this country's cabinet.

Observers say the ruling is the result of Moslem apprehension over alleged expansion plans of Christian and welfare groups in and around Jerusalem's old city.

Christian Education



Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

Dr. Jenkins Named as Convocation Speaker

The annual fall convocation at Mount Olive College will be Sunday, September 16, at 4 p. m. with Dr. Leo W. Jenkins,



president of East Carolina College, as the featured speaker.

All friends of the college are cordially invited to attend this colorful and significant event which marks the official opening of the eleventh academic year of Mount Olive College. President W. Burkette Raper will preside; the Rev. C. L. Patrick will bring greetings from the North Carolina State Convention; Mayor D. F. Odom will welcome the students to the town of Mount Olive; and the Rev. Michael Pelt will read the Scriptures and offer the invocation.

Mount Olive Budget Approved

A budget of \$233,650 for Mount Olive College, Mount Olive, North Carolina, during the 1962-63 fiscal year was approved Tuesday night by the board of

directors in its annual fall meeting. Income from student tuition and fees is expected to furnish \$109,650 and \$100,000 will be sought in gifts from Original Free Will Baptist churches, community friends, and foundations; \$24,000 will be derived from endowments, bookstore sales, and miscellaneous sources.

The general budget calls for expenditures in the amount of \$72,500 for instructional services; \$69,025 for auxiliary enterprises including cafeteria, student housing, and utilities; \$50,880 for administration, promotion, and general; \$4,785 for student affairs; \$5,100 for building improvements and equipment; and \$31,360 for real estate payments, debt retirement, and contingency.

Sunday, October 21, was designated as Mount Olive College Loyalty Fund Day in Original Free Will Baptist churches. The board set a goal of \$75,000 in gifts from denominational sources and \$25,000 from community friends and foundations.

In addition to the general budget, President W. Burkette Raper outlined a capital budget for the development of a new college campus adequate to accommodate 300 resident and 200 commuting students. Such a campus would cost approximately \$2,010,000. Robert W. Moye, college treasurer, reported that gifts and pledges to the building fund totaled \$95,000 during the past year. The board authorized an application up to \$500,000 for a federal loan on dormitories which would be self-liquidating over a 30-40 year period.

The board and faculty held their annual dinner in the college cafeteria prior to the business meeting of the directors.

Private Music Lessons Offered

The opportunity for a limited number of local citizens, public school students, or adults to take private music lessons at Mount Olive College, Mount Olive, North Carolina, was announced recently by President W. Burkette Raper.

Piano students may register for one or two lessons per week under the instruc-

tion of Douglas Allen Barnett, head of the department of music. Barnett, formerly director of music at First Presbyterian Church, Goldsboro, North Carolina, holds the B. M. degree from Southern at Memphis and the M. M. from Cincinnati Conservatory of Music.

Voice lessons will be taught by Mrs. Kathleen B. Warren, voice instructor at Mount Olive College since 1958.

Interested persons should contact Mrs. Josephine H. Ricks, registrar at Mount Olive College.

Children's Home Report For August, 1962

The Free Will Baptist Children's Home, Middlesex, North Carolina, reports the following receipts for August 1962. Receipts have been mailed to each individual, auxiliary, or organization contributing; but totals are shown here only from each conference for the period covered. The books and files are open at the Home for inspection and checking for any particular receipt.

General Fund

Albemarle Conference	\$ 370
Blue Ridge Association	
Cape Fear Conference	30
Central Conference	820
Eastern Conference	680
French Broad Association	412
Pee Dee Association	14
Piedmont Conference	20
Rockfish Conference	10
Western Conference	66
Farmer Concert Class	1,17
Jernigan Concert Class	1,88
Miscellaneous	8,09

Central Conference Building Fund

Central Conference	2
McLeod Educational Loan Fund for	2

Clothing Fund

Central Conference	150
Eastern Conference	100
Western Conference	170

Total \$14,670





THE CHURCH - WORLD-WIDE

DOES POLITICIANS FOR SUSING 'AUTHORITY'

Johannesburg, So. Africa (EP)—A Protestant theologian here has said with the rise of Christian nationalism arisen politicians who speak "with authority of God" for their own poses.

Prof. Albert S. Geyser, former lecturer at the University of Pretoria, warned that politicians transgress in the field of religion by claiming that a particular political party has been chosen by God and its ideology "is God's will." He added non-violence, but persistent pro by citizens of political groups seek to usurp religious authority. There is danger, he said, that the distinction between religion and politics would fade because of an increased political ideological onslaught on man's mind.

PC CALLS SPACE MATS BLASPHEMOUS

Amsterdam (EP)—Delegates of the International Council of Christian Churches here acclaimed a resolution denouncing Russia's exploitation of outer space and calling it a blasphemy against God which would not go unpunished. The statement was approved at the PC's Fifth Plenary Congress. It states that the "constant insults which Khrushchev and his astronauts make to God and His people will not go unpunished by the Almighty."

GREECE TO QUIT TAX ON PAID CLERGY

Athens (EP)—Parishioners of the Greek Orthodox Church will no longer pay taxes to the government for their clergy if a new bill is passed by Parliament here.

The measure will abolish, if approved, the eight-year-old practice of parish taxation which raises funds from members of the Greek Orthodox Church so that the government can in turn pay their ministers.

The compulsory taxation has been opposed by the Greek Church's Holy Synod

as "humiliating" the Church in the eyes of the Orthodox people.

PLAN MAGAZINE FOR TEEN-AGERS

Wheaton, Ill. (EP)—Youth Publications, literature branch of Youth for Christ International, has announced publication of a new magazine designed "to present Christ to teenagers in all areas of society."

Called *Teen Scene*, the magazine will be printed on 8½ x 5½ enamel stock in a two-color format. It is designed to attract the reader through lively format, interesting photographs and teen-age copy.

Teen Scene will be published four times during the nine month school year. The first edition will be ready for distribution by September 18, 1962. The fall edition will include an article, "Break Up," in which a psychologist tells how to end a romance without being hurt. Footballer Bill Wade of the Chicago Bears will tell his own story as a Christian athlete. Also included will be party ideas, interviews, and other features.

COST OF MISSIONARIES, PC WORKERS DISCUSSED

Washington, D. C. (EP)—The annual cost of one Peace Corp volunteer is \$9,000 including administrative costs, according to R. S. Shriver, Director of the Peace Corps. The statement appears in a letter to Rep. J. Edward Roush (Dem.-Ind.) published in the *Congressional Record* for August 1.

By way of comparison Mr. Shriver stated that a Presbyterian missionary costs \$6,000 annually, not including the cost of administration. A Methodist missionary, he said, costs \$7,500 annually.

In another paragraph of the letter Mr. Shriver adds that "Congress has authorized an appropriation of \$63,750,000 for the Peace Corps in fiscal year 1963. This amount was requested not because overhead expenses are increasing but because those funds will make it possible for us to send more volunteers overseas. They

will permit us to continue in service the 5,100 volunteers, brought aboard with funds from fiscal year 1962 and to add another 5,000 or more in the next 12 months."

AMA ANNOUNCES PLANS FOR DOCTOR-CLERGY AID

Chicago—Representatives of the medical profession and the clergy will meet this fall to complete plans on a variety of programs aimed at bringing the doctor and the clergyman closer together in ministering to the sick, the American Medical Association announced today.

Participants in the session will be members of the newly organized advisory committee to the AMA's Department of Medicine and Religion.

Principal topic of the meeting—scheduled for November 16 in Chicago—will be a national program of co-operation between physicians and clergymen to be launched on the county level in 1963.

The Rev. Dr. Paul McCleave, director of the department, said the program—to be initiated by county medical societies—will stress counseling, the role of faith in treatment, the special problems of terminal illness, and information on the moral codes of ethics of the various faiths.

He said, "Medicine recognizes that it represents all faiths within its profession, and therefore has the common ground on which to invite the clergy of all faiths to participate in such a program. Medicine can and wants to take leadership," he continued, "in bringing the two professions together to discuss this vital, challenging opportunity for better health for America."

TESTAMENTS IMPOUNDED BY RUSSIAN OFFICIALS

Mount Pleasant, Mich. (EP)—A group of Protestant clergymen traveling as a group in Soviet Russia were told at the border by customs officials that they were restricted as to the number of New Testaments they could bring into the country.

In a letter addressed to members of his congregation here, the Rev. Robert Smith, pastor of Mount Pleasant First Methodist Church, said that each clergyman had brought twelve copies of a Russian-language New Testament "to present to new Christian friends we might make during our visit to Russia." Most, he said, hoped to present the volumes to ministers.

"We knew that there has been only one limited printing of the Bible in Russian (continued on page ten)

News + Notes of Denominational Interest

Wilmington Mission Progresses

The Wilmington Mission is moving ahead under the leadership of the Rev. James E. Howard, pastor for the past year. The membership now numbers



about thirty, with attendance at both the morning and evening services averaging about thirty-five.

The expression on the faces of those shown in the picture reveals the enthusiasm and interest regularly displayed among the membership. A goodly number of the group are young people who show much promise for the future of this work.

The mission board of the Eastern Conference asks your prayers for the continued success of this undertaking.

Revival Scheduled at Piney Grove Church

The Rev. C. L. Patrick will be the evangelist for revival services at Piney Grove Free Will Baptist Church, Beaufort County, September 16-22. Services will be held each evening at 7:45.

The pastor, the Rev. W. L. Brickhouse, will assist Mr. Patrick in these services.

Home-coming will be observed Sunday, September 23. Lunch will be served at the noon hour.

The pastor and the membership extend a cordial invitation to the public

to attend both the revival and the home-coming.

Revival Services at Rains Crossroads Church

Revival services will be conducted at the Rains Crossroads Free Will Baptist Church, Route 1, Kenly, North Carolina, September 17-22, at 7:30 each evening. The Rev. Charles Sapp, pastor of the Reedy Branch Free Will Baptist Church, Winterville, North Carolina, will be the evangelist. A native of Oklahoma, he is a graduate of Union Theological Seminary, Richmond, Virginia, and has held pastorates in Texas, Tennessee, Oklahoma, Virginia, and North Carolina.

The Rev. N. D. Wiggs is the pastor of Rains Crossroads church which is located on the Kenly-Princeton highway, Johnston County.

Every one is cordially invited to come and enjoy the Bible preaching, gospel singing, and spiritual fellowship.

Otter's Creek Announces Home-Coming

The Otter's Creek Original Free Will Baptist Church near Fountain, North Carolina, will observe its annual home-coming Sunday, September 16. Following the message, lunch will be spread at the church.

The pastor, the Rev. C. D. Hamilton, and the membership extend an invitation to all former members and pastors, as well as the public, to join them in the observance of this occasion.

Coming Events

September 12, 13—North Carolina State Convention, Free Will Baptist Children's Home, Middlesex, N. C.

September 26—Central District Woman's Auxiliary Convention, Grimsley church.

November 1, 2—Cape Fear Conference, Tee's Chapel Church, Route 2, Smithfield, N. C.

Informational Meeting at New Bethlehem Church

The Rev. A. Graham Lane, pastor New Bethlehem Free Will Baptist Church, Pamlico County, invites all Free Will Baptists of Pamlico County to informational meeting to be held at church September 19-21, at 7:30 p.

Topics for discussion will be the State Convention, missions, and education. Each service there will be a period of questions and answers.

Home-Coming and Revival At Saratoga Church

The Saratoga Free Will Baptist Church will observe its annual home-coming day services on Sunday, September 16. Delivering the morning message will be the Rev. M. L. Johnson, superintendent of the Free Will Baptist Children's Home, Middlesex, North Carolina. A program of special music is planned for the morning and afternoon services. Lunch will be spread on the ground during the noon hour. The Children's Home will present a program after lunch.

Revival services will begin on Sunday night following the home-coming services, with the Rev. Bruce Barrow, manager of the Free Will Baptist Press, as the evangelist. A program of music is being planned for the services at each evening. The pastor, the Rev. Bobby G. Bazen, and the members cordially invite the public to attend.

Cape Fear Union Adopts Resolution

The following resolution was adopted by the Cape Fear Union Meeting regular session, July 28, 1962, which convened with Bethel Free Will Baptist Church in Johnston County, North Carolina.

Be it resolved that the Cape Fear Union express its appreciation to Rev. J. W. Everton and wife for the wonderful work they have rendered the Children's Home.

The conference prays God's blessing on him in his new pastorate, Johnston Union, and to his successor at the Children's Home.

Revival in Progress At Liberty Church

Revival services are in progress at the Liberty Free Will Baptist Church, eight miles southeast of Manning, South Carolina. It began on September 16 and will continue through Sunday, September 16.

The evangelist for these services

Rev. Fred Powers, pastor of the First Will Baptist Church, Rocky Mount, North Carolina. Mr. Powers, born at Monksville, South Carolina, served as moderator of the South Carolina Conference, director of Home Missions of the South Carolina State Association of Free Will Baptists. He is currently serving as a member and chairman of the Mission Board of the Central Conference of North Carolina. He is also a member of the board of directors of Mount Olive Junior College, Mount Olive, North Carolina.

Services begin each evening at 8 o'clock, and special singing is a feature of every service.

The pastor, the Rev. Cecil Rose, is replacing Mr. Powers; and he and the membership cordially invite the public to attend the remaining services.

Home-Coming and Revival Announced at Little Rock

The annual home-coming at Little Rock Free Will Baptist Church, Lucas, North Carolina, will be observed Sunday, September 16. The Rev. M. Johnson, a former pastor of the church, will deliver the message for the occasion. Lunch will be spread at the church house.

The fall revival will follow the home-coming with services each evening beginning September 26. The Rev. Ralph Lightsey will be the evangelist.

The pastor, the Rev. Frank Ray Harrell, and the membership of the church extend a cordial invitation to all former members and pastors, as well as the public, to attend the home-coming and revival.

Ordination Services at Selma Church

The Western Conference Board of Ordination met at the Selma Original Free Will Baptist Church, August 27, for the purpose of examining candidates for ordination. Mr. Jimmy Hodge, Route 1, Concord, North Carolina, and Mr. Joe Johnson, Route 1, North Carolina, took the examination and passed. Mr. Hodge was ordained at a special service that night, since he has been called to the pastorate of New Hope Original Free Will Baptist Church of Route 1, Concord.

Mr. Johnson, a member of Mount Olive Original Free Will Baptist Church, Wilson County, was certified for ordination subject to his call to a pastorate at the next session of the Western

Conference. He is available for pastoral work, and both brethren are available for evangelistic work.

The Rev. Albert T. Coates is secretary of the Western Conference Board of Ordination.

Home-Coming, Revival Slated At Smith's New Home

The annual home-coming will be observed at Smith's New Home Free Will Baptist Church, ten miles south of Kinston, North Carolina, on Highway 258, on Sunday, September 23. The program for the day will begin with Sunday school at 10 a. m., followed by the morning worship at 11 with the pastor, the Rev. Robert M. Fader, bringing the message. An old-fashioned picnic lunch will be enjoyed on the church lawn immediately after the message.

The program for the afternoon features fellowship and singing.

The members of the church extend a special invitation to all former pastors and members to attend and enjoy the warm Christian fellowship.



In addition to observing the annual home-coming, the church will also celebrate the birthday of its oldest active member, Mr. J. J. Blizzard (pictured above with wife and granddaughter). "Mr. Johnny," who has been a member of Smith's New Home for fifty-three years and who is the church treasurer, will be eighty-one years old on Saturday, September 22.

The Rev. Ralph Lightsey will be guest evangelist during a revival to be held at the church beginning Monday night, September 24, and continuing through September 29. Services will begin each evening at 7:30.

The Rev. Mr. Lightsey is editor at

the Free Will Baptist Press and pastor of Ayden Free Will Baptist Church.

All members and friends are cordially invited to attend these revival services.

Church Reporter

Saint Paul Church Announces Home-Coming

Saint Paul Free Will Baptist Church, Newton Grove, North Carolina, will observe home-coming day Sunday, September 23, 1962, according to an announcement by the pastor.

Activities of the day will include Sunday school, morning worship, a picnic lunch, and a special music service in the afternoon. The Reverend Michael Pelt, pastor of the church, will deliver the message in the morning worship hour.

The members of the church extend a cordial welcome to their friends and former pastors to attend this event.

First Union Meeting Of Western Conference

The First Union Meeting of the Western Conference will convene at the Stoney Creek Free Will Baptist Church, Wayne County, North Carolina, Saturday, September 29, 1962. The program is as follows:

Morning Session

- 10:00—Devotions, The Rev. W. L. Poythress
- 10:15—Welcome, The Rev. Joe Ingram
—Response, The Rev. Jasper Edwards
- 10:20—Reading of Minutes, Secretary
- 10:30—Special Music, Local Church
- 10:40—Roll Call of Ministers
- 10:50—Roll Call of Churches
- 11:25—Congregational Singing, The Rev. Joseph Yates
—Offering for Children's Home
- 11:30—Sermon, The Rev. B. L. Shook
- 12:00—Lunch

Afternoon Session

- 1:00—Devotions, The Rev. W. E. Renfrow
- 1:15—"What Free Will Baptists Believe," The Rev. Earl Glenn
- 1:35—Report of Committees
Business Session
- 2:30—Adjournment

Powhatan Church Honors Pastor

The Rev. C. M. Coats, pastor of Powhatan Free Will Baptist Church, Route 2, Clayton, North Carolina, and his wife were honored at a surprise fare-

(continued on page fifteen)

Womans Auxiliary

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

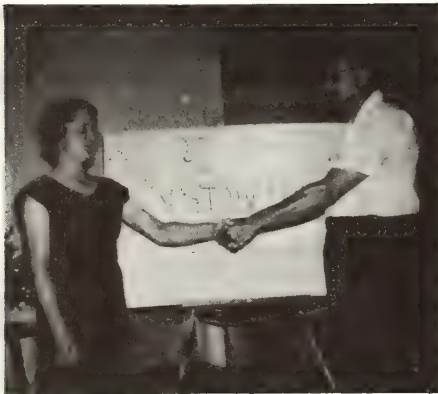
(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

G.T.A. and Y.P.A. Give Farewell Party

On Friday night, August 24, a special program was presented in honor of the Rev. Albert Coats by the G. T. A. and Y. P. A. of Mt. Zion Original Free Will Baptist Church, Nash County, North Carolina.

The program began by a short devotion as follows: Mrs. Earl Bass read some Scripture and gave the title of the devotion period which was "Hall of Fame." Brenda Greene gave a short talk on national shrines and why they are famous as an introduction. Mr. Coats led the group in prayer which was followed by the hymn, "I Would Be True." George Alma Denson mentioned a few Bible characters in God's hall of fame. This was followed by comments by Mrs. Earl Bass. She discussed outstanding Bible characters and why they were in God's hall of fame. She closed by stating the fact that each individual Christian is in God's hall of fame if he loves and serves Him. The devotion was closed with the hymn, "Living for Jesus."

After the short devotion Mr. Coats was surprised by "This Is Your Ministry."



**Rev. Albert T. Coats
and
Mrs. Earl Bass**

Those participating and their comments are as follows:

George Alma Denson: "I shall always remember Preacher Coats as the one who

led me to the Lord Jesus Christ. I shall never forget that Sunday in March, 1959, when he took his Bible and explained to me what one must do to be saved. I shall always remember my baptism by Preacher Coats and the reading of the church covenant. I shall always remember his ministry and what a blessing it has been to my life."

Brenda Greene: "Some things that I remember are that we changed our church services to half time. Also we were privileged to have Rev. Thomas Willey Sr., who was our missionary to Cuba at that time, tell us about his work there. Later we heard Rev. Mack Owens who is our missionary in New Hampshire."

Linda Greene: "I was the first person from Mt. Zion to go to Cragmont. While there, Bonnie Coats and I established a lasting friendship I shall never forget."

Carolyn Manning: "I shall always remember that you preached a sermon to the graduates at graduation time and gave us a small gift."

Mary and Jimmy Davis: Mary, "Prior to 1958 our G. T. A. and Y. P. A. had not attended nor taken part in any youth meeting besides our local meetings and our union district rally. During the last four years we have attended at least six district rallies and state rallies or fellowships. Jimmy, "I remember June 4, 1961, at 4:30 Sunday afternoon. It was your first wedding in Mt. Zion Church. We'll always remember it."

Cameron and Kevin Bass, Rex Jones and Donnie Manning: "We enjoyed your sermons to the children."

Carol Ann Manning: "I try to be a friendly girl and I love to make new friends. Your coming to Mt. Zion Church brought me a friend whose name is Janet Coats. I shall always remember you and her."

Doris Faye Rackley: "There have been many wonderful experiences in my life during the past four years. I found Jesus as my Saviour, I won a trophy as a declamation winner, and I made that wonderful trip to a wedding in the mountains. I shall never forget any of them."

Gary Manning, Steve Manning, and

Junior Jones: "There are certain things about the place and time that a person accepts Jesus as his Saviour that he ways remembers. All of us came to know Him as our personal Saviour and your ministry."

Shelby Jones: "For some of us there has not been a special thing or event that impressed us, but we have shared at least one experience with the others. We have found a friend in you as well as a pastor. Thanks for being a friend to the young."

Rebecca Manning: "I shall always remember the importance of an education because of the reminder we have in our home."

Patricia Jones presented Mr. Coats' gift from the G. T. A.

Bessie Leigh Denson presented her gift with a photograph album from the Y. P. A. Pictures were made throughout the program to be presented later.

This was followed by a short talk by Mr. Coats and comments from Mr. Coats. The entire group sang, "Be the Tie." Choruses were sung and everyone enjoyed refreshments served by Mrs. Shelton Manning and Mrs. Harriet Rackley. The pianist was Mrs. Reuben Greene.

Report from Arizona Mexico Missions

We are very happy to report that the mission work here is making progress in all phases. We have another mission in Nogales, Sonora, Mexico, practically ready to organize into a church. However, we shall wait until we are sure we can operate independently before we organize it into a church.

Our school, the Nogales Academy, looks as if it will have the largest enrollment it has ever had by the time school opens October 1. If enrollments continue to come in as they have been, we should have well over one hundred in a few days. We are going to need several more sponsors for children. The tuition per child is one hundred dollars per year or fifty dollars per semester. However, most sponsors pay eight dollars monthly for twelve months. Any leagues, Sunday school classes, churches, or individuals that would like to sponsor a student may do so. Simply write to us at Arizona Mexico Missions, Inc., Box 550, Nogales, Arizona, and tell us what you wish to do. Some who cannot sponsor full time may want to sponsor half time for fifty dollars per month.

We shall increase our missionary for

more families this fall. We need money to pay their salaries. They are to receive one hundred twenty dollars per month per missionary. We need several homes, Sunday school classes, churches, and individuals to undertake to pay some amount each month toward their support. They are leaving their homes and families to come to work for Christ in West Mexico. Who will send that they will go? Romans 10:15 says, "And how shall they preach, except they be sent?"

The Rev. and Mrs. James L. Lanier, and Mary Bell to many of you, will be on almost full-time itinerant work. Some are wishing for them to appear in your church to tell about the work here, so please let us know, so that we can plan their itineraries accordingly. By the time you read this, they will be in the Illinois and Ohio areas. Anyone in Illinois wishing to contact them may write to the Rev. Louie Hanna, Scheller, Illinois. In Ohio you may write to Homer H. Harris, Box 1, Box 366-A, Wheelersburg, Ohio.

The Gladys P. Elliston Memorial Fund is lagging. We now have a steam wall up, but we need more money before we can continue. This building is 32 feet wide by 84 feet long. We can and will build it for ten thousand dollars. Every person or group who sends in ten dollars will receive a beautiful certificate, and their names will be inscribed in the memorial cornerstone. One certificate will be sent for each ten dollars. If several persons send together in larger amounts, it can be counted together for the group.

Our One Thousand Club needs over a hundred more members, and we need the present members to send in their dollar or more regularly each month. You may be a member of the One Thousand Club by promising to send one dollar each month to help with building and maintenance of the property here. Please, be faithful to send in the dollar per month. One dollar is such a small amount, but one thousand of them can greatly help in the promotion of the work of Christ here in Mexico. We depend on these dollars per month to maintain our buildings, bus, and other expenses and to help us to build more homes for classes. Of course, the Memorial Building is a special project, and we are trying to get separate offerings for that purpose. We have a great amount of work on the buildings and grounds, however, and we look to you faithful servants of Christ to provide the necessary funds. Won't five hundred of you

agree to send in one dollar per month each for this purpose?

Finally, Brethren, pray for us, that we may ever be wholly surrendered to the will of the Lord. This is our greatest desire. How many of you will drop us a postcard or letter and let us know that you are praying for the work of Christ here in West Mexico? Address all communications to: Arizona-Mexico Missions, Inc., Box 550, Nogales, Arizona.

May God bless every one of you. May the peace of God, the fellowship of Christ, and the comfort of the Holy Ghost be with each of you.

In the work of Christ,
John B. Elliston

Winterville, N. C.—The G.T.A.'s of the Winterville Free Will Baptist Church met Monday night, August 13, with Miss Merry Edna Hines. Miss Patricia Harris, president, called the meeting to order with Scripture reading and prayer. The secretary called the roll, with nine members present and one new one, Miss Debra Caraway. The treasurer then received the offering. After a short business period the program chairman, Miss Debbie Hines, took charge. All the boys and girls joined in the program, which consisted of facts about the Bible. The meeting was adjourned.

Then the children surprised one of their sponsors, Mrs. Pittman Hines, with a birthday cake and gifts. The cake was cut and served with ice cream, as they enjoyed a social hour together.

The following Saturday night the G. T. A.'s met for an old-fashioned homemade ice cream supper, given by their sponsors, Mrs. Durwood Lawrence and Mrs. Pittman Hines. They had fun playing games before supper. Mrs. Lawrence was remembered with a birthday gift at this time. Everyone had a nice time.

Cash Corner, N. C.—The Woman's Auxiliary of the Mount Zion Free Will Baptist Church met Thursday, August 30, in the home of Mrs. Thelma Miller with Mrs. Blain Newton as co-hostess. The meeting was called to order by the president, Mrs. Ella Barnes. The group sang, "Praise Him! Praise Him!" Following the hymn, Mrs. Nevada English led the opening prayer. The president then read the Scripture lesson from Acts 13:1-3.

The program, entitled "Growing Faithful Churches Through State Missions," was presented by the Rev. Elbert Edwards, pastor.

During the business session the min-

utes were read and approved, and the roll call showed that there were sixteen members and two visitors present. Mrs. H. L. Rowe gave the treasurer's report. Other reports were given by the various committees.

Special sentence prayers were offered in the behalf of Mrs. Joe Britt, granddaughter of Mrs. Barnes, who was gravely ill at the time. The group then sang "Blest Be the Tie," after which the pastor pronounced the benediction.

Following the program delicious refreshments were served by the hostesses.

Durham, N. C.—The Woman's Auxiliary of Edgemont Original Free Will Baptist Church of the Western Conference met Tuesday evening, August 28, in the home of Mrs. Fannie Alford.

The meeting was opened with prayer by Mrs. Fannie Alford. Mrs. Charlotte Griffin, program chairman, gave the devotion which was taken from 1 John 3:12. Her topic was "Jealousy." Mrs. Dora Joyner closed the devotion with prayer.

In the absence of the president, Mrs. Doris McGhee presided during the business meeting. The minutes were read and approved, and the treasurer gave her report. Then several items of business were taken care of and plans were made to start a youth auxiliary. Mrs. Macie Teasley dismissed the meeting with prayer. Two new members were welcomed into the auxiliary.

At the conclusion of the meeting the hostess served delicious homemade ice cream and cookies which were enjoyed by all.

SARECTA OBSERVES HOME-COMING

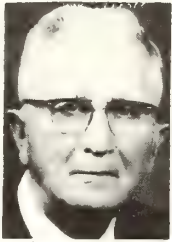
The annual home-coming will be observed at Sarecta Free Will Baptist Church near Kenansville, North Carolina, on Sunday, September 16, 1962. Services begin with Sunday school at 10 a. m. and worship service at 11 a. m., followed by a picnic lunch.

There will be special singing in the afternoon; all singers are urged to come and participate.

The pastor, the Rev. M. E. Godwin, Dunn, North Carolina, and the church invites everyone, especially former members and pastors, to come and fellowship with them on this occasion.

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NOTES AND QUOTES



By J. C. Griffin

THE TITLE ELDER

I have been asked, "Why do you prefer the title *elder* to *reverend*?" When I was ordained, the title *elder* was the prefix for all Free Will Baptist ministers in these parts. Today you may go to Pitt County and nearly all the older people will greet you if you are a minister by saying Elder Griffin, or Elder Jones, or whatever your name may be. I do not condemn anyone for the use of *reverend*.

When the first Treatise was compiled, and revised, every minister on the committee signed his name *elder*. Get you a national Treatise and look at the names of the committee. You will see Elder J. C. Griffin, chairman, and on down the list you will see *elder* used as the prefix. I still prefer the title.

GOOD NEWS

I attended the annual Stockholders' Meeting of the Free Will Baptist Press, Tuesday, September 4, and was happy to find out that our Press was making progress in spite of the split and confusion in our denominational workings. Of course, the business has been hurt by its enemies, but not as much as some might think. We are going forward with our publications and God is blessing us.

News from the summer meetings at Cragmont Assembly, Black Mountain, North Carolina, is encouraging, and it is a fact that the past year has been one of the most successful years at Cragmont.

Our Children's Home is also going forward in spite of the *prophets of doom*.

Students are registering at Mount Olive Junior College, and under God we are not going to throw up our hands because we have foes within and without. We are working for the same end that we started fifty-three years ago. No enemy will ever be able to stop us. When God says it's enough and calls us higher, we want it to be said, "J. C. Griffin stood for the truth in Christ Jesus."

THE YEARBOOK OF THE FREE WILL BAPTIST BIBLE COLLEGE

"The *Lumen* is affectionately dedicated to the National Association of Free Will Baptists of the United States, the largest general organization in our connection which authorized the purchase of desirable property for use as a Bible college while in regular session in Drumright, Oklahoma, in July, 1941. The college property was purchased the following September for \$15,000 in regular session in Columbus, Mississippi, in July, 1942. The National Association authorized the opening of the college, which was accomplished the following September. Through the educational agency, the National Association conducts the college which is of immeasurable value to the youthful, aspirant students, and through their training for service of untold blessing to our people in the cause of Christ." —*Lumen*, Page 5, 1945.

We notice that the term *connection* is used in line five of the statement and reads as follows: "The *Lumen* is affectionately dedicated to the National Association of the Free Will Baptists of the United States, the largest general organization in our connection . . ." Let us use the word *congregation* and see how it fits. The *Lumen* is affectionately dedicated to the largest general organization in our *congregation*. Of course, *connection* sounds better than *congregation*. In fact, *connection* is the proper word. So in 1945 *The Lumen* of the Bible College used the term *connection*, instead of *congregation* because the term *connection* was truth and the word *congregation* was misleading.

THE CHURCH— WORLD-WIDE

(continued from page five)

sia in more than forty years and that copies are rare and highly prized by Russian Christians," wrote Mr. Smith.

After long argument with Russian customs officials at the border, he said, each clergyman of the group was permitted to retain two copies of the Russian-language testaments. The rest were gathered into a large bundle, he said, "and we were told we could pick them up on our way back."

NEW YORK IS URGED TO RAISE 'DRINKING AGE'

Albany, N. Y. (EP)—Officials from both Vermont and New Jersey have urged the state of New York to raise its legal

drinking age from 18 to 21 as it is all adjoining states.

Speaking at the last of five hearings before a Joint Legislative Committee the Alcoholic Beverage Law, William Baumann, Vermont Commissioner of Public Safety, and New Jersey Governor Richard J. Hughes declared that the minimum drinking of 18 in New York protected liquor sales at the expense of human lives.

Said Mr. Baumann: "The question before us here involves the income New York business men realize from the sale of intoxicants as opposed to the loss of human lives."

Speaking in agreement with the Vermont official, the Gov. Hughes said: "I analyze the interests concerned with the present situation, only one interest has anything to gain by continuance of the status quo. Here I prefer to speak bluntly. I refer to the commercial interests who see this as a matter of dollars and cents rather than as a matter of human life."

Both the New Jersey governor and Mr. Baumann came to the hearing with statistics showing that a high percentage of teen-agers driving into their states from New York had been drinking.

Mr. Baumann cited the instance of a roadblock near Swanton, Vt., in which 125 of 150 teen-agers, all returning from New York, admitted they had been drinking.

In a similar example, Gov. Hughes said that a roadblock at Bayonne, N. J., showed that of 170 teen-agers traveling from New York, 119 or 70 per cent, had admitted drinking in Staten Island.

LUTHERANS DEDICATE KANSAS CHURCH

Wellington, Kan. (EP)—A "church in the round" described well the new St. John's Evangelical Lutheran church and educational building here dedicated recently.

Altar and cross of the new church are in the center of the worship area with the congregation seated around a circle. No seat is more than 22 feet from the altar or 36 feet from the pulpit. The main worship area of the church seats 200 persons.

Guest speaker at the dedication was the Rev. Ernest Tonsing of Topeka, Kan., pastor of St. John's here from 1938 to 1941. Present minister of the congregation is the Rev. Conrad Schmitz. Architect of the unusually designed church was Uel C. Ramey of Wichita, Kan.

Questions & Answers on the Bible

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: May a hungry-hearted Christian receive benefits from the message of a minister who himself has not experienced the new birth. Will the words of a pastor have the same effect upon sinners as those spoken of a preacher who is saved and called of God to fill the pulpit he occupies?—A. J. Norden.

Answer: No! Not so under ordinary circumstances; however, there are exceptions to what we understand as general rules that may be observed in reading the Bible. God is a sovereign being and can do as He pleases under or in spite of adverse circumstances in many, many cases. God in all His dealings with us can make even the wrath of man to praise Him. "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain" (Psalm 76:10).

He used the dumb ass of a false prophet to rebuke that prophet while he was lying upon her. "And when the ass saw the angel of the LORD, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff. And the LORD opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times? Balaam said unto the ass, Because thou hast mocked me: I would there were a word in mine hand, for now would I smite thee. And the ass said unto Balaam, Is not I thine ass, upon which thou hast ridden ever since I was thine unto this day? was I ever wont to do so unto thee? He said, Nay. Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, with his sword drawn in his hand: and he bowed down his head, and fell flat on his face. And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? behold, I am out to withstand thee, because thy way is perverse before me: And the ass hath seen me, and turned from me these three times: unless she had turned from me, I should now also have slain thee, and left thee alive. And Balaam said unto the angel of the LORD, I have sinned; I knew not that thou stoodest in the

way against me: now therefore, if it displease thee, I will get me back again" (Numbers 22:27-34).

So He may, if He chooses, use the most unworthy man of a community to tell His message forth with glowing results. Such, of course, is not His usual method of procedure in promoting His work. If those who are converted under the ministry of such men knew their vile character, it is likely that the hungry-hearted would have no confidence in these ministers and thus would not heed their message; but God causes such to be concealed from some sinners so that they may hear His word and get saved. Again, we might point out the fact that the preaching of the man in the pulpit is not always the means of converting a sinner that comes forward in a service and gives himself to Christ for His salvation.

I heard Dr. Clarence Benson tell about a person's coming forward in a meeting and getting saved. After the meeting the convert was asked what part of the sermon caused him to respond, to which the man replied, "No part. When I heard the words of the last hymn I could wait no longer, for I knew that it was Christ who in those beautiful words was appealing to me." I heard also that it was the words of a hymn coming from a soloist that caused Billy Sunday to go into the old Pacific Garden Mission where he was gloriously saved and called to preach.

I heard of an unsaved man being called upon to read the Bible to those who could not read but who were anxious to be saved which resulted in the salvation of those who could not read while the man who did the reading remained unsaved. "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Hebrews 4:12).

God can use men when they allow Him to do so, and He will completely sanctify all who yield for this; yet, He is not dependent upon any one of us to

do what He wishes. He can set aside the most influential minister in an age and take a most insignificant person to fill the place and cause it to be filled better than when the person of influence functioned in that place. After all, none of us amounts to much when anything worthwhile is accomplished; it is God performing through us in spite of our ability or inability. "Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts" (Zechariah 4:6).

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *The Free Will Baptist*.

Mrs. Abbie L. Sullivan

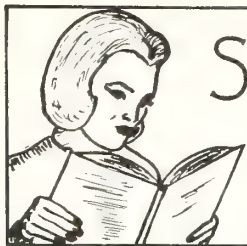
On Wednesday morning, September 20, 1961, God saw fit to call Mrs. Abbie Lamm Sullivan, age 83, from this life into a richer, fuller life up there where sickness, sorrow, pain, parting with loved ones, and death are known no more.

She was born July 13, 1878. She became a Christian and united with the Little Rock Free Will Baptist Church when quite a young girl. She remained faithful to her Lord, and she loved her church, although she had been unable to attend services for some time. Thanks to Little Rock members who came and held service for her in the home of her daughter, Mrs. H. P. Evans, with whom she lived.

Funeral services were conducted by the Rev. Earl Glenn, pastor of the First Free Will Baptist Church of Wilson, North Carolina, assisted by the Rev. R. Grady Dawson of the First Methodist church.

Written by her daughter,
Mrs. Mary Lossie Saulter





STORIES for our BOYS and GIRLS



SELFISH SALLY

M. Jeane Johnson

STAMPING her foot in anger, Sally shouted, "But I must have a new dress for Joan's party. All the girls will have new dresses and I want one too."

Although surprised at Sally's display of temper, Mrs. Davis remained calm and patient. "Sally dear, I know I promised you a new dress for the party but with little Susie sick, I haven't had time to sew. I spent much extra time reading to keep her quiet in bed. Now that she is better, I can soon get it finished, but maybe not in time for Joan's party."

Mother was busy getting supper and although Sally could have helped, she stood before the sink, in the way. "You spend more time with Susie than you do on things for me," she pouted.

Turning from the stove where she was browning the meat, Mother said kindly, "Susie is younger than you, Sally, and needs more care. Besides the pink nylon dress you wear for church will be nice for the party. Now please set the table for supper before your daddy gets home."

As soon as she had finished eating, Sally hurried into the living room, flopping on the davenport with a good book. Mrs. Davis stacked the dishes, preparing them for washing. She put the food away and shook the crumbs from the tablecloth. Susie, now well again, played happily in her highchair.

"Sally, please come and help me with the dishes," Mother called. But Sally did not come. After the dishes were almost all washed, she called again. Very reluctantly, Sally came. She was very cross and disagreeable, scolding when she had to pick up a toy Susie dropped. She complained because there were so many dishes.

Finally, Mother asked, "Do you remember our memory verse from last Sunday?"

"Yes, I do," answered Sally. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful

giver.' And it's found in 2 Corinthians 9:7."

"Don't you think God loves a cheerful helper, too, Sally? I know you learned that verse about giving our money to God, but we could think of it as about helping, too. You have been cross and selfish tonight. Work is never fun when we do it grudgingly. Anything is easier to do when we are cheerful about it." Wiping her hands on a clean hand towel, Mother said, "Please finish the dishes and hang up the dish towel while I put Susie to bed. Then get your homework done so you can go to bed, too."

As Sally wiped the last few plates, she thought about what Mother had said. She knew she had been cross. Mother was tired after being up with Susie for several nights and Sally knew she could have helped more. Mother seemed so disappointed in her. "I could be more cheerful and helpful," Sally thought. "I'll tell Mother I'm sorry and will try to be a cheerful giver with my time and work too."

Hurriedly finishing her homework, Sally went to bed. She lay awake a long time waiting for Mother to tuck her in. She asked God to forgive her when she prayed. She would ask Mother's forgiveness when she came upstairs. Mother was still busy downstairs and Sally drifted off to sleep.

Sally awoke with a start. It was very late. The dial on her bedroom clock glowed in the dark. It was after one o'clock and there was a strange noise downstairs.

Sally lay very still, afraid to move. There was someone down there. "It must be a robber," she thought with alarm. "If I am quiet, I could sneak downstairs and scare him away without waking Mother. She was so tired." Sally sat up. She stood, slipping her feet into her slippers beside the bed. Without turning on the light, she slipped quietly to the door. The floor squeaked and Sally stopped, frozen with fear. Listening cautiously, she heard the sound again. It was still there! He hadn't heard her. Carefully, oh, so carefully, she tiptoed down the stairs. Each step seemed to make a sound. Then Sally saw light

shining under the dining room door. "That must be where he is," she said to herself. "He's probably getting silverware."

Being careful not to bump any furniture to warn the robber, Sally slipped quietly across the living room to the dining room door. She put her hand against the door and gave a quick pull. The door flung open!

"Oh, Sally! You frightened me!" it was Mother! She was sewing on Sally's new dress.

Throwing herself into her mother's arms, Sally cried, "I thought it was a robber and I knew you were so tired you wouldn't hear him. I am sorry I was so selfish and cross. Please forgive me."

"There is no robber, honey. I thought I might still finish your dress in time for the party. I do forgive you. Hurry to bed before you get cold."

Sally kissed her mother on the cheek. "I'm so glad it was you instead of a robber. My pink dress will be fine for the party. You are too tired to stay and sew for me, Mother. Please go to bed, too." And the two walked arm in arm, up the stairs.—My Pleasure.

**IN OUR MAIL TODAY—
—OUT OF P. O. BOX 5**

CHANGE OF ADDRESS

"Since I am no longer at the Child Home, Middlesex, North Carolina, pastor of the Johnston's Union Free Baptist Church, my new address is Route 1, Clayton, North Carolina, PL 934-7358, Smithfield." — Rev. J. J. Everton.

APPRECIATES FREE WILL BAPTIST

"Enclosed you will find money to renew my subscription to *The Free Baptist* for another year. I do not want to miss a single issue. It means so much to us true Free Will Baptists, especially during this time of trouble. I know our best source of information. It tells the truth concerning Original Will Baptists, and I have the utmost confidence in it, as well as those who read and publish it."—Mrs. W. F. Simms

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

word is a lamp unto my feet, and a light
unto my path (PSALM 119:105).

COURAGE FOR DISAPPOINTMENTS

Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest" (Joshua 1:9).

More than two hundred years ago the Free Will Baptists have been ministering in North Carolina to help build the kingdom of God, these words of instruction and encouragement, given to Joshua as he faced the task of leading the children of Israel into the promised land, have never been more appropriate or more needful than in our present situation. God remembered how His people disappointed Him under the leadership of His servant Moses; and He knew their hand how they would rebel again for the guidance of Joshua. We, too, have seen so many who we thought were faithful to the cause of God in the Free Will Baptist denomination as it has stood and worked all these years rebel and become instruments of destruction and, therefore, disappoint us and probably ourselves. But is not God saying to us as He did to Joshua, "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest." So take courage, my brothers and sisters in Christ; work, press on, ever holding to God's unchanging hand.

The following poem has been a great comfort to me in times of disappointment and has inspired me to muster the courage to press on. I hope it will prove to be a blessing to you as you read it.

DISAPPOINTMENT

My yet unfinished story
is tending all to this:
God the greatest glory,
and to us the greatest bliss.

If all things work together
For ends so grand and blest,
What need to wonder whether
Each in itself is best!

If some things were omitted,
Or altered as we would,
The whole might be unfitted
To work for perfect good.

Our plans may be disjointed,
But we may calmly rest;
What God has once appointed,
Is better than our best.

We cannot see before us,
But our all-seeing Friend
Is always watching o'er us,
And knows the very end.

What though we seem to stumble?
He will not let us fall;
And learning to be humble
Is not lost time at all.

What though we fondly reckoned
A smoother way to go
Than where his hand hath beckoned?
It will be better so.

What only seemed a barrier
A stepping-stone shall be;
Our God is no long barrier,
A present help is He.

And when amid our blindness
His disappointments fall,
We trust his loving-kindness
Whose wisdom sends them all.

The discord that involveth
Some startling change of key,
The Master's hand revolveth
In richest harmony.

Then tremble not, and shrink not,
When disappointment nears;
Be trustful still, and think not
To realize all fears.

While we are meekly kneeling
We shall behold her rise,
Our Father's love revealing,
An angel in disguise.

—Frances Rigley Havergal.

Thought for the Week: There lives
and works a soul in all things, and that
soul is God.—William Cowper.

John Wesley's Advice

"Do all the good you can.
By all the means you can.
In all the ways you can.
In all the places you can.
At all the times you can.
To all the people you can.
As long as ever you can."

Town Council Bans Street Meetings

Elkton, Md. (EP)—Elkton's Town Council has banned street-corner religious services which have been held here every Friday evening for the past seven years.

The Rev. Allen Dickerson, pastor of the Marantha Baptist Church, had sponsored the weekly services since their inception in 1955.

In its order, the council said the meetings had to be discontinued because they constituted a safety hazard for pedestrians. It also noted that another religious group had been refused permission to hold street-corner services on Saturdays.

Several local clergymen protested the discontinuance of the services, with one of them, the Rev. Tom Wallace of the Baptist Bible Church, terming it a "shocking action."

"In Elkton," said Mr. Wallace, "our streets are filled on Friday nights with those who never go to any church. Most clergymen will not take their message to the streets. I am glad for Mr. Dickerson's willingness to do so."

In the past, the town council had cooperated by permitting Mr. Dickerson to "plug in" a public address system at City Hall.

New Translation of Old Testament Due in 1966

London (EP)—A 10-man panel of scholars will issue the final draft of a new translation of the Old Testament in approximately four years—at least one year ahead of schedule.

Prof. Godfrey R. Driver, director of the Joint Committee of Churches which has spent 15 years at its task, said radical changes in the script will cause as much controversy as did changes in the new translation of the New Testament published in March last year.

"You can't change camels into motor cars," said Prof. Driver, "but we want to prevent the singsong into which the old words can easily fall."

Time-honored words like *virgin*, *Jehovah* and *leprosy* will disappear in the latest version. Poetry will be printed as verse. This will affect almost all the books of the prophets and particularly Isaiah.

In the process of translation, the scholars have made use of the Dead Sea Scrolls, but found them "very disappointing, indeed," and of much less value than expected.



Draw Near to God

(Lesson for September 23)

Lesson: Malachi 2:1, 2, 4-9; 3:1-4

Golden Text: Malachi 2:10

I. INTRODUCTION

Throughout this quarter, the lessons have been on the people of Judah. As is recorded early in the Bible, God called them for a definite mission—that of making Him and His service known to all the other people of the earth. Instead of fulfilling their calling, they sinned against the Lord! and as a result of their sin and as punishment for it, He raised up the Chaldeans to take them away into captivity for a period of seventy years. When the period of servitude was up, however, they were allowed to return to their homeland to rebuild it.

When back in Judaea, these returned exiles were easily discouraged; and any little thing could lead them astray. Somehow or other, they seemed not to have what it took to stay close to the Lord.

In today's lesson is a picture of these people straying in their love and loyalty to God, in spite of all His faithfulness to them. Even the priests were corrupt; and as a result, they were failing to teach the people in the ways of the Lord.

The latter part of the lesson deals with the prophet's announcement of the coming of the Messiah. John the Baptist is also announced as His forerunner.—*The Bible Student*.

II. HINTS THAT HELP

Malachi is, in a sense, a dogmatist. With him a thing is either black or white; there are no grays. God's standards of right and wrong are absolute—there is no middle ground. Malachi insists that a thing is either right or wrong and that the people have wandered away from God. He pleads with the religious leaders to repent and renew their faith first and then spiritually feed and lead the people back to God.

The exact date of Malachi's writing is not known. However, we do know some of the circumstances under which he wrote. The captivity was over, and the

people were under a governor (Malachi 1:8). The rebuilding after the captivity was well under way. The blessings of God seemed to be upon the people. Yet, the religious fervor on the part of the people had waned. The priest, for the most part, had become corrupt; and the people ignored the Sabbath and robbed God of the tithe. Had it not been for the faithful few who remained faithful to God and His law, godliness would have vanished from the land. In the midst of such circumstances as these, God sent Malachi with a message of strength and comfort to the godly and a warning to the ungodly.—*The Advanced Quarterly*.

III. ADDITIONAL TRUTHS

1. "And now, O ye priests? this commandment is for you" (Vs. 1). What is the commandment referred to here? We do not know exactly; however, we are told in the preceding chapter that the priests have been reprovved because they have failed to honor God (Malachi 1:6). They accepted from the people lame and sick animals to be offered to God, and thus polluted the worship (Malachi 1:7, 8). Leaders have a great responsibility to lead and teach the people aright. These leaders are told that unless they repent and return to God in such a manner as to glorify Him, they would be under the curse of God.

"If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart" (Vs. 2). The Lord is telling these priests through Malachi what He will do if they do not return to Him. If they return to God, He will bless them; but if they do not return to Him, the curse of God is pronounced upon them. Please turn in your Bibles to Deuteronomy 27 and 28 and read what the curse of God is.

What should the main purpose of the priest be? What should the purpose of every Christian be? Here it is—to give glory unto God's name. The priests, by their actions and attitudes, had dishonored God even though they professed to

serve Him. They had ignored the clearly stated requirements of the Lord. They knew what the law required, but they did not obeyed. Now God is warning them. They must repent and glorify Him or they are doomed.

I will curse your blessings. This means that the material prosperity that they were experiencing which would ordinarily be termed a blessing would turn out to be a curse. It is often true that our blessings turn out to be curses. Would we neglect to attend worship on the Lord's Day if there were not many blessings to keep us away? Blessings like automobiles, television sets, radios, motor boats, etc? Would the driver be able to buy alcohol if he did not have the blessing of money? Our blessings become curses when they keep us from doing the things in our lives that would glorify God.—*The Advanced Quarterly*.

2. "And ye shall know that I have spoken this commandment unto you, that my covenant might be with Levi, saith the LORD of hosts" (Vs. 4). Though they would not recognize Him and heed His commandment, they would have doubt when the punishment falls in force. Even those who believe not in God when threatening, know that He is earnest and not to be trifled with through His punishing. He is in command of the universe; and in any way or another, He makes people know it.

"My covenant was with him of peace and peace; and I gave them to him the fear wherewith he feared me, was afraid before my name" (Vs. 5). The covenant was not with Levi himself but with Aaron, his representative, to whom the covenant was made in the desert. This covenant includes, not only those living at the time, but all his descendants after him who succeeded him in his office. God promised, if they would keep the law, that they should live in peace on the earth. This was promised to them as a result of their fear of God. It must be pointed out, however, that this was not servile, but filial and pure love.

Concerning the priest who was woe of the covenant, the Lord said, "The law of truth was in his mouth, and equity was not found in his lips: he was with me in peace and equity, and turned many away from iniquity. For the priest's lips should keep knowledge, they should seek the law at his mouth; for he is the messenger of the Lord of hosts" (Vv. 6, 7). The priest was the messenger of the Lord with His message to His people. He was the representative of the Lord to the people. He was

d of divine truth. As such, he was pure and upright in heart and free iniquity.—*The Intermediate Quar-*

"But ye are departed out of the way; ye have caused many to stumble at the way; ye have corrupted the covenant of God, saith the LORD of hosts" (Vs. 8). In the preceding verse, the Lord had rebuked those things which should be observed by the priests. In this verse, He said that He very definitely accuses them of failing to live up to their part of the covenant. In fact, He goes much further than that and charges that they have not only neglected the law and the covenant, but they also corrupted it.

The covenant of the priesthood was made with the sons of Levi. Its demands were very strict, but the reward for faithful labor was well worth the sacrifice required. Many who had gone before had been true to the covenant and the priests of this day had corrupted it in this corruption they destroyed the benefits that could be derived from their office and their work.

Therefore have I also made you contemptible and base before all people, according as ye have not kept my ways, ye have been partial in the law" (Vs.

There is yet another sin laid to their account—they have been partial in administering the law of God. God was impartial to persons, but these priests failed to follow His example and command. Instead of exercising a sincere concern for the people, they acted for gain. They corrupted justice, as a result of this corruption their baseness and contemptible nature became made manifest to all people.

Behold, I will send my messenger, and he shall prepare the way before me: the LORD, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye desire: behold, he shall come, saith the LORD of hosts" (Vs. 1).

In the closing verses of the previous chapter the scoffers had inquired, "Where is the God of judgment?" This is a direct answer to that question. The messenger of the Lord will come to prepare the way for His advent. When He comes, He will come to the temple and the messenger of the covenant. He will come when the fullness of time arrives for the Lord God of hosts, whose promise is sure, has spoken it.

Who shall abide the day of his anger? and who shall stand when he shall search? for he is like a refiner's fire, like fuller's sope: And he shall sit

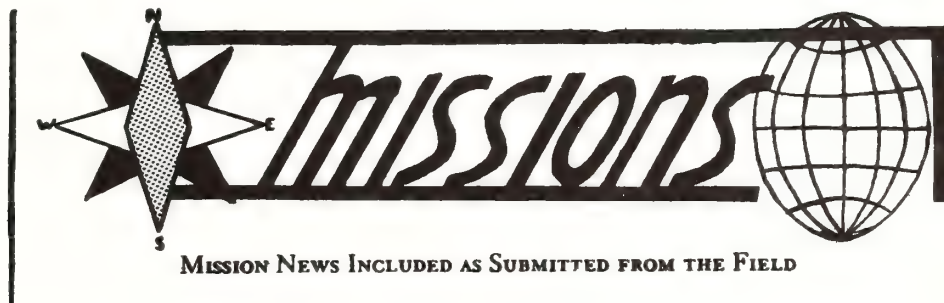
as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness" (Vv. 2, 3).

The priesthood in Israel at this time was in a sad state of corruption. The priests ruled for hire instead of for service. They had no devotion to God and no concern for the welfare of the people. All of this will be changed when the Messenger of the Covenant shall arrive. He will cleanse the temple and purify the sons of Levi. Those that are not fit for service will be driven out, and only those consecrated to the service

of God will remain.

"Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years" (Vs. 4).

With the coming of the Messiah, the temple shall be cleansed and the priesthood shall be purged. When these things have taken place, there will be nothing in the way to keep Israel from offering an acceptable sacrifice unto the Lord, her God. She can return to her former state, an estate when the priesthood served as servants of God and benefactors of the people.—*The Senior Quarterly*.



AUDITOR'S REPORT OF MISSION BOARD

The following is a page from the recent auditor's report of the North Carolina Free Will Baptist Board of Missions. It is given here as information:

NORTH CAROLINA FREE WILL BAPTIST BOARD OF MISSIONS

The Reverend A. B. Bryan, Treasurer
Ayden, North Carolina

STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS

From September 1, 1961, to August 31, 1962

RECEIPTS:		EXHIBIT "B"	
State Home Missions		\$	2,302.66
National Home Missions			3,124.33
Foreign Missions—National and State			8,656.87
Payments on Notes Receivable	\$ 1,000.00		
Interest	84.46		1,084.46
Missions—General Purposes			3,612.70
TOTAL RECEIPTS			\$18,781.02
BALANCE—September 1, 1961			2,736.46
TOTAL TO BE ACCOUNTED FOR			\$21,517.48
DISBURSEMENTS:			
National Foreign Missions		\$	7,497.29
National Home Missions			3,105.50
State Home Missions			3,870.00
Board of Missions:			
Secretary-Treasurer's Salary	\$720.00		
Promotion, Telephone, Supplies, and Postage	145.07		
Board Meetings, Travel, etc.	666.61		
Other Mission Functions	472.66		
Audit Report	51.36		2,055.70
TOTAL DISBURSEMENTS			\$16,528.49
BALANCE—Bank, August 31, 1962 (Schedule - 1)			4,988.99
TOTAL ACCOUNTED FOR			21,517.48

NEWS NOTES

(continued from page seven)

well social August 29, 1962, following the Wednesday evening prayer service. Approximately 175 members and friends were present for the occasion. Refreshments were served by the Young People's Auxiliary.

He was presented a lovely and useful gift in appreciation for his loving and faithful service to the church. "He was never too busy, nor too tired, to listen to each of our problems personally," is the testimony of the membership of the church.

The occasion marked the end of nine years as pastor of the church for the Rev. Mr. Coats. He has accepted the pastorate of Tee's Chapel Free Will Baptist Church near Smithfield, North Carolina.

During the nine years that Mr. Coats served as pastor, the church saw much progress materially and spiritually. Under his leadership many improvements in the church were made. The interior was remodeled; floors refinished and carpet added; new top put on; new pews installed; organ and piano purchased; eight Sunday school rooms added; and an educational building constructed.

The Sunday school has grown from an average attendance of about 90 to 180. There have been approximately 160 new members added to the church.

The members are all very sorry to lose their beloved pastor. Many have remarked that it will be very hard to find another pastor who will give his people as much love and service. They pray God's richest blessings upon him in his new pastorate and hope his ministry there will be just as fruitful as it has been at Powhatan.

Asheville Church Takes Stand

The Asheville Free Will Baptist Church voted unanimously last Sunday to remain loyal to the North Carolina State Convention of Original Free Will Baptists and its institutions. Funds will be sent directly to the different causes. The church also voted to represent in the State Convention.

At its last session the French Broad

Association withdrew from the State Convention but did not join the new group. It also voted to withhold funds from the Children's Home and from the superannuation board, but ruled that churches and ministers could represent for themselves if they desired.

The church and its pastor, the Rev. Willet L. Moretz, were in agreement that the best interests of the church and the cause of Christ in general could be best served by remaining loyal to the oldest principles of the denomination as held by the State Convention.

N. C. Superannuation Report for August

The following is the report of the chairman-treasurer of the Board of Superannuation of North Carolina State Convention of Free Will Baptists for August, 1962:

Receipts	
Balance on hand August 1, 1962	\$4,782.12
Regular receipts for August	550.84
Earmarked for adopted ministers and widows	34.00
Earmarked for Ministerial Retirement System	385.21
Total to account for	\$5,752.17

Disbursements	
Minister's monthly checks	\$184.00
Operating expenses	62.50
Transferred to Ministerial Retirement System Fund	397.71
Total disbursements	644.21

Balance on hand September 1, 1961	\$5,107.96
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Receipts by Conferences	
Albemarle	\$ 48.66
Cape Fear	34.63
Central	525.48
Eastern	96.96
Western	186.32
N. C. Woman's Auxiliary Convention	78.00

Eastern Conference Woman's Auxiliary Convention

The Women's Auxiliary Convention of the Eastern Conference will convene

at Macedonia Original Free Will Baptist Church, Ernul, North Carolina, Thursday, September 20, 1962. The theme for the day will be "Unity in Christ" (Romans 12:5).

Morning Session

- 9:30—Registration
- 10:00—Sing Forth His Praises, "Church's One Foundation" Devotional Thoughts, "Faith of Unity in Christ," Mrs. F. Donald Styron
- 10:15—Welcome, Mrs. Arthur Whitson—Response, Mrs. Bertha Thomsen
- 10:25—Recognition of Ministers, Clergymen, and Delegates
- 10:35—President's Remarks
- 10:45—Unity in Christ as we Promote the Children's Home, Mrs. A. Smith
- 11:00—Hymn, "Blessed Assurance"—Offering for Children's Home
- 11:10—Unity in Christ as we promote Mt. Olive Jr. College
- 11:25—Appointment of Committees
- 11:30—Convention Message, Dr. O'Donnell
- 12:00—Lunch

Afternoon Session

- 1:00—Sing to His Glory, "The Love of the World Is Jesus"
- 1:10—Memorial Service, Special Tribute to Mrs. Alice E. Lupton, Mrs. W. J. Gaskins—Life Membership Awards, Clyde Banks
- 1:25—Denominational Enterprises Missions Superannuation Cragmont F. W. B. Press Church Finance Others
- 1:45—Business Session Secretary's Report Treasurer's Report Miscellaneous Business Report of Committees Appointment of Delegates Other Conventions
- 2:45—Special Music
- 3:00—Adjournment

Mrs. W. S. Burns, Music Director

the *Free Will Baptist*

Ayden, North Carolina, Wednesday, September 19, 1962



EDITORIAL

FIFTIETH ANNUAL SESSION GREAT

The fiftieth annual session of the North Carolina State Convention of Original Free Will Baptists convened last week at the Free Will Baptist Children's Home in Middlesex.

More than 1900 ministers, delegates, and visitors gathered for this historic occasion, and total attendance for the two-day session reached about 2500. Never before has any attraction brought so many Free Will Baptists together in North Carolina. This gathering of Free Will Baptists ranks among the greatest in the history of the denomination. For more than twenty years this writer has attended local, state, and national meetings; and Free Will Baptists attending this session far outnumber those he has seen present for any other occasion.

Original Free Will Baptists of North Carolina are more alert, unified, and co-operative than ever before in their history. Over and over again the delegation voiced their unanimous approval of the recommendations presented. In fact, every vote with the exception of one was unanimous.

This has been a great year for the North Carolina State Convention of Original Free Will Baptists. Every department has moved ahead, and some of the institutions have made monumental progress. Special mention should be made of Mount Olive College, the Children's Home, and Cragmont; for this has been the best year in their history.

The State Convention is stronger than it has ever been before, despite the fact that about ten per cent of its membership defected and formed the new state association. The loss has been made up many times over by the increased loyalty and allegiance of Original Free Will Baptists who adhere to the established principles, practices, and doctrines that have characterized them for more than two centuries.

During the first day's session the planning committee made its report which included recommendations for the observance of our fiftieth anniversary year. Their report follows:

Recommendations

In the course of Jewish history the observance among the Jews which recurred every fiftieth year was designated as the year of jubilee.

With the convening of this annual session, the North Carolina State Convention of Original Free Will Baptists begins its fiftieth year.

1. That the name of this anniversary observance be designated as the "Year of Jubilee of the North Carolina State Convention of Original Free Will Baptists."

2. That the time of this anniversary observance begin with the fiftieth annual session of the State Convention and conclude with the fifty-first annual session.

3. That the fifty-first annual session of the North Carolina State Convention be held in our state capital, and that a special program be pre-

pared commemorating our fiftieth anniversary year.

4. That three convocations commemorating our fiftieth anniversary year be held within the state as follows:

A. New Bern—December

B. Smithfield—March

C. Rockingham—May

5. That each local church hold its own special service, in keeping with the observance of the Year of Jubilee, and that each local congregation be encouraged to make an offering of fifty dollars (\$50.00) or more as a special anniversary gift to be turned in at the fifty-first annual session of the North Carolina State Convention.

6. That a sufficient quantity of luminous bumper stickers be purchased bearing the following information:

50th ANNIVERSARY

North Carolina State Convention of
Original Free Will Baptists
(Year of Jubilee)

We further recommend the use of any other necessary publicity.

7. That a steering committee of five for the anniversary observance be elected to execute these recommendations and to cooperate with any conference or church desiring their help in planning an anniversary service.

The mission rally held on Wednesday night, as can be seen in the mission report elsewhere in this issue, was outstanding. It marked the beginning of a new era for the North Carolina mission cause.

Thursday's session was highlighted as the delegation unanimously approved a resolution calling upon all Original Free Will Baptists of North Carolina to give their undivided support to the North Carolina State Convention and its institutions and enterprises.

The Convention adjourned with a period of Thanksgiving to God for His blessings during the past year.

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THE FREE WILL BAPTIST

RALPH LIGHTSEY, Editor

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SUBSCRIPTIONS PAYABLE IN ADVANCE

Six Months.....
One Year.....

The contents herein do not necessarily reflect the beliefs or policies of the editor or of The Free Will Baptist. The responsibility for each article is the person whose name appears under the title or to the person sending the article.

THE FREE WILL BAPTIST PRESS

N. BRUCE BARROW..... Managing Editor
RALPH LIGHTSEY..... Editor of Literature
LEON DUNN..... Treasurer

The Man and His Message

Floyd B. Cherry

and Judas . . . which betrayed him (John 18:2).

UDAS is one of the best known of Jesus' disciples. Few people can name all twelve of the apostles, but everyone knows the name of Judas. Look at the Bible and you will find that many a mother has named a son after one of the apostles, but have you ever seen a son named after Judas? His name has become synonymous with deceit and betrayal.

William Hazlitt once wrote an essay, "On One Who Would Wish to Have His Son Named After Him," in which he said, "And as to Judas, my reason is different. I would not see the face of him who, having washed his hand in the same dish with the Son of Man, could afterward betray Him." If we could see the face of Judas, we might get some idea of the man and the meaning of his crime.

Judas must have had some very admirable traits of character. He was such a man that Jesus chose him. Also, he was the kind of man that inspired the confidence of the other apostles. They made him treasurer of their group. They were willing to trust both his ability to handle the money and his honesty. We must remember that Judas chose this path, and, so far as we know, he never changed in any work he was given to do. In spite of all these wonderful traits of character, Judas betrayed Christ. There are those who will say that he was misled from the beginning and that he chose him so that prophecy might be fulfilled. If this explains why Christ chose him, it does not explain why the other apostles had confidence in him; does it explain why Judas, after becoming so closely associated with Christ, brought himself to the betrayal. So we suggest a few reasons why

Judas acted as he did? It is our prayer that these reasons will help us to be on guard lest we also "should be a castaway" (1 Corinthians 9:27).

THE GLITTER OF GOLD

Judas was fascinated by the glitter of gold. He had a certain ability for money. He might have been the owner of a prosperous business before Jesus called him. The other apostles recognized his ability and elected him to handle the money for the group. Even though he had given up his business for Christ, he couldn't forget what money could do. The glitter of gold had completely hypnotized him.

When Mary anointed the feet of Jesus with the costly perfume, it was Judas who protested the waste. He seemed to always be concerned about the cost. He was more interested in the feel of gold in his hands and its glitter before his eyes than he was the good that could be accomplished with it. Evidently, Judas had not learned that although one cannot serve God and mammon, one can serve God with mammon.

There is an Indian story of a dwarf who asked a king to give him all the ground he could cover with three strides. The king, seeing him so small, said, "Certainly." Whereupon the dwarf suddenly shot up into a tremendous giant, covering all the land with the first stride, all the water with the second, and with the third he knocked the king down and took his throne.

"Who is it knocks so loud?"

A little lonely sin,
"Slip through" we answer,
And all hell is in."

Many today are hypnotized by the glitter of gold. They give generously and live a decent moral life, but they give less and less of themselves to the church

and the work of God. Gradually they come to depend on the power of money. When I realize that money can make me like Judas, I become afraid.

WORLDLY ATTITUDE

Judas was afflicted with a worldly attitude. He believed in the power of Christ and thought He would quickly conquer the earth. He must have felt that Christ was wasting His time on sick people and blind people. Judas thought of the kingdom as being something for this world alone.

Let us make no mistake about this; there are many blessings that come by trusting in Christ in the here-and-now. Christianity is not just a matter of pie-in-the-sky-by-and-by. We can be saved and have blessed assurance and an abiding consciousness of Christ's presence and leadership. One does not have to wait until he dies to enjoy the blessings of Christianity.

However, we must realize that Christianity is no panacea for all the ills of this world. It will not keep one from sickness, sorrow, and poverty in this world. Some act as if they think belief and trust in Christ is something one takes like an aspirin to give relief from the ills of this world. Judas had the worldly attitude; and when Christ failed to overthrow the Roman yoke and set up the kingdom on earth, he became disappointed.

Once when Jesus had fed the multitude, they wanted to make Him a king. Instead, Jesus got away from the crowd and talked about the Bread of Life. He made it clear to His disciples that His path would be one of rejection, sorrow, and death. The Bible says, "From that time many of his disciples went back, and walked no more with him." They had a worldly concept of Christianity. He turned to the twelve and asked, "Will ye also go away?" Peter said, "Lord, to whom shall we go?" Jesus then said, "Have I not chosen you twelve, and one of you is a devil?"

Jesus knew that Judas was disappointed. He knew that Judas had a worldly attitude toward His work and that he had become impatient and could not understand His methods. Are there not many who have the same worldly attitude today? "Why doesn't God do something?" we impatiently ask. Is it not because God's plan is different from our ideas? His kingdom is not of time alone, but for eternity.

WOUNDED PRIDE

Perhaps, the main reason Judas be-
(continued on page five)

Christian Education



Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

AN ENDURING TRIBUTE TO



The Reverend John W. Alford

For a Life of Faithful Service

to

Original Free Will Baptists

The Reverend J. W. Alford— A Giant in Service

The life and service of the Reverend John William Alford to Original Free Will Baptists was a monumental contribution. He was a giant who helped to preserve our church in the years of crisis; and when the days of opportunity came, he was a leader in the column of progress.

For sixty years he served approximately thirty churches throughout Eastern North Carolina, including Ayden, Arapahoe, Antioch (Craven County), Bridgeton, Casey's Chapel, Corinth (Martin County), Davis, Edward's Chapel, Friendship (Jones County), Gum Neck, Howell Swamp, Kinston, Kenly, Malachi's Chapel, Micro, Mount Zion (Pamlico County), Marsh Swamp, Oak Grove (Sampson County), Rains Crossroads, Russell's Creek, Rock of Zion, Soundside, Stoney Creek, Saint John's Chapel (Carteret County), Sea Level, Saint Mary's (Johns-

ton County), Smithfield, Saint's Delight (Craven County), and White Hill.

Mr. Alford rendered long and distinctive service as clerk of the Eastern Conference, a member of the National Foreign Mission Board, treasurer of the North Carolina State Mission Board, member of the Board of Ordination of the Eastern Conference, and secretary of the Board of Directors of the Free Will Baptist Press.

Mr. Alford and Mount Olive College

Among the many other offices held by Mr. Alford at his death was his position as vice-chairman of the Board of Directors of Mount Olive College. As a wise church statesman, he knew the value of Mount Olive College in preserving and perpetuating the faith and practices of Original Free Will Baptists.

In its formative years the college was enriched and strengthened by the counsel and loyalty of Mr. Alford. He loved the college as a father loves his son, and he gave sacrificially to its support.

The J. W. Alford Scholarship Fund

In response to the requests of many friends, Mrs. Alford and the Board of Directors of Mount Olive College have authorized the establishment of the J. W. Alford Scholarship Fund.

The principal of this fund will be a permanent investment, and the earnings will be awarded annually as a series of scholarships to ministerial students, missionary candidates at Mount Olive College. In this manner, it is the prayer of many that Mr. Alford's mantle of Christian leadership and service will be passed upon young men who will carry the torch of faith which distinguished Mr. Alford.

Appreciation Gift Form

For the host of individual friends, relatives, churches, and denominational organizations who would like to express special appreciation for the life and service of the Reverend J. W. Alford, the following gift form is provided:

Revival and Open House Goldsboro Church

Revival services will be held at the First Free Will Baptist Church, Goldsboro, North Carolina, September 24-25, at 7:30 each evening. The evangelists for the services will be the Rev. C. L. Rick, pastor of Free Union Church, and the Rev. C. H. Overman.

On Sunday afternoon, September 24, between the hours of 2:30 and 4:30, an open house will be observed at the recently purchased parsonage, located at 1500 Maple Street. Members and friends are invited.

The pastor states: "We are grateful to God for His blessings upon the work of our church here in Goldsboro. Many things have been accomplished, and more things will be accomplished, because the people have a mind to work. We covet the presence of all God's people, especially for revival services."

I [We] _____

Address _____

would like to share in establishing the J. W. Alford Scholarship Fund for ministerial students and missionary candidates at Mount Olive College.

Enclosed is our gift in the amount of \$_____.

Please enter a pledge in the amount of \$_____.

to be paid as follows _____

Mail to: The J. W. Alford Scholarship Fund
Mount Olive College
Mount Olive, North Carolina

(Contributions to this fund are deductible for both state and federal income tax purposes. Checks should be made payable to Mount Olive College. Individuals are requested to give the name of the church to which they belong.)

HISTORY OF SMITH'S NEW HOME FREE WILL BAPTIST CHURCH

By Mary Davenport, President
Young People's Auxiliary



IT WAS ON August 24, 1894, that Elder H. Cunningham and W. I. met with the community known as Pickidily to organize a Free Will Baptist church.

These people began using the Pickidily house as their meeting place. Later the year John B. Nobles gave the people an acre lot on which to build a church. The members gathered together cut down trees and to bring them to not to be sawed by Egbert and Mil-Waller. The only cost of the building was the nails.

Elder H. Cunningham was elected to the new Smith's New Home Free Will Baptist Church; he served as pastor until 1899. William Brown was elected as the first clerk, with Jesse Tyn serving as treasurer.

The following ministers served as pastors: J. E. Howard, 1899-1901; Elder H. Cunningham, re-elected, 1901-1916; G. Kennedy, 1916-1921; Lloyd Vernon, 1921-1925; J. R. Davenport, 1925-1928; V. Kennedy, re-elected, 1928-1930; on Rice, 1930-1934; A. L. Davidson, 1934-1938; Bruce Barrow, 1938-1939; D. Wiggs, 1939-1940; L. H. Wethington, 1940-1943.

In the year 1944, during the pastorate of the Rev. N. D. Beaman, the woman's auxiliary made plans for a new and larger building.

This new building served the church until the ministry of the Rev. Clinton Lupton, who pastored 1945-1948, at which time a rapid growth caused a building program to be started.

The Rev. C. L. Patrick accepted the duties as minister in 1948-1952 and saw the starting and completion of seven Sunday school rooms at the rear of the building.

The church continued to grow under the leadership of the Rev. C. M. Coates, who pastored from 1952-1954.

In 1954, because of the growth of the church, another building program was started under the direction of the Rev. Robert M. Fader. Four more Sunday school rooms and a reception hall were added to the front of the building. The interior of the church was redecorated. It was during this time that the Lord's Acre program was adopted by the church to obtain a building fund. The Rev. Mr. Fader served as pastor until 1958, at which time the Rev. Willie E. Stilley accepted the pastorate. (1958-1959).

The Rev. J. B. Starnes accepted the pastorate and served from 1959-1960, at which time a baptistry was begun and completed.

The Rev. Robert M. Fader was recalled to pastor the church in 1960; he is the present pastor. Future plans of the church include remodeling the sanctuary

and repainting the entire church. The present treasurer is J. J. Blizzard; and the present clerk, Mrs. J. J. Blizzard. The church at this time has one hundred sixty-three members on roll. The Sunday school has an enrollment of one hundred thirty-nine members. The church activities also include a woman's auxiliary and a young people's auxiliary.

Judas: The Man and His Message

(Continued from Page Three)

trayed Christ was his wounded pride. Judas must have been a lonely man. He was the only one of the disciples who was not a Galilean. He came from Kerioth. It must have wounded him deeply to see Peter, James, and John enjoy a closer friendship with the Master than he enjoyed. He felt that he did not receive proper recognition. He felt unappreciated.

Here is one of the main reasons for trouble in the church. We allow our loneliness to turn into jealousy, and then our jealousy becomes hate and hate destroys. The psychologist Alder tells the story of a lovely six year old girl who was the darling of her parents. Then another baby came into that home and the baby began to get so much attention that the little girl couldn't stand it. One day the older child got her chance and threw the baby in some water where it was drowned. This is a shocking story, but it is repeated many times in the church today.

Whatever the reason, the awful fact is that Judas knew Christ, lived with Him day by day, ate by His side, slept with Him, and appreciated Him enough to leave all he had to follow Him; yet, that man betrayed Him. If it could happen to Judas, it can happen to us.

Judas betrayed Christ; Peter denied Him. What is the difference? There isn't a great deal of difference; yet, Peter came back to Christ in repentance. Judas never came back to Christ. Isn't it a wonderful truth that whatever I do, Christ will forgive me if I will only come back to Him in repentance.



News + Notes of Denominational Interest

Sunday School Class Shows Pastor

The Willing Workers Sunday School Class of Winterville Free Will Baptist Church, Winterville, North Carolina, entertained their pastor, the Rev. Kenneth Grubbs, and his wife at a floating miscellaneous shower, Saturday night, September 9, at the Winterville Community Building.

Mr. and Mrs. Alton Tripp and Mrs. and Mrs. Guy Corbett introduced the guests to Mr. and Mrs. Grubbs. Mr. and



Mrs. Leo Tripp and Mrs. J. D. Buck and Mrs. Henry Hardee alternated in directing the guests to the refreshment table.

A pink and green color scheme was used for the table. A centerpiece of pink mixed flowers and pink candles topped the table which was covered with a lace cloth over pink.

For the first hour Miss Delois Harris served punch and Miss Linda Forlines served cakes decorated in pink and green to the guests, who helped themselves to mints and potato chips. Mrs. Gene Tripp and Mrs. Clyde Hines served punch and cakes the second hour.

Girls from the junior Sunday school class served as waitresses.

Approximately one hundred church and Sunday school members viewed the variety of household gifts given to the

couple and then signed the register, presided over by Misses Phyllis McLawhorn and Judy Stox.

Revival and Home-Coming at Barnes Hill Church

Revival services are in progress at Barnes Hill Free Will Baptist Church, Route 3, Nashville, North Carolina, September 17-22, with the Rev. Earl Glenn as the evangelist. Services are being held each evening at 7:45.

On Sunday, September 23, Barnes Hill will observe its annual home-coming. Services will begin with Sunday school at 9:45 a. m., followed with the home-coming message at eleven. A picnic lunch will be served on the church grounds at the noon hour. A service of singing has been planned for the afternoon.

The pastor, the Rev. Horace Medlin, and the church extend a cordial invitation to everyone to attend these services.

Coming Events

September 26—Central District Woman's Auxiliary Convention, Grimsley church.

November 1, 2—Cape Fear Conference, Tee's Chapel Church, Route 2, Smithfield, N. C.

BECAUSE HE WAS TEMPTED

BERNIECE GOERTZ

He knows when shadows come my way
And penetrate my path.
He knows when I'm the recipient
Of someone's stinging wrath.

He knows when others do rejoice
When hopes are swept away.
He knows as does no other
When words do whip and flay.

He knows the heartache and the woe
Of false accusation too.
There's not a thing that can happen
But that He has been through.

He knows because He was tempted
In all points like as we.
We have such a loving High Priest
A refuge to whom we flee.

Dungannon Church Experience Successful Revival

A successful revival was held at Dungannon Free Will Baptist Church, Dungannon, Virginia, August 5-19. The evangelist for these services was the Rev. Arnold Woodlief, Marianna, Florida. Services began each evening at 7:30.

Most of the Christians were re-catechized and some of the lost were saved.

The pastor of the church, the Rev. Ralph Flanary, would like to recommend Mr. Woodlief to any church who needs an evangelist for revival services. Woodlief is also available for pastoral work. His address is 410 West Miami Avenue, Marianna, Florida.

Memorial Chapel Host To Sunday School Convention

The Second Western District Sunday School Convention will convene at Memorial Chapel Free Will Baptist Church, Middlesex, North Carolina, Saturday, September 30. The theme for the convention will be "Comfort." Scripture, "Let not your heart be troubled; ye believe in God believe also in me" (John 14:1). The program is as follows:

Morning Session

- 9:45—Song Service, Monroe Lindsey
- Devotions, Mrs. Estelle Eason
- Welcome, Miss Pat Hester
- Response, Mrs. Coleman Edwards
- Business
- Sunday School, James C. Lusk
- Intermission
- Song Service, Monroe Lindsey
- Convention Message, Rev. M. Johnson

12:00—Lunch

Afternoon Session

- 1:00—Song Service, Monroe Lindsey
- Devotions, Miss Betty L. Brown
- Report of Officers
- Special Music, Eason Trio and Joyner Sisters
- Business
- Report of Committees
- Youth Rally Report
- Awarding of Banner and Trophies
- Adjournment

Ormondsville Church to Observe Home-Coming

The Ormondsville Free Will Baptist Church, Ayden, North Carolina, will observe its annual home-coming Sunday, September 23. The day's activities will begin with Sunday school at 10 a. m., followed with the home-coming message by the pastor, the Rev. Clifton Rice,

en. A picnic lunch will be served
the church grounds at the noon hour.
In the afternoon a memorial service
for the members who have departed
and the last home-coming will be held.
The pastor and the church extend a
special invitation to all members, former
members, and visitors to attend these ser-
vices.

Home-Coming at Zion Church

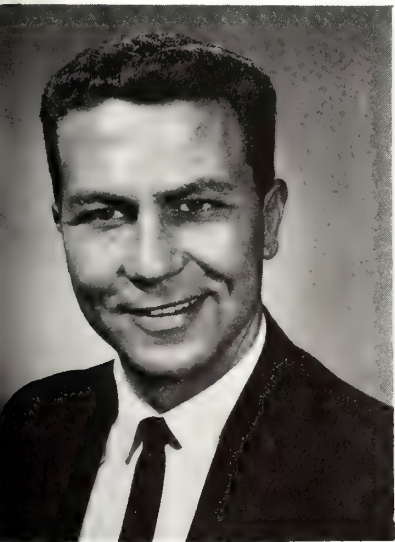
Home-coming will be observed at the
Zion Free Will Baptist Church,
Winterville, North Carolina, Sunday, Sep-
tember 23.

There will be morning worship service
conducted by the pastor, the Rev. R. N.
Nant, Bailey, North Carolina. Lunch
will be served at the noon hour. There
will also be an afternoon program of sing-
ing and a youth program.

All former pastors and friends are in-
vited to attend these services.

Edgemont Church Calls Pastor

The Edgemont Original Free Will
Baptist Church of the Western Con-
ference of North Carolina, Durham,
North Carolina, has called as pastor the



Raymond E. Jones, a native of
Winterville, North Carolina.

Mr. Jones began his official duties
on August 20, 1962, at the termination of
the pastorate of the Rev. Albert T. Coats
of Smithfield, North Carolina. The
church parsonage is located at 113 North
Park Avenue.

Upon his call to the ministry in 1955,
Mr. Jones was licensed under the Tide-
water Conference of Virginia and was
ordained by the Cumberland Con-
ference of Tennessee. When the North
Carolina State Convention of Free Will
Baptists severed its connection with the

National Association of Free Will Bap-
tists, Mr. Jones reaffirmed his belief in
the Original Free Will Baptist form of
church government as practiced in North
Carolina for a period of over 200 years.
Upon this stand Mr. Jones requested
transfer of his ordination to the Central
Conference of North Carolina, and with
his acceptance of the pastorate of Edge-
mont he will become associated with the
Western Conference of Original Free
Will Baptists of North Carolina.

Prior to his call into the ministry,
Mr. Jones held membership in the Piney
Grove Free Will Baptist Church (Pitt
County), Greenville, North Carolina,
and with the First Free Will Baptist
Church, Tarboro, North Carolina. With
a transfer in his position with Sears,
Roebuck & Co. to Norfolk, Virginia, he
became affiliated with the Free Will
Baptist Gospel Mission of that city.

He was married to Grace Walston of
Tarboro, North Carolina. The Joneses
now have two children: Linda, age nine,
and Rod Stephen, one and a half.

After serving three years in the Mer-
chant Marines and four years in the U. S.
Air Force, Mr. Jones continued his educa-
tion at Vallejo Junior College, Vallejo,
California, and Free Will Baptist Bible
College, Nashville, Tennessee. Pastoral
experience has included pastorates in
Nashville, Tennessee, and Paintsville,
Kentucky.

Mr. Jones and the Sunday evening
evangelistic service of the Edgemont
Original Free Will Baptist Church of the
Western Conference may be heard over
radio station WTIK each Sunday evening
at 7:30 p. m.

Crab Point Church Announces Home-Coming and Revival

The Crab Point Free Will Baptist
Church, Route 1, Morehead City, North
Carolina, will observe home-coming day,
Sunday, September 23. The pastor, the
Rev. Virgil H. Day, will bring the home-
coming message at the 11:00 o'clock
worship hour. Lunch will be served at
the noon hour.

The Rev. Noah Brown, pastor of the
Owens Chapel Free Will Baptist Church,
Elm City, North Carolina, will be the
evangelist for revival services September
23 through October 5. Services will be-
gin each evening at 7:30. There will al-
so be special singing each night for the
enjoyment of all present.

The pastor and the church cordially in-
vite the public to attend these services
and to be much in prayer that souls will
be won to Christ.

Winterville Church Announces Revival

Revival services will begin at Winter-
ville Free Will Baptist Church, Winterville,
North Carolina, September 24-29.
Services will begin each evening at 7:45,



with the Rev. Clarence F. Bowen, of
Dunn, North Carolina, as the evangelist.
There will be special music each night.

The pastor, the Rev. Kenneth Grubbs,
and the church members cordially invite
the public to attend these services.

W. A. Convention at Beaver Dam Church

The Pee Dee District Woman's Aux-
iliary Convention will convene at the
Beaver Dam Free Will Baptist Church,
Columbus County, North Carolina, Oc-
tober 6, 1962. The theme will be, "Our
Chance to Build." The program is as
follows:

Morning Session

- 9:30—Registration
- 10:00—Devotion, Mrs. Florence Pope
- Welcome, Mrs. Lettie Fowler
- Response, Mrs. Veva Hester
- President's Message, Mrs. Mary
Bell Pait
- Business Period
- Special Music
- News from Children's Home
- 11:30—Convention Message, Rev. W. L.
Jernigan
- 12:00—Lunch

Afternoon Session

- 1:00—Devotions, Mrs. Lonie Mercer
 - News from Mount Olive College
 - News from State Field Worker
 - Special Music
 - Remarks by Chairmen
 - News from Field Worker
 - News from Cragmont
 - Song
 - Benediction
- (Continued on Page Nine)

Woman's Auxiliary

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

Central Conference Auxiliary Convention

The Central Conference Woman's Auxiliary Convention will convene at the Grimsley Free Will Baptist Church, Greene County, North Carolina, Wednesday, September 26, 1962. The theme for the convention will be, "Living in the Faith." The Scripture will be taken from Hebrews 11:6, "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." The program is as follows:

Morning Session

- 9:30—Registration
 - Hymn, "Have Faith in God"
- 10:00—Devotions, Mrs. Thomas Tyndall
 - Welcome, Mrs. Hyman Wood
 - Response, Mrs. Robert Oakley
 - President's Remarks
 - Recognition Time
 - News from the Children's Home, Rev. M. L. Johnson
 - What Mount Olive College Means to Me, Miss Ruth Cotton Clark
 - Special Music, Mrs. Norman Ard
- 11:30—Sermon, Dr. W. Burkette Raper
 - Appointment of Committees
 - Announcements
- 12:00—Lunch

Afternoon Session

- 1:15—Hymn
 - Prayer
 - Presentation of Life Membership, Mrs. Bill Jones
 - "My Faith in Cragmont," Mrs. L. E. Ballard
 - News from the Free Will Baptist Press, Mrs. Bruce Barrow
 - Mount Olive College News, Dr. W. Burkette Raper
 - Missions, Rev. R. H. Jackson
 - Business Session
- 3:00—Benediction
 - Pianist, Mrs. Gertrude Heath
 - Music Director, Rev. R. P. Harris

Raleigh, N. C.—On Thursday night, September 6, the Woman's Auxiliary of Palmer Memorial Free Will Baptist Mission was organized with Mrs. Dora Dudley presiding. There were nine members and three visitors present.

The meeting was opened by the Rev. W. R. Martin leading in prayer. Mrs. Dudley then read a list of the offices and described the duties of each one, after which the following officers were elected: President, Joy Garrix; vice-president and enlistment chairman, Gladys Phillips; study course chairman, Mrs. Martin; program chairman, Mary Puckett; Children's Home chairman, Mary Woodard; benevolent chairman, Roxie Creech; secretary-treasurer, Judy Taylor; youth chairman, Naomi Beaman.

It was decided to have the third Thursday night of each month as the meeting date for the auxiliary.

It was suggested and agreed upon that a letter of appreciation be sent to Mrs. J. C. Moye for the auxiliary literature.

The meeting was then adjourned with the next meeting to be held at the home of Mrs. Beaman.

Newton Grove, N. C.—The Annie McPhail Woman's Auxiliary of Oak Grove Free Will Baptist Church met in the fellowship hall of the church on Wednesday, September 5, at 8:00 p. m., with Mrs. Pearl Tart presiding. The song, "Lead On, O King Eternal," was sung, after which the president conducted the devotional. Mrs. Grace Jones read the minutes of the last meeting and after the business meeting, Mrs. Emma Rose, prayer chairman, read the introduction to the lesson, "Growing Faithful Churches Through State Missions." The topics for discussion were (1) "Our Rural Background," by Mrs. Muriel Swinger; (2) "The Biblical Approach," by Mrs. Ada Parsons; and (3) State-Wide Planning," by Mrs. Bernice Godwin. Mrs. Vada Bizzell then read an interesting story in the *Biblical Recorder*.

The Lord's Prayer was offered for the benediction. Twenty members were present for this meeting.

Portsmouth, Va.—The Woman's Auxiliary of the First Free Will Baptist Church held the regular meeting at church on August 27. The meeting began by the group singing, "Take My Hand and Let It Be." The president, James Gillespie, spoke briefly concerning the auxiliary writing to missionaries.

The secretary, Mrs. Leslie Ward, read the roll, read the minutes of the meeting, and gave the treasurer's report. All reports were accepted.

Other reports were given as follows: Ruth Circle, Mrs. Effie Suggs; Dora Circle, no report; G. T. A., Mrs. J. Rawls; Y. P. A., Mrs. Effie Suggs.

Business brought before the meeting included a motion passed to give Sarah and Sheila Suggs a check for \$8.00 as first prize in a Scripture memory contest held a short while back.

The program chairman presented a short program stressing the importance of each person witnessing to the lost. After requests were made and a chain prayer followed, closed by Mrs. W. Edwards. The group was then dismissed.

NEWS NOTES

(continued from page seven)

Mission Changes Name

At a business meeting of the Hope Mission of Raleigh on September 5, the members voted unanimously to change the name of the mission to Palmer Memorial Free Will Baptist Mission in honor of Paul Palmer, who organized the first Free Will Baptist church in North Carolina in 1727 in Perquimans County. There are some other churches in and around Raleigh with the name New Hope. Brother Earl Glenn sug-



the name of Palmer Memorial when spoke to the group on July 17. Everyone thought it would be appropriate to have a church named for the Rev. Mr. Palmer in the capital city of North Carolina.

The mission is meeting in a metal building at 500 West Garner Loop Road, Raleigh, for full-time services now. The Rev. W. Royster Martin of Micro is the pastor. The Lord has wonderfully blessed in providing for the needs of the mission, and they express their appreciation to each one who has helped them in any way. Continue to pray for them that they may work for the upbuilding of God's kingdom here.

Casey's Chapel Host to Cape Fear Union Meeting

The Cape Fear Union Meeting will convene with Casey's Chapel Free Will Baptist Church, Goldsboro, North Carolina, Saturday, September 29, 1962. The theme will be "Arise, go forward" (Isaiah 40:1). The program is as follows:

Morning Session

- 00—Opening gHymn
- Devotions, Rev. Cedric Pierce
- 15—Enrollment of Officers and Ministers
- Recognition of Visitors
- Appointment of Committees
- Reading of Minutes
- Roll Call of Churches
- 00—Morning Message, Rev. C. F. Bowen
- 00—Lunch

Afternoon Session

- 00—Song Time
- Devotions, Rev. C. H. Overman
- 20—Report of Denominational Enterprises
- 40—Going Forward at Cragmont
- Ministers' Meeting, Rev. Roland Cherry
- Woman's Auxiliary Conference, Mrs. C. F. Bowen
- Youth Conference
- 20—Business Session, Mt. Olive College
- Treasurer's Report
- 30—Adjournment
- Benediction

Rev. Walter Sutton Conduct Revival

The Rev. Walter Sutton, Beaufort, North Carolina, will be the guest evangelist for revival services at the Lanier's Chapel Free Will Baptist Church, Chippin, North Carolina, beginning September 30 and continuing through October 6. Services will begin each evening 7:30.

The pastor, the Rev. Luther Swinson, and the church cordially invite the public to attend these services and to be much in prayer that souls will be won to Christ.

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *The Free Will Baptist*.

Mrs. Sula E. Heath

We, the Woman's Auxiliary of the First Free Will Baptist Church, Kinston, North Carolina, hereby pay loving respect to the memory of our departed friend, Mrs. Sula Ellen Eubanks Heath.

Born at Belgrade, in Onslow County, October 22, 1877, the daughter of Benjamin David Eubanks and Rachel Ann Oliver Eubanks, she married Rigden Henry Heath, of Craven County. They had six children: Kathreen, Gladys, Cora, Belle, Erma, and Winford. Mrs. Heath is now survived by five children, seven grandchildren, and nine great-grandchildren.

After Mr. Heath died, at the age of forty-two, "Miss Sula" continued to rear her children in a religious atmosphere, carrying them to Sunday school and church at Core Creek Free Will Baptist Church, Cove City, North Carolina. She moved her family to Kinston in 1911, after which they were active in the local church.

The first organization of the Ladies' Aid in the local church having died out, Mrs. Heath was active in and, in 1921, became the first president of the new Ladies' Aid. She served for several years, helped to raise money for the church, and worked hard for the progress of her church. She was active in church affairs until declining health prevented active participation; thereafter, she attended regularly until about two years before her death.

Mrs. Heath's activities were not confined exclusively to her family and church, however; she loved the water, and liked to crab and fish, or just sit near the water, quietly meditating. She tended a garden as long as possible—a few of her flowers are still living. She was always ready to help the sick, sometimes sitting up all night with sick neighbors, washing and cooking for them, in addition to her duties at home.

She loved beautiful music, and sang as long as she could. One of her favorite songs was "Must Jesus Bear the Cross Alone?" The words seemed to be her inspiration for living. Since "Miss Sula" died on February 3, 1962, we are sure she has truly gone home to trade her cross for a crown!

"Her children arise up and call her blessed." Hers was a life which embodied the Christian virtues of patience, kindness, and devotion to God and church. Truly we are grateful to the Lord that He allowed her to live among us for eighty-five years. We praise Him for the memory and example of her Christian life.

Mr. Thomas Dunn

In May of 1962, our Father saw fit to call from us Brother Thomas Nunn. Mr. Nunn, who was in ill health, called upon his Master to save him before it was excruciatingly too late. He also asked to become a member of the church and was accepted. May God watch over his family with the same love he has for all.

We request that a copy of this obituary be sent to the family, a copy to *The Free Will Baptist*, and a copy kept for the church minutes.

Mrs. Sally Beaman

Would We?

If we knew the day before
What the next day had in store,
Would we live the way we live,
Or would we strive our best to give
That others might see our light
And follow in the way that's right?
We never know which deed may be the
last one
Or which day will be our last
To greet the morning sun.

It is a short life; we may soon depart.
A breath untaken, a missing heart
And it's all over; we can do no more.
Then God will give us what He has in
store
For the deeds we've done as we travel
life's way.
What if we knew this were our last day?

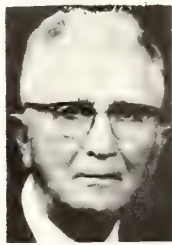
Would we smile and not frown?
Would we look up and not down?
Smile, who knows which will be the last;
Our life may soon be in the past.
A tear, a kiss, a sigh,
Which will be our last good-by?

—Mrs. Mary J. Barbour.

NOTES

AND

QUOTES



By J. C. Griffin

This week Notes and Quotes are from a tract published by The American Tract Society.

CHRISTIAN, BEWARE

"Touch not Mine anointed, and do My prophets no harm" Psalm 105:15.

I would rather play with the forked lightning, or take in my hands living wires, with their fiery current, than speak a reckless word against any servant of Christ, or idly repeat the slanderous darts which thousands of Christians are hurling on others, to the hurt of their own souls and bodies.

You may often wonder, perhaps, why your sickness is not healed, your spirit filled with the joy of the Holy Ghost, or your life blessed and prosperous. It may be that some dart which you have flung with angry voice, or in an idle hour of thoughtless gossip, is pursuing you on its way, as it describes the circle which always brings back to the source from which it came every shaft of bitterness, and every idle and evil word.

Let us remember that when we persecute or hurt the children of God, we are but persecuting Him, and hurting ourselves far more.

Lord, make me as sensitive to the feelings and rights of others as I have often been to my own, and let me live and love like Thee.—A. B. Simpson.

AN EXAMPLE

Deacon Lee, who was a kindly, silent, faithful, gracious man, was one day waited upon by a restless, ambitious, worldly church member, who was laboring to create uneasiness in the church, and especially to drive away the preacher.

The deacon came in to meet his visitor, who, after the usual greeting, began to lament the low state of religion and to inquire as to the reason why there had been no revival for three years past.

"Now what do you think is the cause of things being dull here? Do you know?" he persisted asking.

The deacon was not ready to give an

opinion, and after a little thought frankly answered, "No, I don't."

"Do you think the church is alive to the work before it?"

"No, I don't."

"Do you think that the minister fully realizes the solemnity of his work?"

"No, I don't."

A twinkle was seen in the eye of this troubler in Zion, and taking courage, he asked, "Do you think his sermon on 'Their eyes were holden' anything wonderfully great?"

"No, I don't."

Making bold after this encouragement in monosyllable, he asked, "Then don't you think we had better dismiss this man and hire another?"

The old deacon started as if he had been shot, and in a tone louder than his wont, shouted, "No, I don't."

"Why," cried the amazed visitor, "you agree with me in all that I have said, don't you?"

"No, I don't."

"You talk so little, sir," replied the guest not a little disturbed, "that no one can find out what you do mean."

"I talked enough once," replied the old man rising on his feet, "for six praying Christians. Thirty years ago I got my heart humbled, and ever since that I've walked softly before God. I then made vows solemn as eternity; and don't you tempt me to break them!"

The troubler was startled at the earnestness of the hitherto silent, immovable man, and asked, "What happened to you thirty years ago?"

"Well, sir, I'll tell you. I was drawn into a scheme just like this of yours, to uproot one of God's servants from the field in which He had planted him. In my blindness I fancied it a little thing to remove one of the 'stars' which Jesus holds in His right hand, if thereby my ear could be tickled by more flowery words, and the pews filled with those turned away from the simplicity of the gospel. I and the men that led me—for I admit that I was a dupe and a tool—flattered ourselves that we were conscientious, thought we were doing God's service when we drove that holy man from his pulpit and his work, and said we considered his work ended in B—— where I then lived. We groaned because there was no revival, while we were gossiping about and criticizing and crushing, instead of upholding, by our efforts and our prayers, the instrument at whose hand we harshly demanded the blessings. Sir, he could not drag on the chariot of salvation with a half dozen of us taunting him for his weakness, while we hung as

a dead weight to the wheels; we claimed that he had not the power of the Holy Spirit, so we hunted him like a deer untorn and bleeding, he fled into a cover to die. Scarcely had he gone when God came among us by His Spirit to show that He had blessed the labors of His respected servant. Our own hearts were broken, and our wayward children converted, and I resolved at a convenient season to visit my former pastor and confess my sin, and thank him for his faithfulness to my wayward sons, which, like long-buried seed, had now sprung up. God denied me that relief, that He might teach me a lesson every child of God ought to learn, that he who touches one of His servants touches the apple of His eye.

"I heard my pastor was ill, and, taking my oldest son with me, set out on a two-mile ride to see him. It was evening when I arrived, and his wife, with the spirit any woman ought to exhibit toward one who had so wronged her husband, denied me admittance to his chamber. She said, and her words were arrows to my soul, 'He may be dying, and the sight of your face might add to his anguish.'

"Has it come to this, I said to myself, that the man whose labors had, through Christ, brought me into His fold, who had consoled my spirit in a terrible bereavement, and who had, until designing men had alienated us, been to me a brother—that this man could not die in peace with my face before him? 'God pity me,' I cried, 'what have I done? I confessed my sins to that meek woman and implored her for Christ's sake to let me kneel before His dying servant and receive his forgiveness. What did I care then whether the pews by the door rented or not? I would gladly have taken his whole family to my home forever as my own flesh and blood, but no such happiness was in store for me.

"As I entered the room of the blessed warrior, whose armor was falling from his limbs, he opened his languid eyes and said, 'Brother Lee! Brother Lee!'

"I bent over him and sobbed out, 'My pastor! My pastor!'

"Then raising his thin white hand, he whispered in a deep impressive voice, 'Touch not mine anointed, and do my prophets no harm.'

"I spoke tenderly to him, and told him I had come to confess my sin, and bring some of his fruit to him, calling my son to tell him how he had found Christ. But he was unconscious of all around; the

(continued on Page Thirteen)

Questions & Answers on the Bible

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Is it ever right for a Christian, particularly the pastor and other leading members in a church, to belong to a lodge?—Mrs. J. E. Frazier, Ashland, Tennessee.

Answer: No! I do not think so. I think that when one becomes a Christian he is to acknowledge a complete separation from the world and things that pertain to its pleasures; therefore, I have a peace of conscience against any kind of social life or activities that call for the Christian to associate with those who are not Christians on an equal basis. I am of the honest opinion that a separation of all Christians may not borrow from the world to the extent that they join all or in part organizations or names of worldly groups, for this in its influence may be misleading to a new-born babe in Christ, just saved and relieved from the bondage of a worldly group with a similar name or who carries out a similar program. The Christian has in the first place had a positive experience in the new birth. "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. . . . Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:3, 5).

He is also called into a new set of activities with new commitments. "I speak you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Romans 12:1, 2). He is also called out unto a new separation. "Wherefore come out from among them, and be ye separate, saith the Lord, touch not the unclean thing; and I will receive you, And will be a Father to you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Corinthians 6:17, 18). One may not be separated from the world while he attends all the worldly functions found

in the social life of the average community, and certainly most, if not all lodges I have heard about carry some, if not all the objectional features of worldly society that from which the gospel separates every obedient Christian.

The following are quotations from Dr. James M. Gray's book, *Bible Problems Explained*, and may be found on Pages 83-85 of this book. "As to membership in a lodge, no Christian condemns that on the ground of its life insurance feature, but on the ground of its worldly associations, and antagonism to the real truth of the gospel. The correspondent quotes 2 Corinthians 6:14, 15, and I may say, that I think the text applies very aptly to joining a lodge. The secret lodge system is not altogether bad by any means, that is, it has some features to which objection cannot be made, but as a system it has always seemed to me opposed to the spirit of the gospel and to that of free people. Christians would do well not to stay in. These orders, as I understand it, do in a measure usurp the place of the church of Christ in professing to teach men their duty to God, themselves, and their fellow men; for which they have priests, chaplains, altars, prayers and the Bible itself. But their prayers omit the name of Christ. This is calculated to mislead those who are not Christians, and persuade them that all the religion they need is found in the lodge. The system is also weakening to the faith of those who are Christians, throwing them into close association with the worldly-minded, weaning them from the prayer and testimony meeting, and absorbing money as well as time which belong more properly to the direct work of the gospel. The charitable features of the lodge system have often been quoted in comparison with those of the church to the disparagement of the latter; but it is usually forgotten that the charity of the church is a gift bestowed where nothing is looked for in return, while that of the lodge is a *quid pro quo*, a kind of life insurance system where the man who gives is expected to be given to when his time comes. The young Christian will find it safer for him to be separated

from these things." Since the above is true I do not think either the pastor of an evangelical church or any of his members should take membership in such a lodge nor should they speak in any way to encourage such.

Question 2: Should a child of God support with God's money and God's time a pulpit that she knows to be in charge of a pastor who is the member of a lodge and that subtly teaches that there is no need for a new birth since all men are brothers and God is Father of all?

Answer 2: This question seems to require more caution in answering than the one above. I could simply say not support anyone that is a member of such a lodge as suggested here and, therefore, withhold your support from the church that calls a man such as your question indicates has been called to the church you have in mind; but on the other hand would this be an adequate solution to your problem? I am afraid not. It seems to me that the kind of skill is needed here that cannot be gained except by fasting and prayer. It occurs that you have a real problem that calls for God's answer. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1:5). Should a Christian under such a difficult condition as yours seem to be just simply give up and quit? He would probably be doing just what Satan wants, for then with his cohorts he could run off with the whole church; that is, if you and all else who believe that such worldliness and the church should be completely separated for these would be none left to hound Satan's gang with their prayers and testimonies. When Daniel was confronted with a great problem he sought others of his own caliber, and they prayed until the answer came. Later he was alone and some of his enemies secured a decree from the king to stop him from praying. He kept praying at his set time for which he went to the lions' den, but there he gained the victory because he had faith in God. Jesus says of us in this day that anything we ask in faith we shall receive. He prayed all night at times and at others he arose a long time before day and went out to a secret place and prayed and received the answer. When His disciples were baffled by a demon-possessed boy whose father had taken to them for cleansing only to see Jesus speak the word a few moments later that drove the demon completely away, they inquired of Him why. He said, "Howbeit this kind goeth not out but by prayer and fasting" (Matthew 17:21).

(Continued on Page Sixteen)



STORIES for our BOYS and GIRLS



SUNSHINE SONG

Margaret N. Freeman

SANDRA popped out of bed and began singing her favorite chorus. She had learned in Sunday school the first Sunday her best friend, Kathie, asked her to come:

"Heavenly sunshine, heavenly sunshine,
Flooding my soul with glory divine!"

It made her feel full of joy. "O, it's going to be such a fun day!" She skipped into the kitchen and hugged her mother happily.

"Kathie's birthday party is this afternoon. How can I ever wait?" Sandra almost jumped up and down in excitement.

"I'll put the hem in your new yellow dress," her mother said. "and you can wear it to Kathie's party. While I'm doing that, why don't you wrap Kathie's gift?"

Sandra got the package of doll clothes she had bought at the five-and-ten. She unfolded the shiny pink and silver paper, creased it around the gift and fastened it with cellophane tape.

At last—it was time to get ready for the party. Sandra's mother had spread her dress on the bed. The dress was crisp and yellow as sunshine. "I love it!" she told her mother. "It's my favorite color and it makes me feel all sunny and happy inside." Soon she skipped out of the door, her package under her arm.

"Woof!" Pokey, her little brown and white pup, leaped up with a loving greeting and put his paws right on the front of her new dress.

"Pokey!" Sandra screamed. "Pokey! bad dog! How could you?" she scolded until the little pup slunk away, his head and tail drooping. Sandra burst into tears. "Oh, Mother," she wailed, "my dress is ruined. My day is ruined. What am I going to do?"

"Your dress isn't ruined, Sandra. It will wash but we won't have time for that before the party. And your day isn't ruined unless you let it be. It's too bad it happened, and the way Pokey acts, I believe he's sorry, too. Look at that

dirty little puppy with his tail drooping and his sad brown eyes looking at you as if asking your pardon."

"Well, I won't pardon him, I know that—hateful old pup!" Sandra said crossly.

"I don't like this dress nearly as well," Sandra said, staring into the mirror as her mother zipped her pink dress up the back.

She started off for the party feeling out of tune with everything. When they played games, Sandra saw her face reflected in the mantle mirror. Sandra nodded to the scowling girl in the mirror, thinking, "That is exactly the way I feel."

Kathie coming up looked at her in surprise. "What are you doing—making those horrid faces? Oh, that reminds me of a funny game we played at a party I went to last week. It was called SMILES. Let's play it. Mother got some prizes for winners of games. There will be a nice prize for this one."

"I don't want any old prize," Sandra thought sulkily. "How silly!" she sniffed. "Everybody sitting around smiling and grinning and looking foolish." But she forgot to be angry when Rollo turned to her with a giggle. Rollo was a tubby little boy with bright blue eyes and sun-bleached hair that stuck up on his head like dandelion seed. He smiled. Then he grinned. His grin stretched from ear to ear. It was the funniest thing she had ever seen. She laughed merrily along with the others.

When the votes were counted, Rollo got the prize. It turned out to be a candy bone. "I don't have a dog," Rollo said. He pushed it at Sandra. "Here, you take it. Give it to Pokey."

Sandra got up to take it. "It certainly is turning out to be Pokey's day," she thought. As she stepped backward, she slipped on a rug and skidded into a table with Kathie's birthday gifts. There was a clink and a clatter as a big box tumbled off the table onto the floor.

Everyone was suddenly quiet, "Something broke!" someone whispered.

Kathie opened the box. Inside, its head neatly broken off, was a doll Kathie had been wanting for a long time, Sandra knew.

"Oh!" Kathie gasped, and she looked

as if she were about to cry as she said, "And I hadn't even had time to play with it yet."

Sandra thought, "I know exactly how she feels." She gasped: "Kathie, I'm sorry—so awfully sorry."

Kathie looked at her as if she did not know quite what to say. Sandra had a horrible moment wondering if Kathie was going to forgive her or not. Then a smile peeked out as she said, "Don't feel badly, Sandra. I know it was an accident."

Everybody started talking again, and the games went on until it was time for ice cream and cake.

Sandra thought about a lot of things as she hurried home with the candy bone for Pokey.

"Here, Pokey," she said, patting the silky head, "here's something for you. I'm sorry I was so horrid." The pup tumbled over her, frantic with joy.

"I shouldn't have let a few dirty spoils make me so cross and grumpy. When I broke Kathie's doll, she didn't let me spoil her day nor mine either," Sandra thought. "Kathie loves Jesus—thats why. She acted the Jesus-way—the way they teach in Sunday school. That's the way I want to act from now on, too. O Jesus can help me do that. He's the one who can help me be sunny and happy instead of cross and horrid when things don't go my way."

Happily she began to sing as she stepped in the house to tell her mother about her day: "Heavenly sunshine, heavenly sunshine—"—*My Pleasure*.

PROGRAM MATERIALS TO BE AVAILABLE

DEVOTION, the yearbook of women's auxiliary programs, will be available on January 1 for the year 1963 at the Free Will Baptist Preaching Ayden, North Carolina. Three new books of programs—for Master's Meetings, G. T. A., and Y. P. A.—will also be available on January 1, 1963. Plans are being made for these three organizations to have new names, which will appear on the program materials.

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

word is a lamp unto my feet, and a light
unto my path (PSALM 119:105).

WHO SAID THAT?

LORD, who shall abide in thy taber-
cle? who shall dwell in thy holy hill?
that walketh uprightly, and worketh
truthfulness, and speaketh the truth in
his heart. He that backbiteth not with
his tongue, nor doeth evil to his neigh-
bour, nor taketh up a reproach against
his neighbour. In whose eyes a vile per-
son is contemned; but he honoureth
himself in that that fear the LORD. He that
doeth to his own hurt, and changeth
his counsel: he that putteth not his money to
trial, nor taketh reward against the in-
nocent. He that doeth these things
shall never be moved" (Psalm 15). Who
said that? David by the inspiration of
the Holy Spirit!

Mr. Willet L. Moretz, writes a
column in the connectional paper at
Swannanoa, N. C. entitled *The Lighted Pathway*.
Some men in the French Broad Associa-
tion said he (Moretz) stood and voted
at the association when they voted to
secede from the connectional state convention
which is now the new denomination.
The fellow said he watched Moretz—
when he saw all the others were vot-
ing for the motion, then he slowly stood
for the motion too. You see Moretz is
one of the connectionals in the moun-
tain. Some of the fellows said that the
Lighted Pathway was becoming dim."
Who said that? I think every one
knows who said that before I tell you,
that no one may have any doubts I
can answer the question. The quotation
was taken from the *Challenger*, issue of
August 27, 1962, the last paragraph on
page three, under the heading "THE
EDITOR SAYS." A friend of mine
showed me his copy of this publication
because he knew that long since my name
had been removed from the mailing list
for no other reason than that I would not
conspire in the untruths it spreads, and

the scurrilous and slanderous abuses piled
on the heads and hearts of God's faith-
ful servants. When I had finished read-
ing the quotation above, my first remark
was, "If that were the first lie that had
been spread through the pages of the
Challenger it would be of little conse-
quence."

The same fellow said that who said
earlier that the Children's Home had giv-
en away \$13,355.25, seemingly unaware
of the difference between receiving and
giving. (If he had received that sum for
himself, he probably would know the dif-
ference.) Evidently he does not know
the difference between standing and vot-
ing for a motion and standing after the
motion carried and asking if a minister
and a church could represent in the State
Convention without fear of retaliation.
The same fellow said that who gloated
over the fact that at least three groups or
associations had stopped sending support
to the Children's Home at Middlesex.
The same fellow said that who has for-
gotten or didn't know that the Bible says,
"If any man among you seem to be reli-
gious, and bridleth not his tongue, but
deceiveth his own heart, this man's reli-
gion is vain" (James 1:26). The same
man said that who has forgotten, "Pure
religion and undefiled before God and
the Father is this, To visit the fatherless
and widows in their affliction, and to
keep himself unspotted from the world"
(James 1:27). He is the same fellow
who seems not to regard the teaching of
the Bible, God's inspired Word, when it
says, "But if any provide not for his own,
and specially for those of his own house,
he hath denied the faith, and is worse
than an infidel" (1 Timothy 5:8). The
same fellow said that who may have a
child of his own some time who will need
the loving care of a children's home, and
the support of faithful Christians in the
churches who assume the obligations but
if it does that the need will be supplied
in a Christian spirit.

(continued next week)

THOUGHT FOR THE WEEK:

"And ye shall know the truth, and the
truth shall make you free" (John 8:32).

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NOTES and QUOTES

(continued from page ten)

sight of my face had brought the last
pang on earth to his troubled spirit.

"I kissed his brow and told him how
dear he had been to me; I craved his
pardon for my unfaithfulness, and prom-
ised to care for his widow and fatherless
little ones; but his only reply, murmured
as if in a troubled dream, was, 'Touch not
mine anointed, and do my prophets no
harm.'

"I stayed by him all night, and at day-
break I closed his eyes. I offered his
widow a house to live in the remainder
of her days, but like a heroine she said,
'I freely forgive you. But my children,
who entered deeply into their father's an-
guish, shall never see me so regardless of
his memory as to take anything from
those who caused it. He has left us with
his covenant God, and He will care for
us.'

"Well, sir, those dying words sounded
in my ears from the coffin and from the
grave. When I slept, Christ stood be-
fore me in my dream, saying, 'Touch not
mine anointed, and do my prophets no
harm.' Those words followed me until I
fully realized the esteem in which Christ
holds those men who have given up all
for His sake, and I vowed to love them
evermore for His sake, even if they were
not perfect. And since that day, sir, I
have talked less than before and have
supported my pastor, even if he is not 'a
very extraordinary man.' My tongue shall
cleave to the roof of my mouth and my
right hand forget her cunning before I
dare to put asunder what God has joined
together. When a minister's work is
done in a place, I believe God will show
it to him. I will not join you, sir, in
the scheme that brought you here. More-
over, if I hear another word of this from
your lips, I shall ask my brethren to deal
with you as with those who cause divi-
sions. I would give all I own to recall
what I did thirty years ago. Stop where
you are, and pray God, if perchance the
thought of your heart may be forgiven
you."

This decided reply put an end to the
new-comer's efforts to get a minister who
could make more stir, and left him free to
lay new roads and build hotels. There is
often great power in the little word
"No," but sometimes it requires not a
little courage to speak it resolutely as did
the silent deacon.—*Florida Christian Ad-
vocate*.



John Heralds the Christ

(Lesson for September 30)

Lesson: Luke 3:2, 3, 17, 18

Golden Text: Luke 3:16

I. INTRODUCTION

The Old Testament closes with a promise and a warning. The promise is: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD" (Malachi 4:5). Some have tried to connect this promise with the coming of John the Baptist. We do not feel that such a connection is justified. It seems more likely that this is a reference to the two witnesses mentioned in Revelation 11:3. The phrase, dreadful day of the Lord, could not, in our opinion, refer to the coming of John the Baptist and the subsequent birth of Christ. The warning is, "... he shall turn the heart of the fathers ... lest I come and smite the earth with a curse" (Malachi 4:6). With this warning in their hearts, the Hebrew people were left to wait and prepare themselves for the coming of the promised Messiah.

We are to study today the life and ministry of John the Baptist who is the connecting link between the Testaments in our Bible. He was the last prophet of the Old Testament and he was also the first voice of the New, for he came preaching, "Repent ye: for the kingdom of heaven is at hand" (Matthew 3:2). He helped fulfill the Old Testament and gave the first warning of the New Testament. John the Baptist seems to be a part of both the Old and the New Testaments.

The missions and ministry of John was prophesied many centuries before his birth. Matthew 3:3 tells us that it was John who was prefigured by Isaiah as "... the voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight." The prophet, Malachi, announced even more definitely, "Behold, I will send my messenger,

he shall prepare the way before me: ..." (Malachi 3:1).

John was of the priestly race by both parents. His father, Zecharias, was himself a priest of the course of Abia, and his mother, Elisabeth, was the daughter of Aaron (Luke 1:5). They were past the normal age for child bearing, and had no children when an angel appeared and foretold the birth of John. The angel said that the name of the child to be miraculously born should be John, signifying that he was to be born of God's especial favor and that he was to be the harbinger of grace.

After the birth of John, a single verse contains all we know of his history for a space of thirty years—the whole period which elapsed between his birth and the commencement of his public ministry: "... and the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel" (Luke 1:80). From this, we may suppose that John lived in the wild and thinly-peopled regions westward of the Dead Sea, called desert in the text. He prepared himself for his work by self-discipline and constant communion with God. When John finally appeared as a messenger, his dress was that of the Old Testament prophets—a garment woven of camel's hair attached to the body by a leather girdle. His food was such as the desert afforded, locusts and wild honey.

Prophecy reached a climax in John the Baptist. Our Printed Text highlights John's call, his message, and his baptism. Since this is the last in our series of lessons on the prophets, we should try to understand that John is the bridge between the Old and New Testaments. —*The Advanced Quarterly*.

II. HINTS THAT HELP

1. John is a bridge in that he was a forerunner of Christ.

2. It is important that children be brought up in the nurture and admonition of the Lord.

3. The desert was a schoolroom for John.

4. The message John preached is es-

entially the same as all New Testament preachers.

5. The soldiers were not being unful just by being soldiers. You can see God in any legitimate job. It is how you work, not necessarily where you work.—*The Teen-Age Teacher*.

III. ADDITIONAL TRUTHS

1. "Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness" (Vs. 2).

In verse one of this chapter, we have given the time when this great event occurred. It was during the fifteenth year of the reign of Tiberius Caesar. At this time, according to this verse, Annas and Caiaphas were the high priests, though God had decreed that only one high priest should serve at the time. Some are of the opinion that Annas would serve one year as high priest, and that Caiaphas would serve the following year; while others are of the opinion that though both are here termed high priests, one was the assistant.

We may note from this verse that this new dispensation had its origin in heaven. The word of God came to John in the wilderness. This was not a work that he took upon himself, it was rather a charge received from God. God had a work to do, and to do it He called John the Baptist.

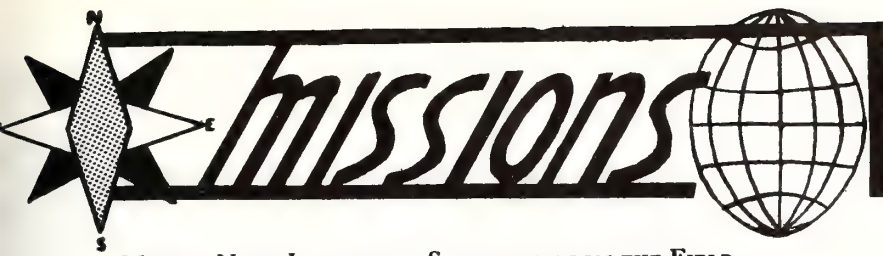
"And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins" (Vs. 3).

This was not a new doctrine. Repentance had always been demanded of sinners. The only thing new was the manner in which it was preached, and the reason given why men should heed to its message. John preached the doctrine of repentance for the remission of sins with full force and authority giving for his reason the fact that the Kingdom of God was at hand. He formed one and all that he was preaching repentance for the remission of sins that he might prepare the way for the coming Lord.

There are many things associated with repentance, but the primary meaning of the term as used in the Scripture is a turning away and forsaking of sin. Men must show a willingness to turn from sin before they can receive the Lord and experience the salvation which He offers to those who receive Him. —*The Senior Quarterly*.

2. John preached the message of repentance, and he baptized those who gave heed.

(continued on page sixteen)



MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

MISSION RALLY A GREAT SUCCESS

Middlesex, N. C.—The mission rally Wednesday night, September 12, the most successful event ever held in the North Carolina State Convention's mission program. Approximately one thousand people gathered at the Memorial Chapel at the Free Will Baptist Children's Home; the aisles were filled; people sat in chairs on the lawn outside; and children sat on the back of the church.

For approximately one mile across the rolling hills, sounds of praise rang out over a speaker system as the congregation sang. The Rev. C. F. Bowen ably led the singing service.

Mission Chairman R. H. Jackson, presiding over the service, introduced two missionaries: James L. Lanier of the Panama-Mexico Missions and the Rev. S. E. Howard of the Wilmington Free Will Baptist Mission; and three former missionary candidates; Miss Barbara Brown of Elm Grove church, Miss Winifred Averette of Reedy Branch church, Miss Phoebe Cherry of Black Jack church, who gave testimonies of their anticipated life's work. After the testimonies, a mission offering of \$3,096.29 was received.

Members of Mount Olive College furnished special music for the service. Miss Anna McCoy and Howard Bryan sang "The Lord Is My Shepherd," and Miss Anna Worthington sang "I Walked Where Jesus Walked."

The Rev. Charles Sapp, pastor of Reedy Branch church, delivered a challenging mission message. Five people responded to the invitation of dedication and gave testimonies. One man came forward and stated how he had felt called to the mission field, but had never responded in obedience.

After the service many people expressed their appreciation for the service. One man said, "If all Free Will Baptists knew what was taking place in our midst, we would have no difficulty finding our place

and getting on with the work of the Lord together."

The members of the board of missions are convinced that before they are prepared financially to open new mission fields in the world that missionaries will be pleading for help to go. Pray for the guidance of the Holy Spirit, and send your financial support to North Carolina Free Will Baptist Missions, Box 308, Ayden, North Carolina.

GOSSIP TOWN

Have you ever heard of Gossip Town,
On the shores of Falsehood Bay,
Where Old Dame Rumor, with rustling gown,

Is going the livelong day?
It isn't far to Gossip Town,
For people who want to go,
The Idleness train will take you down,
In just an hour or so.

The Thoughtless road is a popular route,
And most folks start that way,
But it's steep down grade; if you don't look out,

You'll land in Falsehood Bay.
You glide through the valley of Vicious Folk,

And into the tunnel of Hate,
Then crossing the Add-to-bridge, you walk

Right in to the city gate.

The principal street is called They-Say,
And I've Heard is the public well,
And the breezes that blow from Falsehood Bay

Are laden with Don't-You-Tell.
In the midst of the town is Telltale Park,
You're never quite safe while there,
For its owner is Madam Suspicious Remark,

Who lives on the street Don't Care.
Just back of the park is Slander's Row,
'Twas there Good Name died,
Pierced by a dart from Jealousy's bow,
In the hands of Envious Pride.

From Gossip Town Peace long since fled,
But Trouble, Grief, and Woe,
And Sorrow and Care you'll meet instead
If ever you chance to go.

—Anonymous.

THE MAIL BOX

AN ALABAMA FRIEND WRITES

"I read the letter written by the executive committee in the church paper, and I am glad to know that there are some Original Free Will Baptists still living. I want you to know that everybody in Alabama hasn't turned against the Original Free Will Baptists of North Carolina.

"No true Free Will Baptist will preach or teach 'eternal security.' Calvin taught that Christ did not die for all men. He taught that there were some born to be saved and some born to be lost and that there was nothing that anyone could do to bring about a change. In John 3:16 God gives all a chance to be saved if they will believe and obey the gospel. 'If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed' (2 John 10). We know what Christ's doctrine is, and we know there is no substitute for the gospel.

"We know that anyone that is following the Spirit of the Lord will not go to the civil courts to settle church trouble (Romans 16:17, 18). We know who brought the division that has hurt the denomination, and we know what Revelation 2:2-5 says. We will never have any spiritual peace and Christian love in the National Association until there are some changes made. The present rulers don't want peace and love.

"We still use literature that is printed by the Ayden press. I have been a subscriber to the church paper over 25 years, and I find no fault with the literature or the paper. It has been said that the Ayden press is not a Free Will Baptist press. If more of our people would take the church paper, they could understand that every report that comes from the National Association is not true.

"The true Original Free Will Baptist is being put to a test by the evil forces. We hope and pray to see the day when true Christians can and will return to their first love. That is what it is going to take to stand in judgment with the righteous."—D. J. O'Donnell, Route 1, Asheville, Alabama.

APPRECIATES STAND

"I have wanted to write the press many, many times during this past year and express to you and the people of North Carolina our appreciation for the stand they have made against the Calvinistic inclined crowd. I have been watching this inclination for several years."—W. E. Holley, Pensacola, Florida.

EXPRESSES THANKS

"I want to thank my many friends for remembering me with cards and gifts on my birthday and I am happy to say that my health has improved some. I pray that God will richly bless those who remembered me and that God's will be done in our lives."—Rev. B. F. Ringgold Sr., Route 5, Box 97, New Bern, North Carolina.

Questions & Answers

(continued from page eleven)

Perhaps, since you are a lady, you have a brother, or better your husband; and if neither of these is available some other member of the church who sees as you do might get all the members of your church together who do not believe lodges and Christianity should be mixed and form a prayer group to pray the people that stand in the way of correct worship out of the membership of the church. I have known just such a thing to happen; that is, I have known of what seemed an impossible condition for a few Christians to exist, but when believing prayer was made to God those in the way were scattered or converted and the situation for the good of the faithful Christians cleared. Remember that Jesus said, "For where two or three are gathered together in my name, there am I in the midst of them" (Matthew 18:20). "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matthew 7:7). When all has been done to help your situation and the church still tolerates disobedient members and pastor that your conscience condemns, I guess you could do better to worship with a group that you agree with in attitude toward such worldly things. The Bible says, "Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight" (1 John 3:21, 22). I am sure that no one would get satisfaction in going through the form of worship knowing that in his understanding of the Scriptures it was only mockery before God. Understanding as you seem to have from your letter and having to put up with that which is required of you in attending your own church that is what appears to me as your present predicament. I sincerely hope and pray that this may all be changed for the better and to your liking soon.

It might be wrong for you to give the tithe of your income or an offering in whatever form you give a part of your substance toward the support of such a church. There were once certain Christian institutions that I helped to support

that I do not now because of the development of similar conditions in conjunction with them. Thus far, I have always found more worthy causes than I am able to help in any way to support.

St. Claire Bible Class

(continued from page fourteen)

evidence of turning away from their sins. All the while, however, he was aware of his limit. He made it clear that he baptized with water, a symbol indicating a change of mind and heart; but he could do no more. He simply pointed them to Him who could meet every need they had.

John referred his hearers to Him who was to come shortly. He was only a prophet, and he could do only as the other prophets had done. He could promise the righteous that all would be well with them, but Jesus Christ would give them comfort. He could promise them they would be safe, but the Lord would make them safe. He pointed them to Him who would baptize them with the Holy Ghost and with fire; and of Him he said, "Whose fan is in his hand, and he will thoroughly purge his floor, and will gather his wheat into his garner; but the chaff he will burn with fire unquenchable" (Vs. 17). John fully realized his calling, and he stuck to it. He was to prepare the way for the Lord Jesus Christ who is the remedy for all the sins, ills, problems, and diseases of the human race. It is He who is able to right our wrongs, solve our problems, heal our diseases, and forgive our sins. It is He who will gather the righteous on earth in His Church, and who soon will gather them into His Church in heaven. On the other hand, John could only threaten the wicked, but the Lord can execute that threatening. He will soon gather the unrighteous and burn them with unquenchable fire.

John's message included many things. Of all that he preached we are not sure; but we do know that he shunned not to declare the message of the Lord, notwithstanding its severity at times. In unmistakable terms, he called for repentance, "And many other things in his exhortation preached he unto the people" (Vs. 18). He varied his preaching in

order that those who were not reached and touched by one message might be another. His ministry touched all classes, all sorts and conditions of men. The whole region went out to hear him. His was the real voice of a prophet the first time in over 400 years; and from everywhere, people went to hear what he said. But the significant thing is that, though great as his ministry was, it was but preparatory for something mightier than itself. It was in preparation for the coming of the Lord Jesus Christ.

One cannot but wonder if another John is not needed today. Would not the message of Christ be more effective if the message of John went before? Is there not a need for the same kind of severe preaching today? After all, Jesus took over right where John left off; and He never departed from it. It is true that at times there seemed to be more tenderness in the Lord; but at other times there was all the severity, and more, than John ever used. The apostle called the people a generation of vipers, but the Lord called them serpents.

John prepared the way for the Lord, and in this world of today it behooves each of us to work so that His ministry may be made more effectual among others. We should so live that those who know us best will come to know Him better.—*The Bible Student*.

Revival and Home-Coming Announced at High Hill Church

Revival services will be held September 24-30 at the High Hill Free Will Baptist Church, Scranton, South Carolina. The church is located twenty-two miles south of Florence on the Charleston highway.

The Rev. A. B. Bryan, pastor of First Free Will Baptist Church, Kinston, North Carolina, will be the guest minister. Mr. Bryan has served churches in North Carolina and Tennessee. He also serves as secretary-treasurer of the Mission Board of the North Carolina State Convention of Original Free Will Baptists.

The revival services will be climaxed with the home-coming service Sunday, September 30.

The Rev. Louis A. Holiday, pastor, and the membership extend a cordial welcome to the public to attend these services.

LS

the Free Will Baptist

Ayden, North Carolina, Wednesday, September 26, 1962



EDITORIAL

WHAT IS HAPPENING?

The editor has in his possession a church bulletin that should be of interest to all Free Will Baptists who have given to the home mission program of the National Association of Free Will Baptists. It should also concern those who want to keep the Free Will Baptist denomination a distinct one. That every reader may see for himself, the heading of that bulletin is reproduced below:

COMMUNITY BAPTIST CHURCH

Twin Mountain, New Hampshire

August 5, 1962

Mark Vandivort, Pastor

This bulletin, accompanied by a mimeographed letter, was sent to Free Will Baptists asking them to support the work in Twin Mountain, New Hampshire. In that letter Mr. Vandivort pointed out that he and his wife went there as missionaries more than two years ago. Are not these the same Vandivorts that the home mission department of the National Association sent to New Hampshire? If so, are they still being sponsored by the home mission board?

The reader will note that, according to this bulletin, the church mentioned here is a Baptist church, not a Free Will Baptist church. Furthermore, a statement from the bulletin reveals that this is a revived Baptist church: "Next Sunday marks the second anniversary of the re-opening of Twin Mountain Community Baptist church."

What is happening? What are the true facts in this case? Since Free Will Baptists are being asked to support this work, they have a right to know what the true facts are; and to help clarify the matter, this editor offers to run in the columns of "The Free Will Baptist" any information that will shed light on the situation. Anyone having the proper information is asked to present it for publication.

A lack of information, wrong information, and twisted versions of information will destroy confidence in any people. Things of such a nature create misunderstanding, confusion, and unrest and if allowed to run their course result in damaging divisions and selfish pursuits.

When the church was founded, it was one in harmony and unity; but since that time, it has been split so many times that there are many hundreds of demoninations, sects, and cults in the world today. And only God knows what the final number will be.

In the Free Will Baptist church alone there have developed three distinct groups: Original Free Will Baptists, Pentecostal Free Will Baptists, and Free Will Baptist Holiness. These groups do not account for the many thousands more who have been absorbed by other denominations; nor does it take into consideration the present crisis among Free Will Baptists.

For more than two centuries, the greatest threat to Free Will Baptists came from established denominations. The Baptists, Disciples of Christ, and Holiness

movements each engulfed great segments of Free Will Baptists; and at one time, when such a loss occurred the denomination was left almost helpless. But it survived; and during the last half century, it has made some real progress.

Although Free Will Baptists have come a long way toward the forefront, they presently face the greatest crisis in their history. They are being divided and torn asunder. This time, however, the trouble comes from established denominations, but from within from the independent church movements.

For several years the writer has been aware of a trend toward the independent church movement which is destroying denominational loyalty and allegiance. It is causing divisions in local churches and denominations. Those who cannot or will not go along with established customs, practices, and usages break away and form groups of their own.

The writer firmly believes that much of the trouble in the Free Will Baptist denomination is brought about by the independent movement. With open arms Free Will Baptists in certain areas have welcomed those who have departed from their own denominations; and as a result, many seeds of discord have been sown in our ranks. And because of that, Free Will Baptists are becoming a heterogeneous people. Furthermore, they are in danger of losing their identity as a distinct denomination.

The Free Will Baptist Press and its personnel have determined to hold fast the doctrines, practices, customs, and usages that have characterized Original Free Will Baptists for more than two centuries. Therefore, let it be known that the Press and its personnel stand ready to cooperate with other Original Free Will Baptists in an effort to preserve and perpetuate those things that have made the Free Will Baptist denomination distinct.

Volume 77

Number

September 26, 1962

THE FREE WILL BAPTIST

RALPH LIGHTSEY, Editor

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SUBSCRIPTIONS PAYABLE IN ADVANCE

Six Months.....

One Year.....

The contents herein do not necessarily reflect the beliefs or policies of the editor or of The Free Will Baptist. The responsibility for each article is the person whose name appears under the title or to the person sending the material.

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Ayden Church Makes Progress



the Ayden Free Will Baptist Church, exterior of which is shown on the cover along with a partial interior appearing above, recently voted to support *The Free Will Baptist* to every member in the church. In that way the church can stay abreast of what the Original Free Will Baptists are doing. Early in July the Rev. Ralph Lightsey was called to serve the church, and under his leadership much progress is being made. The membership voted unanimously to support in full the program of the Central Conference and the North

Carolina State Convention. The church is in full accord with the practices, customs, usages, and principles which have characterized Original Free Will Baptists for more than two centuries. The faith and doctrines which the founding fathers held are dear to every member of the church.

A short time ago, a move was initiated which resulted in air conditioning the entire church plant. Valued at well over \$100,000, the church property is free of debt with the exception of \$1,600 which will be paid in the very near future.

A STATEMENT by L. E. BALLARD

Several people suggested to me at the Convention that I ought to make some kind of reply to the attack made on me in a recent copy of *Challenger*, an organ of Ronald Creech. All I care to say is the following:

When a man stoops to the low level of trying to make propaganda capital of an unfortunate condition of differences

between members of families over current church issues, which is true in many cases among Free Will Baptists right now, such ethics are really unworthy of comment. I have never recommended the reading of Tom Wolf's *Look Homeward, Angel* for Christians, but I do feel like suggesting a contemplation of at least the title of this novel to Mr. Creech.

This attempt to capitalize upon alleged differences within my family becomes more pathetic when we consider that the difference cited does not even

exist! So far as I know my sons and myself are in full agreement upon the matter of congregational church government. We all believe that a local church is an independent, autonomous body in full control of its internal affairs, the reception and dismissal of its members, the election of its officers, the control of its property, etc. If there has been any departure from this belief it has been upon the part of my sons; for I am standing right where Original Free Will Baptists have always stood on this point. There are some things upon which my sons and I disagree. Perhaps Mr. Creech will learn what they are in time to make them his business in some future number of *Challenger*, which seems to be dedicated to the defamation of all who do not fully agree with him.

I only hope that my sons remember enough of what they have been taught about common decency, human fairness, and Christian ethics to resent the recent dig as much as I do.

Mount Olive College Day

The observance of fifth Sundays as "Mount Olive College Day" has become an established practice among the Original Free Will Baptists of North Carolina. Our next fifth Sunday will be September 30.

Every Sunday school, church, and league is urged to offer prayer for the college and to receive an offering for its support. These fifth Sunday offerings should be extra gifts, over and above budget allocations.

This year the college has enrolled a record number of students who include some of the most talented youth in the Original Free Will Baptist denomination. These students are preparing for vocations in teaching, business, missions, the ministry, and other professions. The generous support of every member of our church is needed to assure these young men and women of the highest quality of Christian education.

Let the goal in your church, Sunday school and league for September 30 be \$1 for each member.

The future is ours if we will prepare for it.

W. Burkette Raper, President
Mount Olive College

State Convention Backs Western Conference In Church Dispute

(This is the First in a Series Concerning
This Matter)

FOR more than a year officials of the Western Conference have been approached by members and officials of Edgemont Free Will Baptist Church, Durham, North Carolina, with complaints of denominational irregularities of administration and doctrine within the church. For more than a year we encouraged those people to try to settle their difficulties within the local church, advising them that we could take no part in the matter unless written charges were filed with us in keeping with the *Statement of Faith and Discipline for Original Free Will Baptists of North Carolina* and the Constitution and Bylaws of the Western Conference.

We declined to enter the case until the number and seriousness of the complaints became such that a group of officials and members of Edgemont filed with the executive committee and Board of Ordination of this conference a petition containing formal written charges in which they charged a faction, or group of members, of Edgemont and the pastor, Ronald Creech, with denominational irregularities in administration and doctrine and complained that acts of reprisal were being taken against some of them and that threats had been made against anyone who contacted officials of this conference. (This petition containing these charges and supporting evidence is on file with the executive committee.)

We immediately notified the pastor and chairman of the official board of the church that such charges had been filed and notified them that they were restrained from taking further acts of reprisal against members who contacted officials of this conference until these charges were answered.

On Sunday, August 14, 1960, the pastor, Ronald Creech, caused five members, including the chairman of the board of deacons, the chairman of the buildings and grounds committee and board of ushers, the president of the Woman's Auxiliary, and teacher of a Sunday school class, and an inactive dea-

con, to be removed from all offices and warned that if they in any way contacted officials of this conference again they would be excluded from the church. On the following Sunday, August 21, he caused the above five to be excluded from the church, removed others from office, silenced several members and warned all others that if they contacted the officials of this conference about this matter they, too, would receive like treatment.

On or before September 3, 1960, a minority of the normal board of deacons, namely, Jimmie Miles, Lloyd Williford, and Richard Blake; two members of the Board of Trustees, namely, Howard Stegall and J. E. Chappel; the church clerk, Arnold Goodman; together with Ronald Creech; and perhaps others met and planned to secure a vote on the following day to pass a resolution, a copy of which has been denied us but which reads in part, "... to recognize the Reverend Ronald Creech as pastor of the Original Edgemont Free Will Baptist Church, and according to the North Carolina General Statutes Section 51-1, to perform marriages as an ordained minister" (*The Challenger*, September 5, 1960, page 1), and also the approval of a letter to be sent to this joint committee denying that there was a dispute among the members of Edgemont Church.

In a joint meeting held on September 9, 1960, the executive committee and Board of Ordination expressed the opinion, by motions duly recorded, that there should be an official hearing on the Edgemont dispute at an early date; that both factions be notified to be present; that the joint committee would give serious consideration to all evidence presented during the official hearing, review the evidence in executive session, and make reports and recommendations based upon such evidence.

Both factions were given notice of this official hearing and requested to be present to present evidence for and against said charges, being warned that failure to attend this hearing and answer the charges and/or present evidence would forfeit their right to contest the findings, reports, and recommendations

which would be based upon the evidence furnished to this joint committee.

The official hearing was held at Kin Chapel Free Will Baptist Church on September 23, 1960. The charges were stated, the evidence already present to us was reviewed, and additional evidence and testimony supporting the charges were presented. No one appeared to answer the charges or to give any evidence in support of the accusations, although it is reported that some of them parked their cars in front of the church and watched while the hearing was being held.

Upon reviewing in executive session all evidence submitted to us, we expressed the following opinions by motions duly recorded:

1. Motion, that it is the opinion of this joint session, based upon the evidence submitted to us, that the evidence supports the charges made and that the faction currently in control of the program of Edgemont has been guilty of serious doctrinal and administrative irregularities in conflict with the doctrines, practices, and policies of Original Free Will Baptists and of Edgemont Free Will Baptist Church; has caused strife and unrest in the church; and has excluded several members from office and membership without just cause and proper procedure, and that the pastor, Ronald Creech, has contributed to this pasture, strife, and unrest.

2. Motion, that it is the opinion of this joint session that in order for the faction currently in control of the program of Edgemont to correct the above mentioned irregularities and be entitled to a seat in the annual session of the Western Conference, the church, including the faction currently in control of the program of Edgemont, should, vote, restore to membership and/or office all persons who have been removed from membership and/or office because of their contact with these committees and establish its adherence to the doctrines, practices, and policies of Original Free Will Baptists by reaffirming its acceptance of the *Statement of Faith and Discipline for Original Free Will Baptists of North Carolina* in its entirety and by recognizing the Constitution and Bylaws of the Western Conference.

3. Motion, that it is the opinion of this joint session that in the event the church, including the faction currently in control of the program of Edgemont, refuses or fails to comply with the above suggestions, it would be in order for individuals who joined in the charges filed with these committees and any other members of Edgemont Free Will Baptist Church to file a petition with the Western Conference, reaffirming their acceptance of the *Statement of Faith and Discipline for Original Free Will Baptists of North Carolina* and the Constitution and Bylaws of the Western Conference.

(continued on page sixteen)

y Week at Cragmont

by Mrs. J. Robert Parker

I've just returned from Cragmont
What a beauty to behold;
You can't imagine what it's like
By just being told.

It was my second visit
To Cragmont in the hills;
I hope it isn't the last time
If the good Lord wills.

We board a chartered bus;
We sing along all day;
We're happy as larks
Because we're on our way.

Our bus left Greenville on Monday;
About seven I think was the time.
The last stop was in Raleigh.
At one thirty in Durham we did dine.

Joe Nooney drove our bus;
I think he likes to drive.
He's been driving to Cragmont
For years, maybe four or five.

Mrs. Moyer was our leader;
She surely is a good one.
She lead in many choruses;
So we had lots of fun.

We roomed on second floor at Cragmont;
My sister, two friends and I made four;
Madeline Watson roomed with us,
A dear friend I'd never met before.

Mrs. Spivey rang the bell at six
Time to start the day;
Madeline's devotion at seven forty-five
Then we were well on our way.

Breakfast at eight;
Then Rose had the floor.
"Faithful in Auxiliary Methods"—
We knew what she had in store.

Elizabeth and Dola had special feature time,
But, fellowship included all.
With the morning well on its way,
What a wonderful time we had in the hall.

Ethel was in charge of praise time;
We'd sing to our heart's content.
She'd start and stop us many times,
Until she thought twenty minutes well spent.

Then the bell would ring again;
At twelve it was time to eat.
What a wonderful vacation!
It just can't be beat.

- 13 Time for rest and recreation;
Dinner at six you see;
Gertrude held the dining room door open
Until she counted to fifty-three.
- 14 Evening worship with Mr. Bowen
in charge;
Then off to bed we'd start.
We were so very happy;
He filled and thrilled our heart.
- 15 Then we'd visit with our neighbors
Until the lights were out;
But we still heard laughing and talking
And some still roaming about.
- 16 If you've never been to Cragmont
I hope next year you'll be
Planning a nice vacation
And be on the bus with me.

October Is Superannuation Month

The following letter will be mailed over the state the first of October to remind Free Will Baptists that October is superannuation month. The importance of a good superannuation program cannot be overemphasized, neither can we minimize our responsibility to this program. God expected the Hebrews to care for the Levites as is shown in the following verses: "Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth" (Deuteronomy 12:19). "And the Levite that is within thy gates; thou shalt not forsake him; for he hath no part nor inheritance with thee. At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates: And the Levite, (because he hath no part nor inheritance with thee,) . . . shall come, and shall eat and be satisfied; that the LORD thy God may bless thee in all the work of thine hand which thou doest" (Deuteronomy 14:27-29). Therefore, He expects Free Will Baptists to care for their ministers and workers: "Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (1 Corinthians 9:14). Let us not fail in this responsibility but give generously this month and throughout the year.

To Ministers, Church Clerks and
Sunday School Superintendents
of Free Will Baptist Churches
of North Carolina

Dear Co-Worker:

This letter is being addressed to you as a reminder that October is superannua-

tion month. There are fourteen ministers receiving regular monthly pension checks and eighteen widows of ministers receiving regular quarterly pension checks.

The Board of Superannuation expresses its appreciation to all who have helped in this most worthy program. We recognize that we should do much more than we have been doing. Some churches and ministers have withdrawn from the State Convention and stopped supporting its programs. Their disregard for the aged and needy ministers and minister's widows increases the responsibility on the part of the ones who are willing to help provide for their needs. We must remember that those ministers and minister's widows will continue to need our help for many years to come. They served us well in the past. We should not forget them now.

Can we count on you to help meet the needs of those now on our superannuated list and also to provide for an even better retirement for the present active ministers of our churches?

(continued on page eleven)

THE MAIL BOX

CHANGE IN ADDRESS

To Those Who May Be Concerned:

After October 1 my address, and the address for mail for The Sunday School Reporter and the field work department of the North Carolina Free Will Baptist Sunday School Convention will be 1225 Washington Street, Greenville, North Carolina. I may also be reached by phone PL 8-2950, Greenville.

I plan to devote as much time as possible to the Sunday School field work, but will be available for some pastoral work, or supplying churches not having settled pastors on a temporary basis. I am still officially pastor of the Dawson's Grove church, pending the securing of a regular pastor, but the Rev. Vance Link, a licensed minister, is serving as supply preacher there.

Our reason for moving to Greenville at this time concerned family and business interests. Our experience with the Dawson's Grove church for the past four years has been a most happy one, and I can recommend heartily the fine group there to any minister who might see fit to contact the pulpit committee about that work. The chairman is Mrs. Jean Moore, Route 1, Scotland Neck, North Carolina.

Loy E. Ballard, Field Secretary
State Sunday School Convention

CHANGE OF ADDRESS

"Will you please publish in *The Free Will Baptist* that my address has been changed from Weldon, North Carolina, to Route 4, Box 296A, Mount Olive, North Carolina."—Rev. Jack Mayo.

News + Notes

Denominational Interest

Oldest Member of Cabin Church Honored With Dinner

Mrs. Caroline Kennedy Rhodes, age 95, oldest member of Cabin Free Will Baptist Church, near Beulaville, North



Carolina, was honored September 2 at the home of her daughter, Mrs. Claudie Baker, with a barbeque dinner.

Mrs. Rhodes has seven living children, thirty-five grandchildren, sixty-eight great-grandchildren, and four great-great-grandchildren.

She has been a member of Cabin Free Will Baptist Church since it was first built.

Mount Tabor Church Experiences Progress

Mount Tabor Free Will Baptist Church, Creswell, North Carolina, has experienced much progress during the past four years under the leadership of the Rev. Ed Miles for two years and the Rev. R. P. Harris for two years. Much has been added to the church building, and a number of new members have been added to the roll of the sixty-five year old church. The financial condition of the church during these four years has been the best that it has ever been.

Second Sunday night in August brought to a close a series of revival services. The Rev. Fred Powers of Rocky Mount was the evangelist for the meeting, the second that he had con-

ducted there. Four new members were baptized and received into the church. Everyone proclaimed it a wonderful meeting.

Home-coming was observed September 9. The Rev. Robert Rollins, the new pastor, preached the sermon. The Rev. Mr. Rollins began his pastorate in September.

The church is looking forward to a good year ahead.

Revival in Progress At Peace Church

Revival services are being held this week at the Peace Free Will Baptist Church, Pinetops, North Carolina. The revival ends on September 29. The evangelist for these services is the Rev. Fred Powers, Rocky Mount, North Carolina. Services start each evening at 7:30.

The pastor, the Rev. Hubert Burress, is assisting Mr. Powers throughout each service.

Rev. Allen Bryan To Conduct Revival

The Rev. Allen Bryan, pastor of the First Free Will Baptist Church, Kingston, North Carolina, will be the evan-

Coming Events

October 19, 20—Pee Dee Conference, Mission Valley Church, Columbus County, and Pine Level Church, Columbus County, N. C.

October 17, 18—Western Conference, Everett's Chapel Church, Clayton, North Carolina.

October 18—Albemarle Woman's Auxiliary Convention, Sound Side Church, Columbia, North Carolina.

October 3—Woman's Auxiliary Convention of Western District, Fremont Church, Fremont, North Carolina.

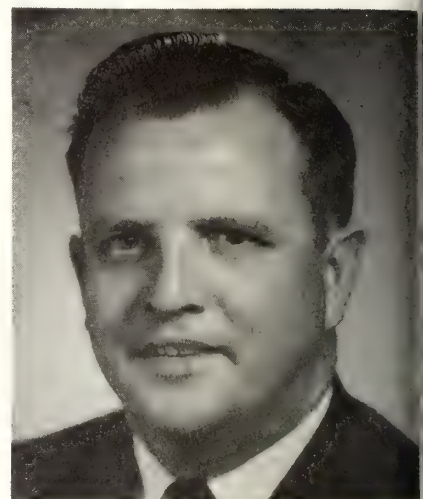
November 1, 2—Cape Fear Conference, Tee's Chapel Church, Route 2, Smithfield, N. C.

gelist for revival services to be conducted at the Cabin Free Will Baptist Church, near Beulaville, North Carolina, beginning Monday, October 22, and continuing through Saturday, October 27.

The pastor, the Rev. Walter Sutt, and the membership invite everyone to attend and be much in prayer for services.

Home-Coming and Revival At Beulaville Church

Home-coming will be observed at Beulaville Free Will Baptist Church, Beulaville, North Carolina, Sunday, Oc-



tober 7. The church extends a cordial invitation to everyone to attend the services.

Following the home-coming service, revival services will begin Sunday night and continue through October 13. The Rev. Wilbert Everton of Clayton, North Carolina, will be the evangelist. Services will begin at 7:30 p. m.

Hickory Chapel Announces Revival

Revival services will begin at Hickory Chapel Original Free Will Baptist Church, Route 4, Ahoskie, North Carolina, on Sunday night, September 29, and will close on Sunday morning, October 7. The evangelist for the service, beginning each night at 7:45, will be the pastor, the Rev. Robert May. The public is cordially invited.

League Convention to Convene at Reedy Branch

The Second District League Convention of the Central Conference will convene at Reedy Branch Free Will Baptist Church, near Winterville, North Carolina, Saturday night, October 6, at 7:00 p. m.

All leagues within the Second Union Meeting district are urged to send delegates.

s, officers, pastors, and other leagues the convention, since there are quite w leagues that have not represented me time. They are also requested ail their reports to the correspond- secretary.

s part of the program, Miss Janet ton, corresponding secretary, will ex- how to fill out reports.

he convention has made plans to gurate a new system of awards, be- ing with the December convention. encourage a greater attendance at conventions, an engraved plaque will awarded to the league present hav- the greatest number of points. Points be given for attendance at the con- on as well as the reports, formerly basis of awards. Miss Leah McGlo- will explain the new system at the ention.

Memorial Chapel Host Second Union Meeting

he Second Union Meeting of the tern Conference will convene at the norial Chapel Free Will Baptist ch, Middlesex, North Carolina, Sat- y, September 29, 1962. The pro- is as follows:

Morning Session

- 0—Devotions, Rev. Harold Jones
- 0—Welcome, Rev. M. L. Johnson
- 5—Response, Rev. Swade Benson
- 0—Union Called to Order
- 5—Reading of Minutes
- 0—Roll Call of Churches
- 0—Roll Call of Ministers
- 5—Business Session
- 0—Offering for Children's Home
- 5—Special Music, Host Church
- 0—Sermon, Rev. L. H. Boykin
- 0—Lunch

Afternoon Session

- 0—Devotions
- 0—Special Music
- 0—Report of Committees
 - Home Missions
 - Foreign Missions
 - Sunday School
 - Superannuation
 - Temperance
 - Education
 - Woman's Auxiliary
- 00—Business Session
- 00—Adjournment

Everett's Chapel Host Western Conference

he seventy-sixth session of the West- Conference of Original Free Will tists of North Carolina will convene Everett's Chapel Free Will Baptist ch, Clayton, North Carolina, John-

ston County, October 17, 18, 1962. The program is as follows:

Wednesday Morning Session

- 9:00—Registration of Delegates and Ministers
- 10:00—Devotions, Rev. R. H. Jackson
- 10:15—Welcome Address, Rev. Billy Yawn
 - Response, Rev. Joseph C. Yates
 - Recognition of Visitors
 - Appointment of Committees
 - Moderator's Message, Rev. M. L. Johnson
- 10:50—Report of Free Will Baptist Press, Rev. R. N. Hinnant
 - Report of Mount Olive College, Dr. W. B. Raper
 - Offering for Mt. Olive College
- 11:15—Hymn Time, Rev. Earl Glenn
- 11:30—Introductory Sermon, Rev. W. E. Renfrow
- 12:00—Lunch

Afternoon Session

- 1:00—Devotions, Rev. L. H. Boykin
 - 1:10—Partial report of Credentials Committee
 - Report of Executive Committee
 - Business Session
 - 3:00—Closing Hymn and Benediction
- #### *Evening Session*
- 8:00—Wednesday Evening to Be Conducted by Western Conference Mission Board

Thursday Morning Session

- 9:30—Devotions, Rev. Wiley Ferrell
- 9:45—Report of Denominational Enterprises
- 10:00—Business Session
- 10:45—Report of Children's Home, Rev. M. L. Johnson
 - Offering for Children's Home
- 11:00—Ordination Service, Board of Ordination
- 12:00—Lunch

Afternoon Session

- 1:00—Devotions, Rev. L. S. Joyner
- 1:10—Report of Appointed Committees
 - Report of Mission Board, Rev. R. H. Jackson
 - Report of Ministerial Character Committee, Rev. W. E. Renfrow
 - Treasurer's Report
 - Final Report of Credentials Committee
 - Business Session
- 2:45—Closing, Rev. F. A. Rivenbark

Revival Announced At Warsaw Church

The Rev. Lemmie Taylor, Richlands, North Carolina, will be the evangelist for revival services at the Warsaw Free

Will Baptist Church, Warsaw, North Carolina, beginning September 30 and continuing through Sunday, October 6. Services will be held each evening at 8:00 o'clock. There will also be special music featured each evening. The pastor, the Rev. H. M. Minchew, Kenly, North Carolina, will assist Mr. Taylor in the services.

Free Union Host to S. S. and W. A. Convention

The Fourth Union Sunday School and Woman's Auxiliary Convention will convene with Free Union Free Will Baptist Church near Walstonburg, North Carolina, Sunday, September 30. The program is as follows:

Morning Session

- 10:00—Sunday School
- 11:00—Devotions, Miss Hilda Owens
- 11:10—Welcome, Mrs. Ray Cunningham
- 11:15—Response, Mrs. Marvin Cobb
- 11:20—Recognition of Ministers and Delegates
- 11:25—Representative for the Children's Home
- 11:30—Offering for Children's Home
- 11:35—Representative for Mount Olive College
- 11:40—Chorus Time
- 11:45—Sermon, the Rev. C. L. Patrick, Pastor
- 12:10—Announcements
- 12:15—Lunch

Afternoon Session

- 1:15—Devotions, Mrs. David Hobgood
- 1:25—Business Period
- 1:45—Program, Local Church
- 2:15—Adjournment

Bethel Church to Observe Home-Coming

The Bethel Free Will Baptist Church, Route 2, Four Oaks, North Carolina, will observe home-coming Sunday, October 14. The pastor, the Rev. Lloyd Vernon, will deliver the morning message. A special harvest offering will be received.

At the noon hour a picnic lunch will be served, followed by a service of singing in the afternoon.

The pastor and church extend to all a cordial invitation to attend these services.

Black Jack to Honor Pastor In Anniversary Service

The tenth anniversary of the pastorate of the Reverend Floyd B. Cherry at the Black Jack church, Greenville, North Carolina, will be observed Sunday, September 30. (continued on page eight)

Woman's Auxiliary

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

Albemarle District Woman's Auxiliary Convention

The Albemarle District Woman's Auxiliary Convention will convene at Sound Side Free Will Baptist Church, Columbia, North Carolina, Thursday, October 18. The program is as follows: Theme: "Making His Way Known" Scripture: Psalm 67:2

Morning Session

- 9:55—Piano Prelude
- 10:00—Hymn, "We've a Story to Tell to the Nations"
 - Devotions, "His Command, Our Task," Mrs. Madeline Brickhouse
 - Special Music, Local Auxiliary
- 10:20—Welcome, Mrs. Neva Brickhouse
 - Response, Mrs. Alton Furlough
- 10:30—President's Remarks
 - Reading Minutes
 - Roll Call of Churches
 - Recognition of Ministers and Visitors
- 11:00—News from Mount Olive College
- 11:10—News from Our Children's Home
 - Special Offering for Children's Home
- 11:25—Special Music, Mrs. Robert May
 - Convention Message, "The Imperative Need of Making His Way Known," The Rev. Robert May
- 12:00—Lunch

Afternoon Session

- 1:00—Song, "Lead On, O King Eternal"
 - Devotions, "To Whom Shall We Go?" Mrs. Essie Waters
- 1:20—Memorial Service, Mrs. Luke Whitley
- 1:40—Report of Committees
- 2:00—"My Spiritual Blessings at Cragmont Woman's Conference Week," Mrs. Edwin Roper

- 2:15—Installation of Officers, Mrs. D. W. Hansley
- 2:40—Closing Hymn
 - Benediction

Eastern Convention Well Attended

The Eastern District Woman's Auxiliary Convention, held at Macedonia Free Will Baptist Church, Ernul, N. C., last Thursday, was well attended. Women from fifty-three auxiliaries were present.

With "Unity" as the theme of the convention, the various reports were all centered around the thought of working together in the bonds of Christian unity. Dr. Roy O'Donnell, bringing the convention message, reminded the women of the need for loving service. He said that God not only requires service, but He honors those who serve Him.

Special honor was paid to Mrs. Alice E. Lupton in a most impressive memorial service.

The ladies missed greatly the presence of their president, Mrs. J. C. Griffin. They were glad to learn, however, that she is improving steadily; and they hope that she will soon be able to meet with them again.

From time to time there will appear articles on this page concerning the various projects which the women will sponsor throughout the coming year.

Western District Auxiliary Convention

The Woman's Auxiliary Convention of the Western District will convene at the Fremont Free Will Baptist Church, Wednesday, October 3, 1962. The theme for the convention will be "Serving Christ Through Stewardship." The Scripture will be taken from 1 Peter 4. The program is as follows:

Morning Session

- 9:15—Registration
- 9:45—Hymn, "Take My Life and Let It Be"

- Devotions, Mrs. Paul Thompson
- Welcome, Local Auxiliary
- Response, Mrs. Harvey Pittman
- Recognition of Visitors
- Appointment of Committees
- President's Message
- 10:45—Hymn, "Trust and Obey"
 - Offering for Children's Home
 - Special Music, Mrs. Robert Gaddy
- 11:00—Panel Discussion
- 12:00—Lunch

Afternoon Session

- 1:00—Hymn, "Blessed Assurance"
 - Devotions, Mrs. R. H. Weaver
- 1:15—Denominational Enterprises
 - Hymn, "Praise Him"
 - Offering for Mount Olive College
- 2:00—Business Session
- 2:30—Adjournment

The secretary of this convention Mrs. L. A. Boyette Jr., Route 3, Ken North Carolina. The treasurer is M. B. L. Godwin, Pine Level, North Carolina.

NEWS NOTES

(continued from page seven)

Carolina, will be observed on Sunday morning, October 7.

A special feature of the service will be the recognition of the more than seventy-five couples united in marriage to Mr. Cherry during the ten years and roll call of the one hundred fifty people baptized into the fellowship of the church. A special progress report will be given which will show that the church has gone from a half-time pastorate with a salary of \$120 per month to full-time with a salary of \$350 per month.

During Mr. Cherry's pastorate the physical facilities of the church have been greatly expanded. More than \$75,000 has been spent on building and equipment, and the church is completely free of debt. The Sunday school has been departmentalized and many new classes added.

The church invites all of Mr. Cherry's friends to join them in this service to honor a faithful pastor.

Revival and Home-Coming Announced at Kinston Church

Revival services will be held at the First Free Will Baptist Church, Kinston, North Carolina, beginning October 7 and continuing through October 13. The Rev. Paul Davis, Morganton, North Carolina, will be the visiting evangelist for these services.

On Sunday, October 14, the church

observe home-coming, for which
h will be served at the noon hour.
he Rev. A. B. Bryan, pastor of the
rch, extends a cordial invitation to
former members and friends to come
enjoy the day of fellowship.

Revival and Home-Coming Peoples Chapel

he Rev. Albert T. Coats of Smith-
will be the evangelist for revival
ices to be held at Peoples Chapel



e Will Baptist Church, Elm City,
th Carolina, September 30 through
ber 6. Services will begin each
ing at 7:30.

ollowing the revival, home-coming
be observed on Sunday, October 7.
Elder J. C. Griffin, a former pastor,
deliver the morning message. Lunch
be spread on the grounds during the
n hour, and a program of special sing-
is being planned for the afternoon.
he pastor, the Rev. Horace Medlin,
the membership extend a cordial in-
vitation to these services.

Lightsey to Conduct Revival Services

he Rev. Ralph Lightsey, editor of
ications at the Free Will Baptist
s, Ayden, North Carolina, will con-
revival services at Friendship Free
l Baptist Church, Greene County,
ember 30 through October 6. The
ces will begin each evening at 7:45.
pastor, the Rev. R. L. Norville, will
t in the services.
he public is cordially invited to at-
and pray for these services.

Singing Convention Free Union Church

here will be a program of sacred mu-
t at the Free Union Free Will Baptist
rch, Walstonburg, North Carolina,
day night, September 30, at 7:30.
ured will be the choirs of Hull Road

church and Free Union church. Since
many of the churches in this area do not
have services on fifth Sundays, Free
Union is extending a very cordial in-
vitation to other churches to come and
enjoy the program with them.

Fifth Eastern Union Meeting

The Fifth Eastern Union Meeting
will convene at Core Creek Free Will
Baptist Church, Cove City, North Caro-
lina, Saturday, September 29, 1962.
Theme: "Workers Together with Him."
Scripture: 2 Corinthians 6:1; Psalm 67:
2.

Morning Session

- 9:30—Congregational Singing
- 9:40—Welcome, The Rev. W. S. Burns
- 9:45—Devotions, The Rev. Roy Cauley
- 10:00—Report of Credentials Commit-
tee
- 10:05—Roll Call of Churches
- 10:10—Appointment of Committees
- 10:15—Roll Call of Churches
- 10:35—Recognition of Visitors
—Report of Denominational En-
terprises
- 10:50—Cragmont News, The Rev. C.
B. Hansley
- 11:10—Congregational Singing
- 11:15—Message, Dr. Roy C. O'Donnell
- 11:45—Offering for Children's Home
- 11:50—Announcements
- 12:00—Lunch and Fellowship

Afternoon Session

- 1:15—Congregational Singing
- 1:20—Devotions, The Rev. Graham
Lane
- 1:30—Final Roll Call of Churches
- 1:40—Business Session
- 2:15—Adjournment
- The Reverend A. J. Lyczkowski, Modera-
tor
- The Reverend James Lupton, Song Lead-
er

Conference to Meet at Trinity Church Instead of Plymouth

The Albemarle Conference will meet
at the Trinity Free Will Baptist Church,
Beaufort County, instead of the Ply-
mouth Free Will Baptist Church, as
was voted last year. The date of this
conference will be October 11, 1962.
The session is scheduled to begin at
9:30 a. m.

Second Union Sunday School Convention to Meet

The Second Union Sunday School
Convention of the Central Conference
will meet at Marlboro Free Will Baptist
Church near Farmville, North Carolina,
September 30. Registration will begin

at 2 p. m. and the program will begin
at 2:15 p. m. The program, with "Go
Ye" as its theme, is as follows:

Hymn

Devotions, H. P. Norman

Welcome, Host Sunday School

Response, Nobles Craft

Business Period

Convention Offering

Special Music, Marlboro Church

Recognition of Pastors and Superintend-
ents

Hymn

Message, the Rev. A. B. Bryan

Final Business

Oral Reports of Sunday Schools

Benediction

Each Sunday school is asked to bring
a special offering for home missions.

Fifth Eastern District Sunday School Convention

The Fifth Eastern District Sunday
School Convention will convene at Core
Creek Free Will Baptist Church, Cove
City, North Carolina, Sunday, September
30, 1962. The theme for the conven-
tion is "John Heralds the Christ." The
Scripture is taken from Luke 3:16. The
program is as follows:

Morning Session

- 10:00—Prayer, Walter R. Sandlin
—Hymn, "Love Lifted Me," L. V.
McCoy
—Response and Devotions, H. E.
Ireland
- 10:15—Business Period, President Pre-
siding
- 10:45—Program, Host Sunday School
- 11:00—Sunday School Lesson, Mrs. Len-
wood Garner
—Offertory Prayer, Woodrow Mc-
Coy
- 11:30—Special Music, Host Church
Choir
- 11:40—Worship Service, Rev. W. S.
Burns

Afternoon Session

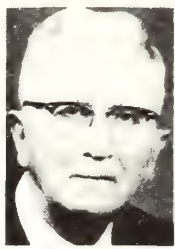
- 1:00—Devotions, Rev. Albert Keech
- 1:15—Business Period
- 1:45—Special Music
—Prescott Brothers' Quartet
—Winter Green Quartet
—Pilgrim's Home Quartet
—Juniper Chapel Girls' Trio
—Core Creek Girls' Trio
—St. Mary's Girls' Trio
—St. Delight's Young People
- 3:00—Benediction
—Miss Dianne Avery, Pianist
—Rev. W. S. Burns, Music Direc-
tor

(continued on page sixteen)

NOTES

AND

QUOTES



By J. C. Griffin

Live for Something Worth While

Walter E. Isenhour

Live for something worthwhile. It is easy to be aimless. Multitudes live like that, but what do they accomplish? What is life to them and those with whom they live, mix and mingle?

Live for something worthwhile. Have a purpose, and let it be worthy of your time and talent. Just to eke out an existence and never have anything worthwhile for which to live is indeed poor living. Animals know no better, but we do. However, animals and fowls stay in their place far better than multitudes of human beings. They live up to the instinct which God has given them, although they have no hell to shun and no heaven to gain. They have no soul. Then, is it possible, that millions of people, in their fallen, carnal, sinful, depraved, wicked hearts and nature live on a lower plane than the animal and fowl kingdom? Think of it.

Live for something worthwhile. Take God into your life that you may not live in vain. Spend your days wisely. Let the blessed Holy Bible be your guide-book. Pray much. Love God and your fellow men out of a pure, tender heart fervently.

Live for something worthwhile. Moses did and became the world's greatest law-giver and leader of men, and one of the most godly men of all ages of world history. David did and became the "sweet singer of Israel" and a man "after God's own heart." His Psalms live today to bless the world, and to help pilgrims on their journey heavenward. The three Hebrews who went into the fiery furnace lived for something worthwhile, proving their faith in God, and that He takes care of His own under the most trying circumstances. Daniel likewise, who purposed in his youth that he would not defile himself, was cast into a den of ferocious lions because he would not

bow and yield to evil, sinful world powers. He came out triumphantly because God was with him. For many centuries Daniel's life, faith in God and obedience has gleamed in its splendor and glory to influence and help save a lost and dying world.

Live for something worthwhile. The old patriarchs and prophets did, also the apostles and disciples of our Lord, whose godliness and fadeless influence has blessed the nations of earth for hundreds and even thousands of years. They had a purpose, and that purpose was to honor, serve and worship God, win souls, help pilgrims heavenward and to reach heaven themselves.

Live for something worthwhile. John Bunyan did and wrote *Pilgrim's Progress*, which is said to stand next to the Bible of all books in the world. No doubt, this book has helped millions live for God.

Live for something worthwhile. John Wesley did and went forth as a mighty minister and spread Scriptural holiness over the nations of the world, whose preaching and teaching transformed the lives and souls of millions of people. His brother Charles likewise so preached and wrote hymns that helped kindle revival fires in the hearts of multitudes of people, and cause churches to become a flame of revival glory.

Live for something worthwhile. Fanny J. Crosby did and became one of the greatest composers of song the world has ever known. Though she went through life blind, yet she lived godly, prayerfully, nobly, sublimely and wonderfully. Millions have sung her songs and multitudes will strike glad hands with her in God's beautiful, happy glory land. She had a purpose in her heart to live for God and bless the world, and God honored that purpose.

Live for something worthwhile. Thomas A. Edison did and became the world's greatest inventor. Millions, millions of people today are enjoying the blessings that have come as a result of Edison's inventions. You may not be an inventor, but you can be a man of God, a woman of God, a child and youth of God. You can walk prayerfully, uprightly, honestly, sincerely, godly, nobly and sublimely. Your life can bless your home, your school, your church, your community, your country, and maybe the entire world.

Live for something worthwhile. Look up. Climb a hill. Scale a mountain. Be a light that shall shine forth, sending its sparkling beams into a dark, benight-

ed world to direct lost souls to Calvary hill and the Lamb of God, "which eth away the sin of the world." Get of the quagmire of evil, sin and wickedness. There is where the devil has you and there is where he wants you stay. By God's help and grace, defeat and disappoint the devil.

Live for something worthwhile. Give God your talent. Let Him use your feet, your hands, your body, your intellect. Preach the gospel, go as a missionary to the ends of the earth and tell the sweet old story of Jesus and His love. Teach God's truth in your home, your classroom, your church. Give God your voice. It is too precious and valuable to give to the devil. Live in heaven and shun hell. Hell is too awful to gain as a reward for your sinful life. Heaven is too sweet to lose. Sow seeds of righteousness and gather a glorious harvest of peace, joy, happiness and eternal life and unspeakable glory.

Live for something worthwhile. Save life. Walk humbly and peacefully with God. Set good examples. Be generous in the love of children. Be kind to old people and bring smiles to their faded, wrinkled faces. Love everybody. Have no enmity in your heart against anyone. Visit the sick and suffering. Go to the prisons and tell the prisoners behind the bars that Jesus loves them. Pray for them and tell them that there is something far better to live for than sin. Help them to repentance and faith in Christ. The prisoner may be a diamond in the rough, who, if polished in the marvelous grace of God, may become a mighty sinner winner. He may help to change the lives and conduct of many people. Point him heavenward. So live and conduct yourself that you may be a burning light to the world, and leave your "footprint on the sands of time," that hundreds, maybe thousands may know that you have been here as a follower and servant of God. Live for something worthwhile.—*Gospel Herald*.

Subscription Honor Roll

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Questions & Answers on the Bible

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: I have been dealing with a Jewish friend that I have difficulty in seeing and accept the fact of the Trinity, especially that the Holy Spirit is a person. How may I do this?—
V. E., Tennessee.

Answer: Other than showing him or her the Scriptures to him that teach and praying that the eyes of his understanding will be opened that he may see this truth, I would not know. In the Old Testament Scripture that might be Isaiah 63:10, "But they rebelled, vexed his holy Spirit: therefore he turned to be their enemy, and he fought against them." Compare "And I will not the Holy Spirit of God, because ye are sealed unto the day of redemption" (Ephesians 4:30). "Ye were circumcised and uncircumcised in heart's ears, ye do always resist the Holy Spirit: as your fathers did, so do ye" (Ephesians 7:51). Show your inquirer that the other two verses from the New Testament teach the same truth and all the personality of the Holy Spirit.

You may also show that God the Father, God the Son, and also God the Holy Spirit are credited with creation. "In the beginning God created the heaven and the earth" (Genesis 1:1). The translated God here in this verse is generally associated with God the Father. Compare with "... And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light" (Genesis 1:2-3). In these verses the Spirit of God and God the Father are seen working together in the effecting of creation. The verses that follow indicate that the Lord Jesus Christ is active in all creation activities. "All things were made by him; and without him was not any thing made that was made" (John 1:3). In these last days spoken unto the Father His Son, whom he hath appointed the Father of all things, by whom also he made the worlds; "... And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the

works of thine hands" (Hebrews 1:2, 10). "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist" (Colossians 1:16, 17). "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ" (Ephesians 3:9). "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious" (Isaiah 11:10). "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me" (Isaiah 6:8).

The prophet Isaiah as seen above prophesied of the coming of both Christ and the Holy Spirit and associated them in a way that indicates each to be a person and at the same time each is God. You might ask that this Jewish friend read both Isaiah 53 and Psalm 2, as well as Joel 2:28, 29. Compare with "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:2-4). "And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking said, These men are full of new wine. But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: For these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out my

Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams" (Acts 2:12-17).

One might do well to ask that such a person as your friend read all of John 14 and 16, especially since your description of him indicates that he can more readily acknowledge Jesus as a divine person than the Holy Spirit for Jesus and His activities are the main cause for John, who was a Jew, to write, and Jesus says, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you" (John 14:16-18). "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged" (John 16:7-11). These verses clearly indicate that He which is to be sent of the Father in John 14 and by the Son in 16 is to be a personal Comforter who will guide them in the completion of the divine plan that Jesus' coming to the earth partially fulfilled.

Superannuation Month

(continued from page five)

What can you do? You can help meet the needs by receiving a special offering in your Sunday school, church, league, and other organizations of the church for superannuation. How much is your part? If all our churches will send as much as 50¢ per member, we can meet our budget of \$20,000. Can we afford to do less? Some will fail to do even this little. Will you help make it up by sending even more? Please do not fail to support this program. Send your gifts for superannuation to Walter Reynolds, Route 2, Snow Hill, North Carolina.
GIVE REGULARLY THROUGH
THE YEAR TO SUPERANNUATION.

Very truly yours,
Walter Reynolds
Chairman-Treasurer



STORIES for our BOYS and GIRLS



DOUGIE IN DANGER

by J. Benny Tweter

DOUGIE and his dog Jeep hiked out of the brush into a small clearing. As they came around the corner of the old log shack they almost ran into a big car, covered with dust, parked in front of the house. The boy stopped short in surprise and pursed his lips for a whistle. Jeep let out a warning growl.

"Hey, kid, what're you doing here?"

With the rough voice, a heavy hand grabbed his shoulder and jerked him around like a top. Dougie's heart almost stopped beating as he saw black eyes glaring down at him out of a face covered by a scraggy black beard. An old felt hat was pulled down low over the man's brows. Suddenly the dog nipped at the man's leg. The man swore and kicked savagely at the dog.

Dougie opened his mouth to answer, but the man spoke again in a sharp, raspy voice. "Come inside, kid. You gotta answer some questions."

"Jeep and I were just going by," Dougie said, wetting his lips which had become suddenly so dry. "We have to go. Excuse us, please."

"I said, come inside!" the man's voice was almost like a blow.

The little black dog ducked behind his master and kept growling and whining under his breath. Dougie was filled with fear. The man stepped aside to let the boy go in the shack. He aimed a kick at the dog as the animal tried to dodge past and enter the house too.

As Dougie's eyes became adjusted to the darkness of the room he saw another man seated at a table. A pile of canvas bags lay in front of him.

"Just a kid," this man snapped at the bearded fellow, and stared at Dougie with unfriendly eyes. "You should have let him go and not shown yourself at all."

"Now, he's seen too much already," the man with the scraggy beard answered grimly. "We can't take chances."

"What are you doing here?" The

man at the table asked. Dougie saw a scar on one side of the man's face.

"My dog and I were out in the woods for a hike," Dougie said. He could not quite stop the shakiness in his voice. "Then we saw the car beside the house . . ."

"You lie, kid." The other man slapped Dougie across his face with the flat of his hand. Jeep snapped at the man's leg, and the man jumped back with a curse. "Wait." The man at the table spoke softly. The bearded man stopped, but he glared at the dog. The seated man rubbed his chin with long, bony fingers as he continued to study the boy.

"Listen, kid," he said at last, "if the game warden caught us we'd have to pay a fine, see? But we're getting away. We don't want trouble. We'll have to shut you up in the next room. Promise you won't squeal till two hours after we're gone. Okay?"

"Sure." Dougie nodded his head.

The bearded man opened his mouth but was silenced by a jerk of the other man's head. As Dougie was pushed into the next room Jeep darted by the men to go with his master.

Alone with his dog Dougie had time to think. There was a narrow window high up in the wall which let in some light. He could not climb up to get out. The room was entirely bare of any furniture. The dog whined softly at his side.

Dougie rubbed the ears of his dog and thought. Jeep gave him an idea. The dog had been taught the trick of carrying things to the house. Maybe the trick would work now, too! He would write a note and send the dog home with it. He had a stub of a pencil in his pocket, but no paper. Part of a shingle lay on the floor. He wrote on it:

"Two armed men hold me in the old homestead shack. I saw bags on the table. Help! Dougie."

He stuck the shingle in Jeep's mouth, and then lifted him up to the window and shoved him through. "Go home, Jeep, go home!" he whispered. The dog whined and then was gone.

Voices from the next room rose that he could hear the words:

"Knock the kid over the head. Drop his body down the empty well. The rocks at the bottom will make it like an accident." There was no mistake in the big man's voice. Dougie felt cold shivers streak up his back.

"Too risky . . ." the voice of the man with the scar dropped so that the new words were not clear.

Dougie wondered if Jeep would deliver the message, or would a rabbit distract him from his errand? Even if Jeep went straight home would there be time to rescue him in time? He thought of his father and mother. A lump formed in his throat. That morning at prayers his father had gently told his son to ask Jesus to become his Saviour, and Dougie had stubbornly shaken his head in refusal. Bible verses came to his mind. "Today if ye will hear his voice, harden not your hearts . . . How shall we escape if we neglect so great salvation?"

What a fool he had been to refuse God's mercy! A wicked man was even now plotting his end in the next room and he was not ready to die!

"Take him along. Accidents can happen on the highway. The voice came through the door again. The bearded man was angry.

Dougie decided not to be a fool any longer. He bowed his head and prayed to the Lord to forgive all his sins, and to save him from these evil men. There was no change in the situation after his prayer, but his heart was suddenly calm and hopeful.

The door opened and the two men came in. Dougie's heart beat quick. The man with the scar spoke. "We're going to make our get away, see? We're tying you up for the night. Where's the dog?"

"I let him out the window," Dougie said.

The men swore at this information. The bearded man showed his teeth and muttered, "If we get in a jam, I'll come back and you'll be one sorry kid!"

Some minutes later Dougie heard the car roar away into the distance. Dougie

(Continued on Page Sixteen)

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

*word is a lamp unto my feet, and a light
unto my path (PSALM 119:105).*

HOSE BLESSED TROUBLES

A business man in Philadelphia said he did not think any man could know much about God until he had been knocked down. Pointing to a map of a mining region in Colorado where he had sunk four hundred thousand dollars, he said: "That was the way by which I came to know God. Now I am almost indifferent as to whether the venture succeeds or fails. As a matter of fact it looks hopeful, but through that experience I have learned to know God in such a sweet and intimate way that the money made seems very small to me."

Calling on a friend who was the president of a bank, he informed me that he had been ill for several months. That illness had left him almost totally blind. I can see that someone is sitting in a chair," he said, "but if it were not for your voice, I should not have the faintest idea who you were." A little later he wrote: "You left me a poem entitled, 'What Does It Mean?' which I have been read to me over and over and have absorbed the spirit of it, if not the words. 'To one who has been so intensely active as myself, and finally had 'the hindering wall placed behind his feet,' the sentiment expressed in your poem has been most helpful, and I want to thank you for it."

In a letter that same man said: "For more than a year I have been totally blind. I am not praying for restoration of sight, which can never come, because of the withering of the optic nerve, but I am praying with Paul for grace and strength, which I am thankful to say have been given me, and for that sight which Elisha wanted his servant to have, so that he might see the hosts of the Lord fighting on his side for his defense and deliverance."

Strong, active business man, blind so

that he had to be led about the streets, but whose spiritual eyes were opened, says that he sees far more in this world than he ever saw before.

And what has caused the change? Trouble. Nothing else, probably, could have arrested his attention and forced him to fix it on spiritual things so long and earnestly that now he actually pities the man who has good eyes, but who does not know the Lord. Truly his "light affliction, which is but for a moment," is working out for him "a far more exceeding and eternal weight of glory" (2 Corinthians 4:17).

THE MINISTRY OF SUFFERING

Such incidents show what a large and blessed ministry trouble has in opening our eyes to the deeper things of life. We see also why it is that God who causeth all things to work together for good to those who love Him, mingles the bitter so plentifully with the sweet.

God knows that the natural heart is not inclined toward Him, but away from Him. We are so busy digging in the dirt for dollars, that we do not look at the "Son of Righteousness" until He puts us on our back, where we can only look in one direction, up. Only through suffering does God seem able to break the bands of selfishness which bind us to this world, and reveal to us Jesus as the sympathizing Saviour. Thus we are bound to Himself with eternal bonds of gratitude and love.

One has said: "He that is mastered by Christ is the master of every circumstance." Does the circumstance press hard against you? It is the Potter's hand. Do not push it away. It is shaping you into a vessel of beauty and usefulness for eternity. "Your mastery will come, not by arresting its progress, but by enduring its discipline."

Just as the stars often are invisible by day but shine out in all their beauty at night, so God fills the Bible with special promises to those in trouble—"For in the time of trouble he shall hide me in his pavilion (literally, in a leafy bower, fragrant, sheltered and cozy), in the secret of his tabernacle (tent) shall he hide me" (Psalm 27:5). So too in Psalm 46:1: "God is our refuge and strength, a very present help (that is, an immediate, right-away help) in trouble."

Psalm 107 tells the sad story of four different classes of people who wandered about by themselves until they were hopeless. "Then they cried unto the Lord in their trouble, and he delivered them out of their distresses" (Vs. 63). No wonder he exclaims again and

again, "Oh that men would praise the Lord for his goodness."

In these sad times when trouble is more plentiful than ever, what a comfort to realize that God is able to use every bit of it as a finger board to point living and dying men to the Cross of Christ. Let us keep the promises of God in sight in our homes, and in places of business, and in our correspondence and conversation.

GOD'S CHALLENGE TO THOSE IN TROUBLE

"Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me" (Psalm 50:15). "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Hebrews 4:15).

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee" (Isaiah 43:2).

"Fear thou not, for I am with thee; be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isaiah 41:10).

"Let not your heart be troubled, neither let it be afraid" (John 14:27).—Moody Press.

Quits Convent to Tame Lions

London (EP)—Shirley Farmer, for five years a restless nun at London's Roman Catholic Convent of the Good Shepherd, has decided to abandon the quiet life and learn how to tame lions.

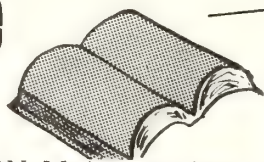
"Mother Superior was very understanding about my wanting to leave," said Miss Farmer, "but, of course, I didn't tell her what I wanted to do."

Before entering the convent Shirley had been featured in a circus sideshow where she handled snakes and monkeys.

Vote No Support for Crusade

Kingston, Ont. (EP)—The Anglican Church of Canada has declined support of the 1963 Billy Graham Crusade in the Dominion of Canada.

Delegates to the General Synod here decided that Dr. Graham's crusade might interfere with the Anglican Congress in Toronto next August. The congress is expected to draw over 1,200 bishops, clergymen and laymen from all parts of the world.



What Do Beliefs Matter?

(Lesson for October 7, 1962)

Lesson: John 3:17, 18; 2 Thessalonians 2:13-16; 2 Peter 3:14-18

Golden Text: 1 Peter 3:15

I. INTRODUCTION

This lesson is introductory to the entire third quarter's study. The aim of this series of lessons is to show that Christian beliefs really matter if ours is to be a witnessing faith. The beliefs presented are fundamental to Christianity.

That which a person believes is very important. The popular fallacy, "It doesn't matter what you believe, as long as you're sincere in believing something," causes many people to go astray. What a person believes does make a difference. A person may be sincere in believing something that proves to be false, but no amount of sincerity will change the untruth.

A personal faith in Christ as one's Saviour and Lord is the basis for salvation, and a proper understanding of God's word and of the doctrines included in this series is essential to effective Christian living.—*The Intermediate Quarterly*.

II. HINTS THAT HELP

The teacher should study the background Scripture:

1. That which defileth a man (Matthew 15:8-14).
2. Christ came not to condemn (John 3:17, 18).
3. Stand fast in the faith (2 Thessalonians 2:13-17).
4. Be ready to give a reason for your faith (1 Peter 3:15).
5. Things hard to understand (2 Peter 3:14-18).—*The Teen-Age Teacher*.

III. ADDITIONAL TRUTHS

1. "For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (Vs. 17).

Destruction is the inevitable fate of all things and persons separated from God and concentrated upon themselves. This fact is a corollary of another fact—that only in God the Father, the Word, and the Spirit does life exist. Therefore, this verse sets forth the purpose of Christ's coming into the world. It reveals God's intention. He came not to condemn the world. The world was already condemned—under the curse. His coming was for the purpose of lifting the world above its condemnation.

"He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (Vs. 18).

Christ's coming into the world was for the purpose of saving men. But men are not saved just because He came into the world. Men are either saved or lost according to their decision concerning Jesus. The decisive moment in the relationship of the first disciples of Christ came when He asked them, "Who do you think that I, the Son of man, am?" God confronts us with His own love in the life and death and resurrection of Jesus. And something more is required of us than intellectual deliberation about His Son. We are called upon to make a moral decision. John words it this way: "... he that doeth truth cometh to the light, ..." (John 3:21); but he that doeth not the truth "... hateth the light, neither cometh to the light, lest his deeds should be reproved" (John 3:20).—*The Bible Teacher*.

2. "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (Vs. 13). Note how Paul admonishes these people—brethren. This indicates something of the relationship which should exist between God's people. We should be like one big family. From the beginning, God planned that the gospel would also be preached to the Gentiles even though it was first preached to the Jews. This plan for the Gentiles is revealed in God's

promise to Abraham, "... in thy seed shall all nations of the earth be blessed ..." (Genesis 22:18).

The Christian's sanctification is mentioned here. What is sanctification? It is the process whereby the Christ grows and develops a Christian character. Through salvation we are born in the kingdom of God, but we are babes. The process of growth and development as Christians is known as sanctification.

"Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ" (Vs. 14). It is important that we recognize the importance of each thing in our salvation. It originated with God the Father; was made possible by God the Son; and God the Holy Spirit does the work in our hearts. The Holy Spirit uses the gospel as an instrument to convict the sinner. The only thing we have to do with our salvation is make the choice. God does everything else. However, should be pointed out that after we are saved there is much for us to do.

"Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle" (Vs. 15). The word, therefore, has great significance here. Paul is saying to these Thessalonians that God had called them and saved them and now they should stand fast. This admonition has a twofold meaning; first, are to stand fast in conduct; second, are to stand fast in creed. Only through faithfulness could these Thessalonians obtain the crown they sought, for faithfulness unto death is the price of the crown of life (Revelation 2:10).

"Now our Lord Jesus Christ himself and God, even our Father, which he loved us, and hath given us everlasting consolation and good hope through grace" (Vs. 16). Both God the Father and God the Son co-operated in providing our salvation. The whole program is one of grace, for man had neither the ability or power to work it out for himself. This marvelous grace of God finds its fullest expression in man's happiness and fellowship with God.—*The Advanced Quarterly*.

3. "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless" (Vs. 14).

Peter had informed these people that the things of the world would be dissolved, and that they should look to the coming of the Lord. This being true it behooves all who are followers

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Where Do We Go From Here?

A. B. Bryan, Secretary-Treasurer
N. C. Convention Mission Board

The question, Where do we go from here? has been asked several times by people who are concerned with the mission program of the North Carolina State Convention. The quest for this information is well taken, since many in North Carolina and in other states are in sympathy and in support of the convention have not known what to do and which way to turn for avenues of service. We have been well aware of the honest search for the leadership of the Holy Spirit and the desire for a worldwide mission program among Original Free Will Baptists.

With the awareness that the National Association has a complete mission program (both home and foreign) and that missionaries under its supervision are controlled by and/or committed to the program, policy, and development of a program designed solely in keeping with the philosophy of that organization, we sought to understand our people, their background and fundamentals of faith and develop a program of missions which could be loved, controlled and respected by all our people. In the several months our people, with information at hand, have shown that they are willing to support such a program.

FOREIGN MISSIONS:

Where do we go from here? Within the ranks of the State Convention there are six new mission churches or mission stations now in operation which are calling on us for home missionaries or missionaries. In many other villages, towns and communities in North Carolina and the surrounding states, there are many open opportunities, as well as many other home mission fields in the United States. Our home mission program is in immediate need of approxi-

mately \$3,000 per month to meet the demand which is upon us at the present time. We must make an honest effort in this field. We are appealing to our people to get down to business with God and rally to continued support of the home missions program.

FOREIGN MISSIONS:

During the last five months approximately \$1,500 has been given for the foreign missions program of the State Convention. With a new foreign missions program in its infancy, we had expected funds to come in slowly, especially since much was being circulated to confuse the minds of the people and cause suspicion and doubt of a desire and a concrete effort for such a program. Our hearts have been made glad to witness that the Lord is still answering prayer. Things are happening by prayer which are almost inconceivable.

Many of you who were present at the State Convention's mission rally saw for yourself how the Lord is working in our midst. Three fine young people now in training testified that the Lord had called them to go to foreign fields or the fields of the world to take the gospel message. Can we afford not to rally behind these fine young people? We have shown by our rallying to the cause in the past that we desire to follow the will of the Lord in the Great Commission. We will stand by an advice that messengers are provided for those who have never heard.

We appeal to you to get behind this foreign missions effort and see it through for the glory of God. Before funds are available, if we do not rally now, we will have missionaries knocking on our doors, begging us to provide the funds with which to send and support them on the mission field.

Your mission board is encouraged a great deal. Demonstrations recently have convinced us that you intend to support a foreign missions program sponsored by the State Convention and all others

who will join with us. Your special offering at the State Convention's mission rally of \$3,206.29, which includes some that has been turned in since to be added to the original amount, and the regular donations of \$1,411.55, making a total of \$4,617.84 for the first half of September, have convinced us that you are willing to back your conviction with your finances. In addition to this increase, many pastors and delegates said to us at the convention or have written to us that your support, prayers and finances would be behind this program in the new year. Our emotions are stirred as we with humility give thanks to you and to our Lord for your continued support.

ARE WE GOING TO BUILD A WORLD-WIDE MISSION PROGRAM?

Yes! We are moving on with your support. We see nothing to hinder our progress as long as we are confident the Lord is leading. We have capable missionary speakers for mission services in your churches, should you desire them to come to your church to boost missions. Please contact us concerning week-end services or any information you desire for the promotion of missions in your church.

By the time you read this article a study and planning committee will have met in session with the management of Mount Olive College to investigate and discuss the enlargement of a program for preparing ministers and missionary candidates for effective Christian service. We are keenly aware that such a program is an acute need in our church at this time. We consider this meeting one of the most vital ever held at Mount Olive College.

If the foreign missions program is to meet the demand, all of us must rally to the cause. Within the next year we need an income of approximately \$30,000 to enable us to take advantage of the opportunity now waiting in the foreign field. In the words of Nehemiah we solicit your support: "... come, and let us build up the wall of Jerusalem, that we be no more a reproach. Then I told them of the hand of my God which was good upon me; ... And they said, Let us rise up and build. So they strengthened their hands for this good work. ... The God of heaven, he will prosper us; therefore we his servants will arise and build: ..." (Nehemiah 2:17-20).

St. Claire Bible Class

(continued from page fourteen)

Christ to exercise diligence in maintaining our peace with God and the purity of individual lives. Although we are not of the world, the fact remains that we are yet in the world, and we must exercise constant vigilance that the power of the world does not draw us back into its fold.

"And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction" (Vv. 15, 16).

Paul and Peter were in perfect accord in their presentation of the Word of God; but, then, as well as now, there were those who wrested difficult portions of Scripture to their own destruction of those whom they converted to their manner of life. Peter terms these as unlearned and unstable men, and in all reality, this is a very dangerous combination. When men are unlearned in the Scripture, they are certain to err in their interpretation, when they are unstable, we can put no confidence in what they do nor in what they say, for they are likely to do and say just the opposite on the morrow. God's people should possess a knowledge of the truth as that truth is revealed in the Scripture, and they should be steadfast in their belief and their presentation of that truth.

"Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen" (Vv. 17, 18).

Our knowledge of the truth should serve as an armor against being led astray by the doctrines of error. In order to assure ourselves of remaining steadfast in the truth, we should take advantage of every opportunity to grow

in the grace and the knowledge of our Lord and Saviour, Jesus Christ. All glory, both now and forever, belongs unto Him, and it behooves us by our faith and our works to bestow it upon him. —*The Senior Quarterly.*

State Convention Backs Conference

(continued from page four)

Conference and asking to be recognized as the true congregation of Edgemont Free Will Baptist Church.

Notice of the above was given to both factions on September 29, 1960. To date we have received no reply from the accused faction, except derogatory statements published in *The Challenger* and elsewhere, in which they indicate that they refuse to comply with the suggestions. However, a petition, signed by 128 members has been filed with the Western Conference in which they comply with the above suggestions and request to be recognized as the true congregation of Edgemont Free Will Baptist Church.

Boys' and Girls' Stories

(continued from page twelve)

ness covered the place. Then he heard the sound of a car approaching. It sounded like the same one in which the men had driven away. Fear stabbed at his heart again. Maybe the men had come back. Would they kill him now? Then he thought of his Saviour, and was glad that he was saved. He was ready to die now if there was no escape.

The car motor died down to a deathly silence. Dougie craned his ear to hear more sounds, but there were none. Then suddenly the door was flung open and a dazzling light shone into the room, almost blinding him. A voice cried out, "Dougie, Dougie! Are you all right?" It was his father's voice.

Swiftly the policemen set him free from the ropes that bound him. His father hugged him, half laughing and half crying with relief.

Dougie was told that the two men were captured. The canvas bags con-

tained money they had taken from bank. The note on the piece of gle, brought by his dog, had helped policemen to catch the men in a bush. They told him that he was a smart boy to figure out a way to that message.

Dougie turned to his father, and whispered huskily: "I got smart, Dad, when I asked Jesus to come into my heart. I'm so happy—more happy than I've ever been—because I know that I'm saved from those evil men—for I know that I'm saved from all my sins." —*My Pleasure.*

NEWS NOTES

(Continued from Page Nine)

White Hill Church Observes Home-Coming

The White Hill Free Will Baptist Church, Aurora, North Carolina, will observe its annual home-coming on Sunday, October 7. Services will begin with a day school at 10:00 a. m., and the church service will be at 11:00 a. m. A picnic lunch will follow at the church hour.

There will be a singspiration in the afternoon; therefore, all singers are invited to come and participate.

The pastor, the Rev. A. G. L. Ernul, North Carolina, and the church invite all former pastors, members, friends to come and fellowship together on this occasion.

Spring Hill Church Announces Revival

The Spring Hill Free Will Baptist Church, Goldsboro, North Carolina, announces its fall revival, beginning September 23 and continuing through September 29. The services will begin each evening at 8:00 o'clock. The evangelist for these services will be the Rev. W. Renfrow, Kenly, North Carolina.

The pastor, the Rev. Kenneth Carter, and the church cordially invite the people to attend these services.

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HAROLD M. CAMPBELL PHOTO

EDITORIAL

IS A VOTE NECESSARY?

For the past several months, much has been said about churches taking a vote to see whether they support the program of the North Carolina State Convention or the National Association. Many votes have been taken; and in some instances, churches have been split as a result. In other cases no harm has been done.

Over and over people are asking, "Is it necessary to take a vote?" In view of all that has happened among Free Will Baptists in the last two years, the question is important. It is vital to every Free Will Baptist, and the proper answer to it may prevent much confusion. Many heartaches and disappointments may be avoided if the proper steps are taken.

There never should have come a division in the denomination; and it would not have come if the North Carolina State Convention had not been singled out and called upon to repudiate the principles, practices, customs, and usages that have characterized Free Will Baptists in the eastern section of the United States for many generations.

The neighboring states have forms of church government similar to that of North Carolina. In fact, some of the things practiced in other states are much stronger than that which is found in North Carolina. For a specific example, the reader is referred to Notes and Quotes found elsewhere in this issue.

It is this editor's honest opinion that the North Carolina State Convention would not have withdrawn from the National Association if the leaders of the National Association had been willing to meet with the leadership of the North Carolina State Convention and sit down with open minds in an effort to bring about a reconciliation. Every effort on the part of North Carolinians to get such a meeting met with utter failure; and as a result, the State Convention voted to withdraw from the National Association until such time as the national organization shows a willingness to return to the stated principles upon which it was organized in 1935.

Everyone knows of the split, but nobody knows when the reconciliation will take place, if ever. But let no one act in such a way that bad matters will be made worse.

Should a church take a vote? There is no single answer that will fit every situation; but in general, the answer is definitely in the negative. For instance, if a church in North Carolina wants to remain loyal to the annual conference or association and the State Convention, a vote is absolutely unnecessary. The very fact that the local church is a member of the annual conference or association and the State Convention shows that there is no need to vote. The only time a vote could ever be necessary would be in the case of a church that decided to repudiate its annual conference or association, the State Convention, and the "Statement of Faith and Discipline for Original Free Will

Baptists of North Carolina." Otherwise, a vote is unnecessary.

Other states are having their problems, too. In fact, the crisis is nearing in some of them because of the agitators who are pushing for a vote. They advocate a vote in favor of their own views, without regard for the principles, practices, customs, and usages that have prevailed for generations. Should a vote be taken, it may mean complete disaster. At least, it will cause confusion, unrest, and division.

What is needed is the sane, sensible, seasoned judgment of those who have been loyal Free Will Baptists for many years. Youthful energy is good; but in order for it to bring forth the best results, it needs the guiding hand of the experienced.

In the interest of harmony and unity, this editor calls upon all Original Free Will Baptists to use simple, plain, reasonable judgment in this matter. Do not be pushed into taking a vote. Let the wisdom of the mature, level-headed Free Will Baptists prevail. Some time has come for the sane reasoning of Original Free Will Baptists to put down the confusion of the agitators.

The Rev. E. C. Morris, Tifton, Georgia, has written a booklet entitled "That You May Know" which gives a good treatment of the present controversy among Free Will Baptists. More specifically, it gives information relative to the issues involved between the National Association and the North Carolina State Convention. It is written for the sake of unity among Free Will Baptists, especially in Georgia; but it also contains good information for those of other states. The editor recommends this booklet to Free Will Baptists everywhere. It can be ordered for 40c per copy from the Rev. Mr. Morris or from the Free Will Baptist Press.

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October 3, 1962

THE FREE WILL BAPTIST

RALPH LIGHTSEY, Editor

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SUBSCRIPTIONS PAYABLE IN ADVANCE

Six Months.....
One Year.....

The contents herein do not necessarily reflect the beliefs or policies of the editor or of *The Free Will Baptist*. The responsibility for each article is the person whose name appears under the title or to the person sending.

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IGNORANCE is out of date. Life is dynamic and demanding, and so. Our scientific and social life insists on a knowledgeable awareness and sensitivity to the pace and rhythm of living a day-at-a-time effectively. We have come from "around the world in 80 days" to around the world in less than 120 minutes. No longer can we be ignorant to the feelings, the culture, the needs of any people anywhere. There is a knowledge that we must know, and we must use it now.

It is possible, and the prospect is bright when viewed properly. The most effective means for acquiring information and knowledge is in reading good books. Too many Christians have adopted an attitude that reading is not an essential discipline of life. As a matter of fact, more good books are available today than ever before, but the art and craft of reading is known by comparatively few. It is estimated that one-half of the homes in America have fewer than 50 books, and three-quarters have fewer than 100 books.

Our hearts and our dollars have gone to people across the world as they valiantly struggled against illiteracy and ignorance. We consider life tragic for the "poor illiterate people of the world" who have never learned to read. The net result is the same for those who know how to read and don't.

It is somewhat awesome to realize that only about 10 percent of us live at only about ten percent of our capacity. In other words God has given us the ability to be 90 percent more effective than we are. This accounts for that "something" within each of us that strives for personal achievement, and when satisfying progress is made, we become frustrated and at odds with life. We continually strain for knowledge and understanding of ourselves and our world. Books are the means that make it possible. Reading is a creative art that enables us to "live life at the center of the page and not on the margins"—to present Christ in a dynamic fashion. Reading is one of the greatest talents God has given us.

Why is this so?

First, what we read affects what we think. The science of psychology has made us aware of the fact that in addition to our conscious thought processes, we also have a sub-conscious mind. This is our data receiving and processing station. It does not think or create for itself and yet it tends to govern our behavior more than our conscious mind. Our sub-conscious mind registers eternally every thought that passes through our consciousness. It may be likened to an electronic data computer that accumulates every bit of data that is fed into it and then feeds it back on demand.

This simply means that as we read we are feeding information into our sub-conscious minds that is never lost.

The knowledge that "what we read affects what we think" is particularly frightening when we see children feeding their sub-conscious with comics, with our young people bloating their minds with sex-satiated slicks, and adults passively absorbing trivia. Remember, words have energy, and energy produces action.

Second, what we read determines what we are. One clever writer tells us that through the medium of good books we are enabled to converse with the wise and great of all ages. "Books are boats loaded with a cargo of ideas." All that mankind has ever thought or accomplished is preserved in the pages of books, therefore, the person who acquires the habit of intelligent reading invariably gets more out of life.

Third, we become like what we read. "We are made or marred by the company we keep—whether that company consists of men or books." An exposure to the great cultural and spiritual masterpieces of literature inevitably shapes our thoughts and actions to their likeness.

One of the primary responsibilities of Christians today is to communicate the gospel. To do this demands insight, knowledge, awareness. Books are tools that will open up these new worlds for effective and fruitful living.

What we read (or do not read) has a direct effect on what we think, what we are, what we will become. Christian books and magazines can be a ladder leading up—out of the rut of indifference to a peak of spiritual perception and concern. A reading schedule of only 15

minutes a day will make it possible for you to complete 25 books a year—a proven antidote for "outmoded ignorance."

Order your books from the Free Will Baptist Press. Write for catalogue.

The Morning Quiet Time

The value of the morning watch in prayer cannot be overestimated. In that hour the soul may pour itself out in worship and in intercession before a listening God.

More important is the glorious experience of a listening saint who hears God speak to Him. Through God's Word and by His Spirit, God will commune with all who will wait upon Him in the morning trysting hour. Into a new day they will step, fortified by divine power, encouraged by the word of promise, and challenged by heavenly utterances.

In the diary of Robert Murray McCheyne are two significant entries. On October 17 he wrote: "Private meditation exchanged for conversation. Here is the root of evil—forsake God and He forsakes us."

On October 23 McCheyne wrote: "Rose early to seek God, and found Him whom my soul loveth. Who would not rise early to meet such company?"
—(Reprinted from the Free Methodist.)

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State Convention Backs Western Conference In Church Dispute

(This is the Second in a Series Concerning This Matter)

WE HAVE attempted to deal with this matter in strict adherence to the prescriptions, doctrinal statement, church covenant, and rules of church government as contained in the *Statement of Faith and Discipline for Original Free Will Baptists of North Carolina*, with special reference to the following sections: "Perseverance of the Saints," Chapter 13, Page 30; "Church Covenant," Page 44; "The Pastor," Page 46; "The Minister," Page 47; "Principles of Discipline," Page 50; "Independence of Local Churches," Page 52, and the *Constitution and Bylaws* of the Western Conference, with special mention of Article 4, Sections 1 and 3.

We find as facts the following, based upon evidence in our possessions, and by testimony by those whom we consider to be competent witnesses:

1. We find as a fact that Original Free Will Baptists of North Carolina trace their history directly back to the year 1727, when Paul Palmer established the first church holding the exact faith of Original Free Will Baptists of North Carolina today, and that the position of this group on the independence of the local church has always been as the following section taken from the latest revision of the *Statement of Faith and Discipline for Original Free Will Baptists of North Carolina*, adopted by unanimous vote by the Western Conference on October 12, 1955, while in annual session at Edgemont Free Will Baptist Church, Durham, North Carolina.

Each local church is a distinct and independent organization, with full authority to manage its own internal affairs, elect its officers, receive, dismiss, discipline, and exclude members. But this principle of the independence of each church is not held as a law of isolation; on the contrary, churches conveniently situated associate and cooperate in all things which tend to advance the common cause. Councils are, therefore, called in the organization of a church and the settlement of serious difficulties. On the same principles, the churches meet by delegation in the annual conference or association. The annual conference or association being the highest tribunal, shall have final disciplinary authority

over the local church. (This is almost the identical wording of this section during the past 50 years.)

2. We find as a fact that the Western Conference of Original Free Will Baptists of North Carolina was formed in the year 1886 by agreement in the General Conference of Free Will Baptists of eastern North Carolina—the first annual session of the Western Conference being held at St. Mary's, Wilson County, on October 20-22, 1887—and that in forming the (Western) conference there was mutual agreement that there would be a boundary line between the two conferences and that they would work together under the same book of discipline and that neither would change said book of discipline without the approval of three-fourths of both conferences.

3. We find as a fact that as time passed, other conferences were formed under the same terms and agreements as set forth above concerning the Western Conference.

4. We find as a fact that during or before 1912 the North Carolina State Convention of Original Free Will Baptists was formed by a number of conferences joining together for the purpose of departmentalizing the general work in the state and promoting the work of these departments; that said State Convention was formed as merely an advisory and coordinating convention and did not assume any of the disciplinary authority over the local churches, recognizing that the annual conference or association is the highest tribunal.

5. We find as a fact that Edgemont Free Will Baptist Church was organized during or before 1923 and was received into the Western Conference on October 18, 1923; that this church has been a member of this conference since then and has, until recently, participated fully in the program of the Western Conference and the North Carolina State Convention of Original Free Will Baptists; that former pastors have cooperated fully with said organizations and have held places of honor within said bodies, including moderator of the Western Conference and president of the State Convention, as well as chairman of the board of ordination and others.

6. We find as a fact that Ronald

Creech became pastor of Edgemont Free Will Baptist Church in October 1957 and that he became a member of Western Conference on October 1957, thus becoming subject to the jurisdiction of the Western Conference just as all other ministers who are members.

7. We further find as a fact that since 1957 the spirit of cooperation, by pastor and church, with the established and approved programs of the Western Conference and the North Carolina State Convention of Free Will Baptists has increased and that said programs have often been the objects of severe criticism through the pages of the weekly bulletin of the church, *The Challenger*.

8. We further find as a fact, based upon evidence and testimony, that there has developed a dissension in the membership of Edgemont that has created two factions, creating a state of strife and unrest: one faction being composed of Jimmie Miles, Lloyd Williford, Richard Blake, Howard Stegall, J. E. Chappell, Arnold Goodman, Ronald Creech, and others united in interest with the hereinafter referred to as the Miles faction; and J. G. Teasley, Mr. and Mrs. Elwood Rhodes, Mr. and Mrs. Joe Peele, Calvin Griffin, Olif Paschall, Leo Paschall, H. A. Stewart, and others united in interest with them, hereinafter referred to as the Teasley faction.

9. We further find as a fact that members of the Teasley faction did present petitions containing charges of denominational irregularities of doctrine and administration against the Miles faction and the pastor with the Executive Committee and Board of Ordination on August 6, 1960, and 23, 1960.

10. We further find as a fact that representatives of the Miles faction were requested several times to meet with the joint committee for the purpose of agreeing on a time and place for a hearing and mediation on these charges; these requests were not complied with and the Miles faction did not meet with this committee for the above mentioned purpose.

11. We further find as a fact that an official hearing on the charges was held on September 23, 1960, both factions having been notified and requested to be in attendance and present evidence and testimony for or against the charges; the representatives of the Teasley faction were present but the Miles faction was not present, although we were informed that some of them parked their cars in front of the church and watched while the hearing was being held.

12. We therefore find as a fact that

(continued on page five)

Christian Education



Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

College Loyalty Fund Sunday Set for Oct. 21

Goal of \$100,000 Sought in Gifts

A goal of \$100,000 in gifts to the general fund of Mount Olive College for the 1963 fiscal year has been authorized by the North Carolina State Convention of Free Will Baptists. Churches and denominational organizations have been asked to contribute a quota of \$75,000 and community friends of the college will seek to raise the additional \$25,000.

Monday, October 21, has been declared as the State Convention as Mount Olive College Loyalty Fund Day in Free Will Baptist churches. Suggested quotas are being furnished each church, and an every door canvass has been recommended. Original Free Will Baptists stand on the threshold of the greatest era in their history, and Mount Olive College is recognized as the leader in this march of progress," college president W. Burkette Raper declared.

The North Carolina State Convention at its annual September meeting unanimously approved a budget of \$650 for Mount Olive College. Anticipated sources of income include \$650 from students, \$100,000 in gifts and \$24,000 from endowment and miscellaneous sources.

Planning Session for Ministerial Training Held at College

A group of conference moderators and representatives of various conferences and Convention boards met for a study planning session at Mount Olive College on Saturday, September 22. The session was for a training program for ministers and lay leaders who cannot attend college and was the subject of discussion.

After a general assembly in the auditorium, the representatives met in two separate study groups. In an afternoon assembly, reports of the study groups were presented and the following recommendations were formulated: (1) that

Mount Olive College continue to offer on-campus night classes for ministers; (2) that the college establish extension centers in accessible locations; (3) that short-term training institutes be held on the college campus during the summer months; (4) that both college-credit and non-credit courses be provided for inservice ministers. The group also recommended that a uniform standard for ordination be adopted by all the conferences.

Among those participating in the session were J. C. Griffin, Sheldon Howard, Walter Reynolds, Graham Lane, Leonard Woodall, C. B. Hansley, M. L. Johnson, C. L. Patrick, S. A. Smith, Roland Cherry, Charles Sapp, A. B. Bryan, W. J. Langdon, R. W. Allman, Ed Taylor, R. H. Jackson, Melvin Everington, C. F. Bowen, Rayford Lee, Mrs. J. C. Moye, Mrs. Carl Dudley, Roy O'Donnell, and W. Burkette Raper.

State Convention Backs Western Conference

(continued from page four)

The Miles faction has refused to meet with this joint committee and has used this as a scheme and device to avoid the jurisdiction of this conference.

13. We further find as a fact that an official hearing was held and that opinions and suggestions, based upon evidence presented, were made to both factions on September 29, 1960, and that the Miles faction has failed or refused to comply with these, but the Teasley faction has fully complied with them.

14. We further find as a fact, based upon evidence and testimony, that the doctrine of eternal security has been advocated by some members of the Miles faction and tolerated by other members of this faction, even to the point that the pastor has been pressured to take a neutral position on this question; this doctrine is indirect conflict with Chapter 13, "The Perseverance of the Saints," listed on Page 30 of the *Statement of Faith and Discipline for Original Free Will Baptists of North Carolina*.

A Mind to Work

Dear Christian Friends,

The Sunday school lesson of September 16 caused me to think once more of our State Woman's Auxiliary Convention. The day it was organized in Goldsboro, North Carolina, I, having been asked by the program committee to conduct the opening devotional, selected for the Scripture reading Nehemiah 4:1-9 and based my remarks on verse 6. Then, as now, I knew, as Nehemiah had known, that success depended much upon the attitude of our Christian women. Each needed to have a purpose in her heart with a mind to work.

No, I never thought that we alone could succeed without the Great Leader; and, as Nehemiah, we had to use precaution. He set a watch. His motto was "Watch, work, and pray." During the many years since the day of our organization, I think we, too, have held to that motto. There has been no time when we have not supported the program of our denomination. We have never done as much as we wished to do; but the Children's Home, the mission program, the superannuation program and the educational programs have each been remembered and aided by us.

My plea yet is to watch; be on the alert lest some opportunity to serve should pass us unattended. Also, watch lest we be tempted to neglect some service we can render. Then pray as if all depends upon God, and work as if all depends upon us as God's instruments through which to succeed.

Young women, many of those who were leaders among our workers then have already answered the call to go home; and others have grown too old and infirm to be active; but I assure you we are yet praying that you younger ones may grow, go, and glow, ever being steadfast and working to achieve more in building than has been accomplished. Christ asked that we pray for more laborers.

There are great possibilities, much more to be done. Rally to the support of every phase of our work. Don't leave it all for our pastors. The same "Go ye" which applies to them also is for you and me. In fact, the first "Go tell" given by our risen Saviour was to a woman.

How can we tell? There are many ways. One way is by our daily living. Paul said, "Ye are living epistles." So we tell by our lives, our acts, our words, and our works. To witness for Jesus, we must be careful lest our lives speak so loud that those to whom we witness by

(continued on page eleven)

News + Notes of Denominational Interest

Central Conference Ministers' Meeting

All ministers who are members of the Central Conference of North Carolina Free Will Baptists and all ministers who are serving as pastors of churches which are members of the Central Conference are urged to attend the regular fall Ministers' Conference at the Ayden Free Will Baptist Church Tuesday, October 9, at 10:30 a. m. The program should last two hours after which there will be a fellowship lunch for all who attend.

Program

- 10:30—Devotions, Rev. Garland Teasley
- 10:45—Moderator's Report, Rev. Walter Reynolds
- 11:00—Discussion of Current Issues in Christian Higher Education, Led by Dr. W. B. Raper
- 11:30—Discussion of Year of Jubilee and the Three Scheduled Convocations
- 11:50—Solo, Rev. Fred Powers
—Congregational Hymn
- 12:00—Message, Rev. L. B. Manning
- 12:30—Benediction
—Fellowship Lunch

Revival Announced At Free Union

The Rev. M. L. Johnson, superintendent of the Free Will Baptist Children's Home, will be the guest evangelist for the fall revival at Free Union Free Will Baptist Church near Walstonburg, North Carolina, October 7-14. A special program of sacred music is planned for each service. Services will begin each evening at 7:30.

Crestview Church Reports Outstanding Revival

The First Free Will Baptist Church of Crestview, Florida, had an outstanding revival during the last week of August with the Rev. Arnold Woodlief as the evangelist. The revival services were well attended, and many Christians in the church rededicated their lives to Christ. The pastor stated that the services were nourishing for all.

The Rev. Mr. Woodlief of 410 West

Milton Avenue, Marianna, Florida, is available for revivals at any church; he is also available as a pastor for any church that may desire his services.

N. C. Superannuation Report for September

The following is the report of the Rev. Walter Reynolds, chairman-treasurer of the Board of Superannuation of the North Carolina State Convention of Free Will Baptists for September, 1962:

Receipts

Balance on Hand	
September 1, 1962	\$5,107.96
Regular Receipts for September	630.66
Earmarked for Adopted	
Ministers and Widows	6.00
Earmarked for Ministerial	
Retirement System	10.00
Total to Account For	\$5,754.62

Disbursements

Minister's Monthly	
Checks	\$175.50
Widow's Quarterly	
Checks	327.00
Operating Expenses	73.26
Total Disbursements	575.76

Balance on Hand	
October 1, 1962	\$5,178.86

Receipts by Conferences

Albemarle	\$ 32.07
Cape Fear	9.05
Central	200.00
Eastern	139.60
Western	265.94

Winterville Church Observes Homecoming

The Winterville Free Will Baptist Church, Winterville, North Carolina, will observe its annual homecoming on Sunday, October 14. The pastor, the Rev. Kenneth Grubbs, will deliver the message. Special music will be rendered by the church choir and Miss Leah McGlohon.

After the service a picnic lunch will be served.

All former members, former pastors, and friends are invited to attend.

Little Creek

Observes Homecoming

Little Creek Free Will Baptist Church, Ayden, North Carolina, will observe annual homecoming on Sunday, October 7. The day's activities will begin with Sunday school at 10 a. m., followed by the homecoming message by the pastor, the Rev. Hubert Burrell, at 11:00 a. m. A picnic lunch will be served at the church at 1:00 p. m. All former pastors and friends are invited to attend.

Revival in Progress At Vanceboro Church

Revival services are in progress at Vanceboro Free Will Baptist Church, Vanceboro, North Carolina. It began Monday, October 1 and will continue through Saturday, October 6.

The evangelist for these services is the Rev. S. A. Smith, Beulaville, North Carolina. The pastor, the Rev. D. Cleve, Jr., will assist Mr. Smith in the services.

Homecoming will be observed on Sunday, October 7. The pastor and church extend a cordial invitation to all to attend the remaining services.

Revival in Progress At St. Paul Church

Revival services are in progress at St. Paul Free Will Baptist Church, Elizabeth City, North Carolina, with the Rev. Henry Armstrong, Washington, North Carolina, as the evangelist. Services began on Monday, October 1 and will continue throughout the week, beginning at 7:30 each evening.

The pastor, the Rev. John Owens, and the church cordially invite the public to attend the remaining nights of these services.

(continued on page seven)

Coming Events

October 19, 20—Pee Dee Conference, Mission Valley Church, Columbus County, and Pine Level Church, Columbus County, N. C.

October 17, 18—Western Conference, Everett's Chapel Church, Clay County, North Carolina.

October 18—Albemarle Woman's Auxiliary Convention, Sound Beach Church, Columbia, North Carolina.

October 3—Woman's Auxiliary Convention of Western District, Fremont Church, Fremont, North Carolina.

November 1, 2—Cape Fear Conference, Tee's Chapel Church, Route 1, Smithfield, N. C.

NEWS NOTES

(continued from page six)

Level to Homecoming

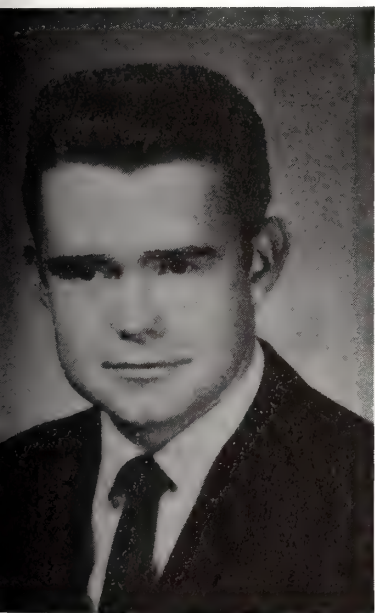
The Pine Level Free Will Baptist Church, Pine Level, North Carolina, will observe its annual homecoming on Sunday, October 14, with the Rev. D. W. Leary, pastor of Free Union Free Will Baptist Church, Pinetown, North Carolina, as the speaker.

The program for the day will begin with Sunday school at 10:00 a. m., followed by the morning worship at 11:00. A picnic lunch will be served at the noon hour.

The afternoon will be spent visiting with friends.

The pastor, the Rev. R. H. Jackson, and the membership extend an invitation to former members and former pastors as well as the public, to join them in the observance of this occasion.

Revival in Progress at Valley Church



Revival services are in progress at the Valley Free Will Baptist Church, Wilkesboro, North Carolina, with the pastor, the Rev. Bruce Dudley, as the speaker. The Rev. David C. Hansley is directing the services. The services are beginning each night at 7:30 and will continue through Saturday, October 6.

The pastor and the church extend a cordial invitation to the public to join in the series of services.

Young Women in Circle

Circle No. 1 of the Mt. Zion Original Free Will Baptist Church, Cash Corner,

North Carolina, held its first meeting Tuesday night at the home of Mrs. Ernest Hudson. With the help of Mrs. Earl Holton and Mrs. Ella Barnes, the following officers were elected: chairman, Mrs. J. L. Rowe; co-chairman, Mrs. Ernest Hudson; secretary, Mrs. Benny Rose; treasurer, Mrs. Hugh Barnes, Jr.; missions, Mrs. Bruce Carraway; sick and cheer, Mrs. Frank Leary and Miss Fannie Whealton; food chairman, Mrs. Frank Leary; publicity, Mrs. Benny Rose.

After the business, refreshments were served by the hostess.

Rev. Fred Powers To Conduct Revival

The Rev. Fred Powers, Rocky Mount, North Carolina, will be the evangelist for revival services at the Rose of Sharon Free Will Baptist Church, Robersonville, North Carolina, beginning Sunday, October 7 and continuing through Saturday, October 13. Services will begin each evening at 7:45.

The pastor, the Rev. C. D. Hamilton, extends a cordial invitation to everyone to attend these services.

Oak Grove Church Announces Homecoming and Revival

The Oak Grove Free Will Baptist Church, Route 1, Vanceboro, North Carolina, will observe its annual homecoming on Sunday, October 7, 1962. The pastor, the Rev. Henry Armstrong, will bring the message at the 11 a. m. worship hour. Lunch will be served on the church grounds at the noon hour.

Revival services will begin at the church Monday evening, October 15, and will continue through Saturday evening, October 20. Services will begin each evening at 7:30, with the Rev. Albert Keech of Arapahoe, North Carolina, as the evangelist.

The pastor and the church cordially invite the public to attend these services and ask for you to be much in prayer that souls will be won to Christ.

Hugo Announces Fall Revival

The Hugo Free Will Baptist Church near Grifton, North Carolina, announces its fall revival to begin Sunday evening, October 7, and continue through Saturday evening, October 14. On Sunday, October 14, the church will observe its annual homecoming, beginning with Sunday school at 10 a. m. This will be followed with the worship service at eleven and a picnic lunch served on the church grounds at the noon hour. In the afternoon there will be singing by special groups.

The evangelist for the revival services

will be the Rev. Clarence Bowen, assisted by the pastor, the Rev. W. H. Willis. Everyone is invited to attend all these services.

White Oak Grove Church Takes Stand

White Oak Grove Original Free Will Baptist Church, Route 3, LaGrange, North Carolina, in quarterly conference September 2, 1962, voted unanimously to the following:

Whereas, the action of the National Association while in session at Norfolk, Virginia, was to embarrass and discredit the North Carolina State Convention of Original Free Will Baptists, and

Whereas, a definite position was declared by delegates and ministers at the special session of the North Carolina State Convention of Original Free Will Baptists at Wilson, North Carolina, in March, 1962, by voting to remain true to our doctrine and to withdraw support from the National Association,

We, the people of White Oak Grove Original Free Will Baptist Church, do agree and vote with mutual understanding to withdraw all support and cease to be a part of any action and membership of the National Association of Free Will Baptists. We further agree to support the action and work outlined by the North Carolina State Convention of Original Free Will Baptists for the promotion of the gospel as the Lord may lead.

Lockhart Church Announces Revival

The Lockhart Free Will Baptist Church, Lockhart, South Carolina, announces that its fall revival will begin Sunday, October 7 and continue through Saturday, October 13. The evangelist for the services will be the Rev. Clarence Lambert, Darlington, South Carolina.

The pastor, the Rev. A. F. Lawter, extends a cordial invitation to everyone to attend these services.

Revival and Homecoming At Ayden Church

Revival services will begin at Ayden Free Will Baptist Church, October 7 and continue through October 14. The services, beginning at 7:30 each night, will be conducted by the pastor, the Rev. Ralph Lightsey.

Climaxing the services, the church will observe its annual homecoming on Sunday, October 14. The pastor will deliver the homecoming message. At the noon hour a picnic lunch will be served.

All former members, former pastors, and friends are cordially invited to attend all of these services.

(continued on Page Thirteen)

Woman's Auxiliary

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

Successful Woman's Conference

By Mrs. Lillie Mae Sasser

The Woman's Conference at Cragmont Assembly, Black Mountain, North Carolina, August 13-18, was everything I had been told by those who had attended one of the previous years. It was truly a mountain top experience and

After breakfast we were taught a study course by Mrs. Clarence Bowen, Faithful in Auxiliary Methods, which was most helpful, interesting, and informative. Mrs. Bowen discussed very ably the duties of the officers in an auxiliary, made many suggestions, and showed numerous articles in handicraft that could be used to bring cheer and comfort to the sick or shut-ins as well as entertainment and instruction to our young folk and adults.

Moye, in her usual efficient manner, conducted our Praise Time which was a reality music appreciation. She impressed upon us the meaning behind the words in the songs and the type of hymns appropriate for different occasions.

The worship period or Bible study with the Rev. C. F. Bowen was an important highlight of the day. Mr. Bowen gave a verse by verse analysis of the four chapters of 1 Corinthians. The time of study was thoroughly enjoyable, all, not only proving informative and useful, but spirit-filled. Mr. Bowen was truly a minister of the gospel, teacher and expositor of the Word, and a self-filled servant of the Lord. His efficient thought-provoking teaching filled the listener with new zeal and increased desire to hear more. This was manifested making the evening worship a continuation of the morning study. Also an invitation for him to return next year.



a spiritual feast to all 70 attending.

The Spirit of the Lord was present in all the activities. Our day began with morning meditations. Our theme song "Take Time to Be Holy" really started each day on the right key. Mrs. Felton Watson of Kenly, North Carolina, was in charge.

Our Special Feature Time, under the direction of Mrs. Carl Dudley and Mrs. D. W. Hansley, remained a secret each day, thus adding excitement and variety. The period of fellowship preceding Praise Time was really a time of getting acquainted, renewing friendships, and forming new associations. Mrs. J. C.

made by the group.

After lunch rest and recreation proved to be another highlight. Places of interest were visited by those desiring to go, but for those who remained at the conference, there were opportunities to relax, view God's handiwork, enjoy the beautiful scenery, gather in that close

aven, and feast upon God's presence and approval of that place.

Mrs. Carl Dudley, our director, left no stone unturned in making it a most joyable, spirit-filled, Christ-exalted conference. In her many duties she was most efficient. Our hostess, Mrs. L. E. Ballard, completed the daily routine by serving delicious meals and assisting in every way possible to make every day comfortable and happy. Tribute was paid Mrs. Ballard during the week. A memoir of Mrs. Alice E. Lupton by Mrs. Dudley was very impressive. A replica of her funeral service was given.

Another time of spirit-filled experience was at the close of each day when we retired to our rooms for rest. There with our roommates we read God's Word, prayed together, shared experiences together, and really realized how near heaven we were.

You have guessed by now that this was my first opportunity to attend a woman's conference at Cragmont. But I hope and pray it will not be the last. I have already started talking and planning for next year. I wish every true Original Free Will Baptist woman could go and enjoy all the blessings of a conference. I haven't been able to tell it all but I challenge each woman to go and see for herself. My experience there was a dream that had come true.

Deep Run, N. C.—On September 17, the Gray Branch Free Will Baptist P.A. met at the church for its regular meeting. The president, Linda Smith, led the meeting to order and Faye Beath led the group in a song, followed with prayer by Linda Smith. The secretary read the minutes and called the roll. There were 13 members present. The treasurer gave her report, which showed \$104.33 in the treasury. The business to be discussed concerned the P.A. holding services on fifth Sunday. Charles Meritt and Johnny Earl Smith were chosen ushers for the coming month.

Ernul, N. C.—The Macedonia Free Will Baptist Woman's Auxiliary met Tuesday night, September 19, at the church with the president, Mrs. Arthur Whitford, presiding. The meeting was opened with the group singing "Tell Me the Story of Jesus." The Scripture was read by Mrs. Ralph Spruill, followed with prayer by Mrs. Reggie Smith. The secretary, Mrs. Pete Ipock, read the minutes of the previous meeting and they were approved. Mrs. Fountain Simpkins gave the treasurer's report which was accepted.

Mrs. Raleigh Ipock gave a report of the Children's Home, and Mrs. C. Hansley gave a report on the Y. P. A. During the business session final plans

were made for the district convention which met Thursday, September 20.

Following the business session the program, "Growing Faithful Churches Through State Missions," was given by Mrs. Whitford, Mrs. Rufus Dail, Mrs. Smith, and Mrs. Woodrow Gaskins. The closing prayer was given by Mrs. Spruill.

Vanceboro, N. C.—The Woman's Auxiliary of the First Free Will Baptist Church met Friday, September 7, at the home of Mrs. Dave Fillingame. The meeting was opened by singing "Beautiful Garden of Prayer." Mrs. Sallie Oliver read the Scripture, Acts 13:1-3. The roll was called and the minutes were read by Miss Jean Fillingame. The program was as follows: "Growing Faithful Churches Through State Missions" by Jean Fillingame and "The Biblical Approach" by Julia Fillingame. The meeting was closed by singing "Blest Be the Tie That Binds." There were six members present. Refreshments were served by the hostess.

CENTRAL DISTRICT W. A. CONVENTION

"Living in the Faith" was the theme of the Central District Woman's Auxiliary Convention, which met at Grimsley Free Will Baptist Church, near Maury, North Carolina, last Wednesday. The various auxiliaries, which were well represented, were reminded of the faith of our fathers and admonished to live in the faith.

Representatives from all the enterprises encouraged the women to support every phase of the state work. The ladies enjoyed hearing and seeing evidence of what these institutions mean to their churches. Little Miss Pamela Pittman, a pre-school child at the Children's Home, warmed the hearts of those present by singing some choruses she had been taught. Miss Barbara Becton told what attending Mount Olive College means to her; and Miss Linda Worthington, a sophomore student, sang "Jesus Is the Sweetest Name I Know."

Dr. W. Burkette Raper brought the morning message concerning the principles of faith by which we live. Centering his thoughts around "The just shall live by faith" (Romans 1:17), he reminded that Christ came into the world to save sinners, of whom each person is chief. "We are not in this world alone," he said. Further, he reminded that God is with each of us, and nothing should be allowed to separate us from the love of Christ. God is the Father of all redeemed sinners, and we are sojourners in this world. We walk daily by faith in

the Lord Jesus Christ, our Redeemer.

Various projects of the state and district auxiliary work were presented. Among these were the kitchen project for Cragmont, concert grand piano project for Mount Olive College, and the mission project. Each auxiliary in the district was requested to send one dollar per month to Mrs. J. C. Moye. She will send the money to the girl from the Children's Home, formerly sponsored by the convention and now attending Mount Olive College, for incidentals that she will need while at college.

CAPE FEAR WOMAN'S AUXILIARY CONVENTION

Johnston's Union Original Free Will Baptist Church, Route 1, Clayton, North Carolina, will be host to the Cape Fear Woman's Auxiliary Convention Wednesday, October 10, 1962. The theme will be "Found Faithful in Serving." The Scripture for the occasion is Galatians 5:13: "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another." The program is as follows:

Morning Session

- 9:30—Registration
- 10:00—Hymn, "Faith Is the Victory"
 - Devotions, Mrs. Wilbert Everton
 - President's Remarks, Mrs. R. Y. Stephenson
 - Introductory Business Period
 - Reading of Minutes
 - Roll Call of Auxiliaries
 - Welcome Visitors and Ministers
 - Appointment of Committees
 - Field Worker's Report, Mrs. Carl Dudley
 - Children's Home Report, Mrs. H. E. Dorman
- 11:20—Hymn, "How Firm a Foundation"
 - Special Music, Mrs. Lester Warwick
 - Morning Message, Rev. C. H. Overman
 - Benediction and Blessing
- 12:00—Lunch

Afternoon Session

- 1:00—Hymn
 - Devotions, Mrs. Paul Johnson
 - Faithful in Serving:
 - Cragmont, Mrs. J. C. Moye
 - Free Will Baptist Press, Mrs. Rose Bowen
 - Mount Olive College, Dr. W. Burkette Raper
 - Song, Rev. and Mrs. C. F. Bowen
 - Report of Chairmen
 - 2:15—Business Session
 - Adjourn
- (continued on page fifteen)

NOTES

|| A N D ||

QUOTES



By J. C. Griffin

MORE TESTIMONIES

Sometime ago I received an encouraging testimony from an old friend and I quote, "Dear Mr. Griffin, I have meant to write to you for a long time and let you know how much I enjoy your writings in *The Free Will Baptist*. I have really appreciated your Notes and Quotes during this present trouble in our denomination. They have been very informative, and I do believe that all those who have read them could have understood them if they had wanted to." Mrs. C. A. E. This testimony came from a church in the Central Conference of North Carolina. Such letters as this outweigh all that our critics can hurl at us. Thank you, Sister C. A. E.

ANOTHER TESTIMONY

I received a testimony a few days ago in which the word *Friend* was the signature on the letter. However, I was complimented for my past writings, except for a few that he suggested were mudslinging letters. If telling the truth is mudslinging, then I am a mudslinger. Every word that I have written has been true facts and I am not telling behind a cloud and I am not recanting.

A PICKED WORD

From a long letter by an old friend and aged minister who signed his name to his letter I quote, "I was glad to see you at the State Convention and find you standing for the cause that you have worked for so long." He also said that he enjoyed Notes and Quotes. *T. F. D.* God bless you, brother. Such Christians as you have been my inspiration and have kept me writing all these days.

In quoting my friends and their compliments, I only give the initials unless they give permission for me to give the full name.

MINUTES—LIBERTY ASSOCIATION

I have just received the minutes of the Liberty No. 2 Association of the Original Free Will Baptist Church of Alabama. This is the title which appears on the cover of the minutes. It is interesting

to read and find out what other states and districts believe and practice. Note the following:

ASSOCIATIONAL RULINGS

1. Each minister, ordained or licensed, must report in person or by letter to each session of this association to receive proper credentials for the coming year unless he is too old, or too feeble to attend, then he, as a Free Will Baptist minister, receives a life time certificate of standing.

2. Each minister, ordained or licensed, belonging to this association is expected to affiliate with the Minister's Conference and cannot be recognized as a minister nor pastor churches of the association except they comply with this ruling.

3. Each ordained minister must bear yearly certificates of standing to be eligible to pastor churches of this association. License of all licensed ministers must be renewed.

4. Minister coming to us from another denomination must hold membership in some church of this association for (1) year before being eligible to pastor churches in this association.

5. Licensed ministers must bear license for (1) year before being eligible for ordination unless called to pastor a church; then he can be ordained before a year is finished.

6. Churches must use letter form sent to them each year by the clerk to be recognized by this association. (Rules 7, 8, and 9 omitted.)

10. That each church pay an entrance fee of \$15.00, same to be used for expense of the association. (Rules 11, 12, and 13 omitted.)

14. That there be no church organized without seven (7) charter members. 1947.

15. This body try to buy the property or land when and where a new church is organized. That the deeds be made in a way that if it should not be pleased to remain a Free Will Baptist church that the property would divert back to quarterly meeting or association that purchased the property or land. (Passed in 1961.)

16. That each ordained man (ministers, deacons, and licensed ministers) pay \$1.00 to register to vote in the association. This does not apply to those sent as delegates from their church. (Passed in 1961.)

This is a record of the minutes of the 1961 session of the Liberty No. 2 Association of Alabama.

This copy of the 1962 session was sent to me by a friend of long standing without its being requested. I do not know why, except for the fact of friendship, it was sent. However, I am giving it to you, my readers, to inform you that all states have a right to set up their own standards of rules and regulations without being molested or dictated to by the National Association. We know that the rules and regulations are different in many of our states; and, so far as I know,

Free Will Baptists in no state have been called renegades and referred to as *connectional hogs*, except in North Carolina. Jesus said, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake" (Matthew 5:11).

WE ARE COMMANDED BY CHRIST

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matthew 5:44, 45).

Jesus did not say, "Love the ways of your enemies, nor love their hatred," but to love them. God so loved the world that He gave His only begotten Son that we might be forgiven of sin and live in fellowship with Him. Sometimes it is a little hard to distinguish between deed of the enemy and the enemy, but God's grace is sufficient. That does not mean that we must compromise with the wrong to get along.

Two preachers of days past and gone got on the outs with each other; and one tattler, trying to add fuel to the flame, went to one man and carried news by saying that Brother So and So said that he did not love him as a brother, whereupon the minister went to see his brother and said, "I have been told that you said that I did not love you." Then the accused said, "I love every bone in your body, but I hate your stubborn ways." God has not said for us to love the way of an erring brother, but to love him as ourself. We want to have the blessing of life that God is able to give. We want to go to heaven when all is over here.

If a man lies against you, just remember that God says, "... Vengeance is mine; I will repay, saith the Lord" (Romans 12:19).

That You May Know

(Information relative to the issues involved between the National Association of Free Will Baptists and the Original Free Will Baptists of North Carolina.)

by

E. C. MORRIS

Tifton, Georgia

This booklet of 30 pages may be ordered for 40¢ per copy from the Rev. E. C. Morris, P. O. Box 553, Tifton, Georgia, or from the Free Will Baptist Press.

Questions & Answers on the Bible

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Why should we make all fuss and ado over sending missionaries to the people of other countries? Do they not have their own religion? Is their religion not sufficient; are they not sinners, and is this not enough?—J. E. Joyner, Texas.

Answer: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). (Read Acts 4:1-12.) In the first clause of Acts 4, we read, "Neither is there salvation in any other!" Simon Peter had just preached the crucified Christ whom he had been raised from the dead following which he proclaimed these wonderful words of truth before a hostile Jewish Sanhedrin. Dozens of such incidents in the Scriptures might be cited. The Sadducees, who were Jews, had themselves thought they might obtain salvation by some other means and in some other way; but now that they are saved, they are different. John writes, "He that believeth on the Son hath everlasting life: he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

Paul, still unsaved and believing he knew another way of salvation, must be kept blind on the way to Damascus until he further persecute the Christians believing he will give in to the power of this sin. (See Acts 9:1-22; 22:3-22.) "For we are not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Romans 1:16); "How shall we escape, if we neglect so great salvation; which at first began to be spoken by the Lord, and was confirmed unto us by them that said of him" (Hebrews 2:3); "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6); "For other foundation can no man lay than that is already laid, which is Jesus Christ" (1 Corinthians 3:11); "And this is the record, that he hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son hath not life" (1 John 5:11, 12).

It is not only true that there is saving efficacy in no other name and that all who do not believe in Him are eternally lost, but it is also true that God holds every born again Christian responsible for taking the gospel to every unsaved person possible. "When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul" (Ezekiel 33:8, 9); "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things. . . . So then faith cometh by hearing, and hearing by the word of God" (Romans 10:13-15, 17).

If it were sufficient that people be sincere in what they believed, there are many Moslems that would put the most sincere Christian in the average church to shame when it comes to sincerity and devotion to their belief. The same might be said of the Pharisees in Jesus' day or the Buddhists of today. But we all know that sincerity in belief does not count if we believe in the wrong object. Back in 1931 the papers in Chicago gave a true story of a German woman that had been in that city since coming as a teenager from Germany. She worked hard and had been fortunate in investments so that as she reached the age to retire she gathered all her savings, that amounted to \$40,000, and placed them on interest in a small bank that had been recommended as being safe. When the stock market crashed, several banks went broke, leaving their depositors penniless; but this one did not, even through all the days of the depression. However, this woman was warned by a relative that

all small banks might default at any time, and he advised her to draw out and deposit her savings in a large bank in the loop. This she did, arriving at the larger bank at closing time just too late to make a deposit. The lady saw only one official leaving and persuaded him to take her money. This he did reluctantly and not until she named her relative that persuaded her to make the change. The reason this official was reluctant to take the money was that he knew the bank was about to close, but he was not allowed to divulge this information. The bank never opened its doors again until they were opened by the receivers. The woman lost nearly all the money she deposited, but the small bank from whence she took the money has never yet defaulted. Although she sincerely believed she was acting in her own best interest, she was wrong and therefore died a poor woman as a result. The relative who advised her was sincere but wrong. Hence Moslems, Jews, Buddhists, and all others who sincerely believe and trust in any other than Jesus for salvation are wrong and no amount of sincerity will suffice for this wrong.

The Bible makes it clear that Jesus Christ is the only way of salvation; and apart from Him, there is no hope for any of us. (Read John 1:7; 1 Corinthians 6:11; Ephesians 1:7; Revelation 1:5; Hebrews 4:13, 14; Hebrews 9:22.)

After reading these verses one who believes the Bible should have no doubt about the necessity of believing in Christ as the only means of salvation. He is Lord of all in each person's life, or He is not Lord at all. Which is He to you?

THE MAIL BOX

NOTE OF THANKS

"I would like to thank each one personally for their kindness to me in my recent bereavement in the loss of my son, Maylon D. Braswell, but that would be impossible; so each one that helped, please consider this a personal 'Thank You.' We appreciate every thought, visit, card, flower, the food, and most of all the prayers.

"We want to say a special 'Thank you,' to the Woman's Auxiliary of the Selma Free Will Baptist Church, who served the meal on the day of the funeral. May God richly bless each one of you."—Mrs. Kizzie Braswell.

A Mind to Work

(Continued from page five)

words can't hear what we are saying.

Be watchful, be prayerful, always working for God.

Your sister in Christ,
Katie Sawyer Jackson



STORIES for our BOYS and GIRLS



A Yellow Dress

MARY VIRGINIA BRYANT

"JANIE," called Mother, "come here a minute, dear. I have an errand I want you to run for me."

Janie shuffled slowly into the room. "Did you call me, Mom?" inquired Janie.

"Yes, dear. I want you to take this red and white dress I made for Betty Long over to her house. Betty has a piece to say in a program at the school house tonight and I promised her mother I'd have the dress ready for Betty to wear. It was a hard job getting it done so soon, but Betty has so few things she really needs it. And, Janie," cautioned Mother, "do be careful, won't you? Betty just must have this package right away. You're so careless sometimes, dear. I'm afraid you'll

have a hard lesson to learn someday."

"Sure," promised Janie absently. "I'll be careful. I'll get it over there right away." Picking up the box containing the dress Janie started off down the street. A couple of blocks down Main Street Janie spied Sally Campbell running down the street toward her.

"Hi, Sally," called Janie. "What's cha got in that sack? Something new?"

"Oh, Janie, I've just bought the cutest new purse. It's made just like all the older girls'. It's red plaid with leather pigskin trim. They have the *cutest* ones down at Harper's. Come on down a minute and look at them."

"Well," hesitated Jane, "I'm real supposed to be taking this dress over to Betty's house. But it won't hurt if I just go and look at the purses for a minute."

Gazing in awe at the pretty purses on the counter at Harper's Janie so forgot all about the red and white dress and carelessly laid the box down on the counter.

Presently Sally reminded, "Didn't you have a box or a package or something with you, Janie? Where is it?"

Then Janie remembered Betty's red and white dress. Fearfully Janie began looking around on the counters. But no box. What could have happened to it? She was sure she laid it down on the counter beside her only a few minutes ago. What Betty just had to have that dress. And she had *promised* Mother that she'd be careful and get the box right over to Betty's.

Slowly, very slowly, a very worried Janie retraced her steps home. What was she going to do? She just couldn't tell Mom what she'd done. Mom had especially reminded her to be careful of that box. In the hour Janie huddled down into a big Morris chair and hoped Mom wouldn't worry about her, not for a while at least. As Janie sat there in the chair, puzzled and unhappy, someone came into the room.

"Janie, is that you sitting there called Mother. "Did Betty like the dress?" Then one glance at the unhappy face told Mrs. Barker something was wrong. "Why, what the matter Janie? Didn't Betty like it? Didn't it fit all right?"

"I don't know," wailed Janie, tears streaming down her face. "Betty didn't even get it. And I don't know what she'll wear tonight. And I just feel awful." Then Janie told her mother the whole sad story.

Carefully Mrs. Barker listened to Janie's story. "All right, dear," began Mrs. Barker, after Janie had finished her tale. "First of all, we have to send Betty something to wear. I had made you a new yellow dress as a surprise. But since you lost Betty's we'll just send Betty



She just couldn't tell Mom what she'd done.

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

word is a lamp unto my feet, and a light
unto my path (PSALM 119:105).

WHO SAID THAT?

Continued from Two Weeks Ago)
Before you read this article please read
in 15 and the quotation given two
s ago from *The Challenger* regarding
writer and his column.

In this article I plan to quote exten-
sively from the Bible and let that be my
answer to the slanderous and untrue
statements and insinuations found in the
graph in *The Challenger* referred to
above. I am aware, and more and more
becoming aware, that the purpose of
propaganda being sent out through
and other similar bulletins is to con-
fuse and divide our denomination.
We are becoming wise to all such.
Sure, some still fall for that kind of
thing, but remember that Jesus said,
"I come in my Father's name, and
receive me not: if another shall come
in his own name, him ye will receive"
(John 5:43). Then the prophet Jeremiah
gives us a warning that fits this day and
condition perfectly: "Woe be unto
pastors that destroy and scatter the
sheep of my pasture! saith the LORD"
(Jeremiah 23:1); and again, "Many pas-
tors have destroyed my vineyard, they
have trodden my portion under foot,
they have made my pleasant portion a
desolate wilderness" (Jeremiah 12:10).
The *Student's Complete Concordance* gives
the following definition of the word
pastor: "The original meaning of this
word was shepherd, and in this sense it
is sometimes used in the Bible. The
true shepherd must both protect and
feed his sheep—so there is a derived
meaning of spiritual leader, minister, one
in charge of a church of Christ, to
look after spiritual interests of the people
and feed their souls with spiritual food.
This meaning is also found in the Bible."
So in that in mind let us turn again to
the Bible and hear what the prophet says
again, "Therefore thus saith the LORD
of Israel against the pastors that feed

my people; Ye have scattered my flock,
and driven them away, and have not visit-
ed them: behold, I will visit upon you
the evil of your doings, saith the LORD"
(Jeremiah 23:2). It will give assurance
to the faithful if you will read Verses 3
and 4.

I am used to persecution, the same as
everyone else who tries to live for God
and do His bidding. Jesus said, "Blessed
are ye, when men shall revile you, and
persecute you, and shall say all manner
of evil against you falsely, for my sake.
Rejoice; and be exceeding glad: for
great is your reward in heaven: for so
persecuted they the prophets which were
before you" (Matthew 5:11, 12); and
again, "Woe unto you, when all men shall
speak well of you! for so did their fathers
to the false prophets" (Luke 6:26).

There is no way to stop our enemies
from persecuting and slandering us. We
may expect it as long as we are standing
for the right, but let them try to stop
me from praying for them. (Read Mat-
thew 5:43-48.)

A woman wrote and ask me seven
questions. The only one I will even dig-
nify enough to answer reads, "What do
you expect to accomplish by continuing
to stir up this stinking mess?" Dear
soul, there is nothing that would please
me better than for all "this stinking
mess" to come to an end now; or better
still, for it to have been stopped already.
I long for the time when I can get back
to writing a devotional column as I
started out to do, but we who are true
Free Will Baptists and love our Press,
Children's Home, Cragmont, Mount
Olive College, our churches which in-
sist on remaining true to Free Will Bap-
tist doctrines instead of Calvinism, etc.,
must defend them against those who
would take them from us and deliver
them over to our enemies; or we will
have none of these left and no place left
for a devotional column.

Who said "The Lighted Pathway" was
becoming dim? It seems to me that one
who makes a statement like that shows
a very low regard for God's holy Word,
not because of what I write but because
of what the Bible says, "Thy word is a
lamp unto My feet, and a light unto My
path." Did Jesus speak for this day and
condition when He said? "And this is
the condemnation, that light is come into
the world, and men loved darkness rather
than light, because their deeds were evil.
For every one that doeth evil hateth the
light, neither cometh to the light, lest
his deeds should be reprov'd. But he that
doeth truth cometh to the light, that his
deeds may be made manifest, that they

are wrought in God" (John 3:19-21).
And as was said of John the Baptist, I
feel that we are sent only to bear witness
of that Light (John 1:6-9).

THOUGHT FOR THE WEEK:

"Am I therefore become your enemy,
because I tell you the truth?" (Gala-
tions 4:16).

NEWS NOTES

(continued from page seven)

Juniper Chapel

Observes Harvest Day

The Juniper Chapel Free Will Baptist
Church, Vanceboro, North Carolina, has
been observing harvest day the fourth
Sunday in September for several years.
The church usually sets a certain amount
to be taken on harvest day. This year
the goal was \$1,600. There was a good
attendance for church services, and when
each one made his harvest offering the
amount was \$1,721, enough to pay the
debt of the church. Under the leader-
ship of the pastor, the Rev. Henry Arm-
strong, a new church has been built and
a new piano bought. The church is
planning a dedication service the fourth
Sunday in October to dedicate the church
and piano.

During the league hour on Sunday
night, an old-fashioned love service was
held to honor the pastor, consisting of
Scripture reading, songs by the girls'
trio, poems, and a testimony service.
While the group sang "Heavenly Sun-
light," a young lady came forward to ac-
cept Christ as her Saviour. This was the
main highlight of the day. To close the
service the group gave the pastor a pound-
ing.

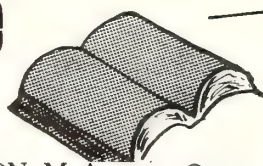
Following the love service the regular
preaching service was held and commun-
ion service was observed. Each one seem-
ed to enjoy the day and was very grateful
to the Lord for His many blessings. The
church is thankful for its pastor, Mr.
Armstrong, who has served the church
for seven years. The church is hoping
and praying that God will give each one
greater faith in the future and that all
will be more thankful for His blessings.

New League Begins

At Saint Mary's Church

Saint Mary's Grove Free Will Baptist
Church, Benson, North Carolina, began
a league Sunday night, September 9,
with the pastor, the Rev. R. W. Allman,
presiding over the election of officers for
the league. Those elected to office are
president, Neta Lee Byrd; vice-president,
Hilda Lowery; secretary-treasurer, Joyce
Roberts; song leader, Donald Coats; pian-
ist and news reporter, Gerain Gregory.
There were 58 present for the meeting.

(Continued on page fifteen)



What Is God Like?

(Lesson for October 14)

Lesson: Acts 17:22-29; Psalm 145:8-13

Golden Text: Acts 10:34

I. INTRODUCTION

It is of paramount importance that we have a right conception of God. Of course, all of us realize that there are many things associated with the nature of God that cannot be understood by finite creatures; but we, through a careful study of God's Word and a careful observation of His works, can learn much of His attributes and His dealings with men.

There are many statements in the Scriptures relative to the nature of God; such as, God is Spirit, God is love, etc., which set forth certain phases of God's nature, but are not to be taken as embracing a full definition of the person or nature of God.

God, being Spirit, is not discernable to the senses, and there is, therefore, very little that we can know of His person; but there is much that we can learn of the attributes of God, of His nature, and His dealings with men.—*The Senior Quarterly*.

II. HINTS THAT HELP

In preparation for this lesson, the teacher should study the following background Scriptures:

1. God's excellence (Psalm 145:8-20).
 2. The infinite power of God (Isaiah 40:28-31).
 3. God is a spirit (John 4:23, 24).
 4. God is no respecter of persons (Acts 10:34).
 5. A part of the lesson text (Acts 17:22-29).
 6. God is immutable (James 1:16-18).
 7. God is Creator (Revelation 4:11).
- The Teen-Age Teacher*.

III. ADDITIONAL TRUTHS

1. Prior to his conversion experience on the road to Damascus, Saul of Tarsus used all his ability and energy against the followers of the Lord Jesus Christ. He was determined to put an end to the church; but when he was on his way to Damascus with permission from the chief priests to persecute the Christians, a light shone from heaven and knocked him to

the ground. It was there that he had a real encounter with the Lord; and from that moment on, all his effort was put forth to bring glory to the Lord and blessings to humanity. Wherever he went he preached the gospel of Christ, whether before the great or small.

While in Athens, Paul preached on Mars' Hill. He said to the men of Athens, "... I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you" (Vv. 22, 23). Here were men who were very religious. They were not heathen in the sense that they were irreligious; instead, they were very worshipful, so much so that Paul made mention of it. Nevertheless, their worship was vain. As the apostle walked around and observed their various objects of worship, he noticed an inscription "To the Unknown God." They did not know the true God, but they recognized Him enough to put an inscription to Him among their other objects of worship. Nevertheless it appears that Jehovah was no more to them than an idol of some kind.—*The Intermediate Quarterly*.

2. "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands" (Vs. 24). This God whom Paul was prepared to present unto them was the Creator of the world and all that was in it. This doctrine of creation by God leads to two conclusions that were opposed to paganism. First, if God is the Creator, He cannot be confined to temples. Second, if He is the Creator, He cannot be appeased by human sacrifices. This doctrine is basic to a belief in a God who is omnipresent and can be with us at all times and the doctrine that worship is not confined to a building.

"Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things" (Vs. 25). This statement is a direct blow against two practices that were common in Paul's day: (1) the making and worshiping of idols; (2) the making of animal sacrifices. This statement by Paul actually upholds the statement of Christ, "God is a Spirit:

and they that worship him must worship him in spirit and in truth" (John 4:24). In the last part of the verse the reason why God does not need what men with their hands is given. He is Creator; and, therefore, anything that man, the creature, is capable of doing He already has.

"And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation" (Vs. 28). The Athenians had the notion that things were self-produced; that is, they originated apart from all other races of men. They believed that they were the aboriginals of mankind. Paul is refuting this idea. God created Adam and placed him in the Garden of Eden and from him all peoples and races of the earth have come. As to the different nationalities, perhaps the simplest explanation of their origin is the story of the Tower of Babel in the Book of Genesis when God confused the language and scattered the people as a result of sin.

"That they should seek the Lord, haply they might feel after him, and find him, though he be not far from every one of us" (Vs. 27). This verse is a conclusion drawn from the preceding verse. If the Athenians had their souls from God as did all other men, then they, like other men, should seek the Lord. It is a wonderful privilege that every creature has of communion with the Creator, and we should avail ourselves of the opportunity to seek Him.

"For in him we live, and move, and have our being; as certain also of your own poets have said, For we are his offspring" (Vs. 28). Paul continues his reasons why these people should seek the Lord. They were created by Him, and He daily sustains them; therefore they are completely dependent upon Him. Is this not true of all of us? The poet referred to by Paul is evidently Aratus and the quotation is from his poem "Phenomena."

"Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, silver, or stone, graven by art and man's device" (Vs. 29). This is the apostle's conclusion. If we are the offspring of God, then He cannot be like any of His creations. Here is one of the greatest arguments against pantheism. If God is the Creator, then He must be separate and above all that which He created. This establishes the definite personality of God.—*The Advanced Quarterly*.

3. "The LORD is gracious, and full of compassion, and merciful" (Psalm 145:8).
- (continued on page sixteen)

Woman's Auxiliary

(Continued from Page Nine)

anceboro, N. C.—The Woman's Auxiliary of Juniper Chapel Free Will Baptist Church met at the home of Annie Haddock on September 12. The meeting was opened by the president, Miss Velma Morris, with the singing, "Sweet Hour of Prayer." Walter Taylor then led in prayer. The roll was called with 16 members and three visitors present. The minutes were read and approved. Since no business was to be attended to, the business was discussed. The group plans to honor their pastor with a service and a pounding the following day night.

The group then had special prayer, afterward an offering of \$7.28 was taken. The program was then turned over to the program chairman, Mrs. Margaret McGowan. The group sang, "You Think To Pray," after which Walter Taylor read a poem entitled "Daily Prayer." The lesson was conducted by Mrs. Corbitt Morris on Revelation.

In closing the program, a special, "Garden of Prayer," was sung by Mrs. Irene Tripp. Several people gave their testimony on prayer being answered. The meeting was closed with prayer by Velma Morris. The group enjoyed a social period together.

anceboro, N. C.—The Young Adult Class of Juniper Chapel Free Will Baptist Church met at the home of Mrs. Robert Tripp on Saturday, September 15, for a barbecue picnic supper. After supper the group enjoyed homemade ice cream and cake, which was enjoyed by all. There were 12 members, eight visitors, and seven children present. The highlight of the evening was the message brought by the Rev. Albert Rollins, Bridgeton, South Carolina. His text was taken from James 4:14, 15. The girls' trio of the church sang at the service. Everyone received a special blessing.

metown, N. C.—The Woman's Auxiliary of Shiloh Free Will Baptist Church met with Mrs. Ollie Wallace on Saturday evening, September 6.

The president, Mrs. Nancy Foreman, opened the meeting to order and the singing, "Since Jesus Came Into My Heart," was sung. The Scripture was read by Mrs. Ollie Wallace. Prayer was led by Mrs. Olga Wallace.

The regular business was taken care of with fourteen members and three vis-

itors present.

A very good program on "Prayer" followed the business with the following taking part: Mrs. Arleese Harris, Mrs. Olga Wallace, Mrs. Margaret Woolard, Mrs. Mildred Leggett, Mrs. Agnes Wallace, Mrs. Lyddie Waters, Mrs. Ethel Waters, and Mrs. Reba Osborne.

Benediction was given by Mrs. Delcie Waters, followed by refreshments by the hostess.

Scotland Neck, N. C.—The Woman's Auxiliary of Dawson's Grove Free Will Baptist Church met on Wednesday night, September 12, with Mrs. Ethel Paramore and Mrs. Lela Harris as hostesses. The president, Mrs. Josephine Harnis, presided. An inspiring flannel board program on "Prayer" was given by Mattie Lou Link. During the business session, final arrangements were made concerning home-coming and plans were formulated concerning a harvest supper, which will be given in October. The committee charged with the responsibility of supervising the purchase and installation of the new floor and rubber tile for the two front Sunday school rooms and the church vestibule reported that the job was complete. The Children's Home committee also reported that they had sent \$50 to the Children's Home to provide clothing for the boy which the auxiliary sponsors.

Four Oaks, N. C.—The Woman's Auxiliary of Bethel Free Will Baptist Church met Tuesday evening, September 11, at the church. The meeting was opened with the singing of "Bring Them In." Mrs. Ernest M. Allen gave the devotion, which was taken from Acts 13:1-3. Mrs. Wade Stanley led the group in prayer.

Mrs. Grace Dowdy presided during the meeting. The minutes were read and approved, and the treasurer's report was given. Then several items of business followed.

Mrs. Charles Mason, program chairman, was in charge of the program, "Growing Faithful Churches Through State Missions," written by Dr. W. Burkette Raper. Those taking part on program were Mrs. David Hill, Mrs. Alford Massengill, and Mrs. Coleman Dunn.

At the close of the program the Lord's Prayer was prayed.

Newton Grove, N. C.—The St. Paul Free Will Baptist Woman's Auxiliary held its monthly meeting at the home of Mrs. Lloyd Eure. The president, Mrs. Henry White, opened the meeting by

reading the Scripture from Psalm 46. Mrs. Ollie Lamm led in prayer. Mrs. Thomas Nooney had charge of the program. She took as her topic, "This Is the Rest." She made some very interesting remarks on it. The roll was called with twelve members present and two visitors. The treasurer then gave her report.

The rug fund for the month was \$38.25. A motion was made and carried to give Mrs. Nooney a house warming. The next meeting will be held with Mrs. Talmage Basnight. Mrs. Alvin Ambrose dismissed with prayer. The hostess served homemade ice cream, cake, peanuts, and drinks.

Pink Hill, N. C.—The Gray Branch Free Will Baptist Woman's Auxiliary met at the church on September 13 for their monthly meeting with 13 members present. The meeting was opened by singing "Sweet Hour of Prayer." Mrs. W. B. Smith Jr. led in the opening prayer.

Mrs. J. E. Smith then introduced a program on "Prayer" and read Scripture pertaining to it. Participating in the program were Mrs. Ben Hines, Mrs. Durwood Merritt, Mrs. Laura Boyette, Mrs. Milton Cauley, Mrs. J. E. Hines, Mrs. Alvin Deaver, and Mrs. Pearl Smith. Mrs. Laura Boyette added a few words stressing the importance of prayer in everyday living.

The business session was opened during which Mrs. Hilda Tyndall filled out the monthly report. Reports were made from various officers. The meeting adjourned and the benediction was pronounced by Mildred Cauley.

A social hour followed, with Mrs. Adelle Deaver serving delicious refreshments.

News Notes

(Continued from Page Thirteen)

Four classes were formed, age varying from birth to elders. It was stressed by Neta Lee Byrd that these services were for the old as well as for the young. She stated the person bringing the most new members would be given a prize.

On Sunday night, September 23, the league met for its second time with a total of 51 present. The installation ceremony for the officers was conducted by Mr. Allman. The league was closed with sentence prayer, with several members taking part. Anyone in the community is welcome to join.

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St. Claire Bible Class

(continued from page fourteen)
compassion; slow to anger, and of great mercy" (Vs. 8).

The last five psalms, 145-150, are known as Songs of Praise. One of the loveliest of these psalms is the 145th. It praises God for His grace and compassion. This psalm enlarges upon God's mighty acts which show forth the "fame of (His) abundant goodness," which causes the psalmist to "sing aloud" of His "righteousness" (Vs. 7).

"The LORD is good to all: and his tender mercies are over all his works" (Vs. 9).

These two verses enlarge on the thoughts of Verse 7. They refer particularly to God's dealings with man. The Lord remembers that man is frail, needy, and erring. His long-suffering and patience is all that has kept Him from turning disobedient man to destruction. Therefore, The LORD is good to all: and His tender mercies are over all His works.

"All thy works shall praise thee, O LORD; and thy saints shall bless thee" (Vs. 10).

This is as it should be, and as it shall be finally. Man as the crowning work of God's creation fails to bring honor and glory to God's name through his disobedience. But ultimately even the folly of man shall praise Him.

"They shall speak of the glory of thy kingdom, and talk of thy power" (Vs. 11).

The kingdom is at the center of the psalmist's thinking. The realization of God's world-wide dominion is seen by the psalmist as the goal of history.

"To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom" (Vs. 12).

The King of the Kingdom is the theme within the theme. The kingdom is to glorify the king. His rulership will make known His mighty acts, the greatest of which was the Christ event. "God was in Christ reconciling the world unto Himself."

The kingdom, you see, is not just a New Testament idea. It has its roots in the Old Testament. It has a central place in the psalmist's concept of God, the realization of which is the goal of history. It is eternal. It is the rule

of God over all created things. It is within the rulership of God that we learn to know who and what He is! He is grace and graciousness. He is mercy and compassion, power and love.

"Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations" (Vs. 13).

His kingdom cannot be measured by time. It was yesterday, is today, and shall be tomorrow. Generations will come and go, but the King and the kingdom abideth forever.—*The Bible Teacher*.

Boys' and Girls' Stories

(continued from page twelve)

yours. You two are about the same size, so I'm sure it will fit. You may take the dress over to Betty's and explain to her and to her mother what happened to the red one."

"But, Mother, I don't want to give mine away," cried Janie.

"When we do wrong we have to pay for that wrongdoing. So, you'll have to go without the yellow dress you've wanted so long. But that isn't the worst part of it," continued Mother. "The Bible tells us that we must not be slothful in business. You understand, don't you, Janie, that being slothful means being careless and sloppy in what we do? Well, your business this afternoon was to take that package to Betty's house. But instead of being prompt in doing what I told you, you wasted time on the way and carelessly lost the package. If we don't learn lessons the easy way we have to learn them the hard way."

Janie interrupted Mom, "I'm sorry I had to learn the hard way. But I guess that's better than not learning at all. Every time I see Betty in this yellow dress now, I'll remember how the Lord wants me to be careful in all I do."—*Our Pentecostal Boys and Girls*. (Reprinted from *Gospel Herald*.)

News Notes

(continued from page fifteen)

Dedication Service to Be Held at Rains Cross Roads

At the morning worship service on Sunday, October 7, Rains Cross Roads Free Will Baptist Church, of Route 2, Princeton, North Carolina, will dedicate

its educational building. The Rev. Bruce Barrow, former pastor of church when the building was erected and completed, will bring the dedication sermon.

The pastor, the Rev. N. D. Williams, Jr., invites all to attend and announce that the new project of the church—the building of a parsonage.

Reedy Branch Church Announces Rally Day

The Reedy Branch Free Will Baptist Sunday School of Route 1, Winterville, North Carolina, announces that it will observe Rally Day on Sunday, October 7. On this special day, the Sunday school opening assembly will feature a special tribute to the teaching and administrative staff of the school. Mr. J. Marvin Boyd, teacher of the junior girls' class, will render special music. The Rev. Charles Sapp, pastor, will direct the opening assembly.

This Sunday will mark the beginning of a series of five special Sundays at Reedy Branch which are as follows: October 7—Rally Day, October 14—Farewell Sunday, October 21—Youth Sunday, October 28—Guest Sunday, and November 4—Homecoming Sunday. The theme for these special days is "200 in Sunday School" and the slogan is "Bump Summer Slump."

Members of the Sunday school of the church are urged to attend all of the special services. Visitors are also invited to come to attend. Members who attend Sunday school and church every Sunday during the series will be awarded a special certificate. The Sunday school class holding the best record will also receive special recognition.

Robert's Grove Announces Homecoming and Harvest Day

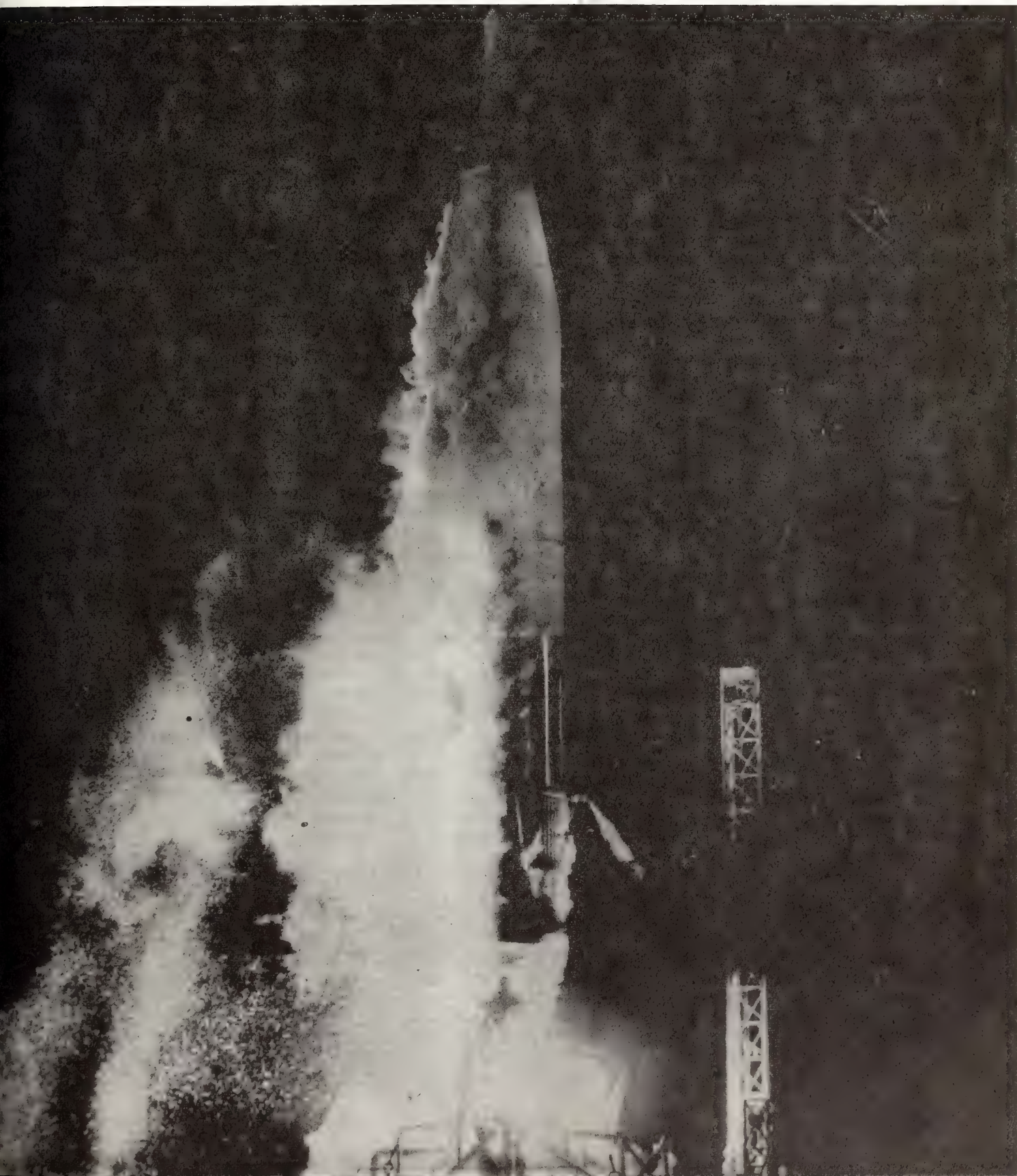
Robert's Grove Original Free Will Baptist Church, Route 1, Dunn, North Carolina, will observe its annual homecoming and harvest day on Sunday, October 7. Services will begin with Sunday school at 10:00 a. m., followed by the worship service at 11:00. A picnic lunch will be served at the noon hour.

The pastor, the Rev. Carey Chesnut, and the church invite all former past members, and friends to come and fellowship together on this occasion.

KS ✓

the Free Will Baptist

Ayden, North Carolina, Wednesday, October 10, 1962



EDITORIAL

FREE WILL BAPTISTS ARE DISTINCT

Free Will Baptists are a distinct people among the evangelical Christians of the world. Although a part of the whole, they are different from all other church people.

What makes Free Will Baptists distinct? What are the things that distinguish them from other evangelical groups?

Evangelicals agree on the basic doctrines, but agreement on certain fundamentals does not make every denomination fit into the same category. There are some distinguishing beliefs.

Free Will Baptists fall into the general classification with all other Baptists. Although all Baptists have many things in common, they are poles apart in other respects.

Almost without exception, if not entirely, Baptists of every kind accept immersion as the only mode of baptism; whereas some other evangelicals accept sprinkling and pouring as well. Furthermore, still other groups accept sprinkling only.

Although not practiced by Baptist groups alone as the only acceptable mode of baptism, immersion is one of the things that make Baptists different from others. Of course, forms of church government and other things peculiar to them help to further classify them.

In general, Baptist groups have varying forms of church government with less centralized ecclesiastical power than many other groups. The forms range from the strictly independent to the conference type. The strictly independent type is practiced only by churches or groups which have no official connection with any other group in the world. The final decision in all matters is always with the isolated group.

In the conference type government, decisions concerning the entire constituency are made by the annual conference. Under this arrangement, the conference exercises certain authority over the local churches and ministers.

Between these two forms of church government are many other forms, with variations ranging from one end of the pendulum to the other.

Where on the range do Free Will Baptists fit? In the beginning, theirs was a conference type government. They still have much of this same form, with many other facets. Each local church has the full right and authority to manage its own internal affairs within the framework of established Free Will Baptist principles. At the same time, however, the conference or association has the full right and authority to handle matters of doctrine; to examine, ordain, and discipline ministers; and to take part in the settlement of serious difficulties within the local church.

Generally speaking, Baptist groups adhere to the doctrine of eternal security, meaning that once a person is saved he can never be lost. This doctrine, however, is foreign to Free Will Baptist belief. Free Will Baptists believe in the perseverance of the saints which is stated in the Articles of Faith as follows: "There are strong grounds to hope that the truly regenerate will

persevere unto the end, and be saved, through power of divine grace which is pledged for their support; but their future obedience and final salvation neither determined nor certain, since through infirmity and manifold temptations they are in danger of falling and they ought therefore to watch and pray, lest they make shipwreck of their faith and be lost."

This doctrine of the perseverance of the saints is another distinguishing feature of Free Will Baptists. Although a part of the entire Baptist constituency, they differ from the majority in this respect.

Nearly all Baptists practice close communion; that is, they do not allow persons outside their group to participate in the communion service. Free Will Baptists, however, practice open communion. Any Christian, regardless of his denominational affiliation, is free to participate in the communion service if he desires. This fact is made plain in the Articles of Faith: "It is the privilege and duty of all who are in spiritual union with Christ to commemorate His death and no man has a right to forbid these tokens to at least of His disciples."

With very few exceptions, the ordinance of feet washing is peculiar to Free Will Baptists. Of course, several other denominations practiced this ordinance in the past; but at the present time, the practice has almost disappeared except for Free Will Baptists and some Primitive Baptist groups. If there are any other denominations that adhere to feet washing as an ordinance, this writer has no knowledge of it.

The following statement on washing the saints' feet is taken from the Articles of Faith: "This is a sacred ordinance, which teaches humility, and reminds the believer of the necessity of a daily cleansing from all sin. It was instituted by the Lord Jesus Christ, and called an 'example' on the night of His betrayal, in connection with the institution of the Lord's Supper. It is the duty and happy prerogative of every believer to observe this sacred ordinance."

Of course, there are a few other minor things that help to characterize Free Will Baptists; but the things treated in this editorial are of the greater significance.

Free Will Baptists fall into the general classification of Baptists. They are, however, distinguished from others by their belief in the perseverance of the saints, open communion, feet washing, and their peculiar form of church government.

Volume 77

October 10, 1962

Number

THE FREE WILL BAPTIST

RALPH LIGHTSEY, Editor

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Six Months.....
One Year.....

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State Convention Backs Western Conference In Church Dispute

This is the final article in a series of concerning this matter. The information in this and the two previous is given so that people everywhere might have a better knowledge of facts in this case. The reader will well to review the information given fully before reading this final treatise.—The Editor.)

We further find as a fact that the Miles faction did on August 14 and 1960, cause to be removed from membership and office several members no other stated reason than that contacted officials of this conference about the condition of their church, this being in direct conflict with section on "The Independence of Churches," page 52 of our *Statement of Faith and Discipline*.

We further find as a fact, based on evidence and testimony, that members of the Miles faction attempted to gain compliance from the chairman of the board of deacons, J. G. Teasley, by intimation and implied threats of hurt to the son of Mr. Teasley, a Free Will Baptist minister, by use of a letter written by said son.

We further find as fact that the members of the Miles faction planned to come on or before September 3, 1960, to secure a vote to pass a resolution, a copy of which has been denied us, but which reads in part, "... to recognize the Rev. Ronald Creech as pastor of the Edgemont Free Will Baptist Church, and according to the North Carolina General Statutes Section 51-1, to perform marriages as an ordained minister and also the approval of a letter sent to this joint committee denying there was a dispute among the members of Edgemont church (*The Challenger*, September 5, 1960, page 1). We find the actions in regards to Section 51-1 of the General Statutes of North Carolina is a departure from the established customs of Edgemont; in effect, it constitutes an act as an independent church and is in conflict with the section, "The Ministry," listed on page 47 of our *Statement of Faith and Discipline*.

We find as a fact, based upon evidence, that the Miles faction has caused the church to cease to use the Sunday

school literature published by the Free Will Baptist Press, Ayden, North Carolina, which literature had been used for many years before the dissension arose.

19. We find as a fact that the Miles faction has used *The Challenger* to lambast and besmirch other faiths, including the Methodist, Baptist, and others; the Western Conference and State Convention and individuals holding office in each; and masons and other fraternal groups.

20. We find as a fact that the Miles faction has advocated the doctrine of the independent church in conflict with the provision of our *Statement of Faith and Discipline* section, "Organization of a Church," page 44, and "Independence of Churches," page 52, to the extent that the pastor has said in a sermon preached in Edgemont, broadcast over the radio, released to a number of churches by taping recording, and published in *The Challenger*, January 2, 1961, page 7, "Now, friends, if a church wishes to change conference membership because they do not like the way the moderator parts his hair that is their business and it should not have to be discussed."

21. We find as a fact that the Miles faction, through *The Challenger* and otherwise, has brought embarrassment upon the entire program of the Western Conference and North Carolina State Convention by unjust criticism and misrepresented reports.

22. We find as a fact that the Miles faction has sought to intimidate this conference, its committees and boards, and members of the Teasley faction by threats and implied threats of lawsuits and restraining orders.

We believe the above facts, based on evidence and testimony presented to us, reveal that the Miles faction has departed from the fundamental usages, customs, doctrines, practices, and organization of Original Free Will Baptists of North Carolina and that which did exist in Edgemont Free Will Baptist Church before the dissension arose. We believe the above facts also reveal that the Teasley faction has attempted to and still wishes to adhere to the fundamental usages, customs, doctrines, practices, and organization of Original Free Will Baptists of North Carolina and that which

did exist in Edgemont Free Will Baptist Church before the dissension arose.

We, therefore, recommend that this conference hereby declare that the Miles faction has forfeited its rights to be recognized as Edgemont Free Will Baptist Church.

We further recommend that this conference declare that the true congregation of Edgemont Free Will Baptist Church consists of the Teasley faction and all other members of the congregation who adhere and submit to the characteristic doctrines, usages, customs, and practices of Original Free Will Baptists of North Carolina and those adhered to by Edgemont Free Will Baptist Church before the dissension between them arose, and that the delegates representing the Teasley faction be seated in this conference with full rights.

(S) M. L. Johnson
(S) R. N. Hinnant
(S) Dewey C. Boling
(S) R. H. Jackson
(S) Earl H. Glenn
(S) Boyd L. Shook
(S) Albert T. Coates
(S) W. E. Renfrow
(S) Leonard B. Woodall

The above report was adopted by the following motion:

Motion, that this report be adopted in its entirety and the declarations recommended be and are hereby made to be the action of this conference, and that the delegates representing the true congregation of Edgemont, as declared by this conference, be seated with full rights." (Motion carried by a vote of 88 for, 10 against.)

(The following motion was unanimously adopted by the North Carolina State Convention of Original Free Will Baptists on September 13, 1962, during its fiftieth annual session. The fiftieth annual session was attended by the largest delegation of ministers, delegates, and visitors ever to attend an annual session. The motion was adopted after the full report referred to had been read and explained.)

Having heard a report of the action taken by the Western Conference of Original Free Will Baptists of North Carolina on January 18, 1961, relative to Edgemont Free Will Baptist Church, Durham, North Carolina, and finding said action to be in complete accord with the usages, customs, and practices of Original Free Will Baptists of North Carolina, we do hereby enter the following in our official minutes as our official position relative thereto:

(Continued on Page Sixteen)

AN OPEN LETTER TO ORIGINAL FREE WILL BAPTISTS EVERYWHERE

THE fiftieth annual session of the State Convention of Churches of the Original Free Will Baptists of North Carolina met at the Children's Home near Middlesex, North Carolina, September 12 and 13. Never before have I seen so much enthusiasm and unity among our people. Veteran observers declared this to be the largest gathering of Original Free Will Baptists in our history. The mission rally on Wednesday night showed that our people are far more interested in missions than ever before. Over and over we heard the remark, "This was the greatest session of our State Convention."

The reports from the Mission Board, Board of Superannuation, Cragmont, Children's Home, The Free Will Baptist Press, Promotional Department, Church Finance Association, and Mount Olive Junior College all showed that the year ending August 31, 1962, was one of tremendous progress. Our convention responded to these glowing reports by unanimously adopting the reports of all our enterprises and institutions including their proposed budgets. By adopting the reports and budgets, through our delegates we said that we were pleased with the work of all departments of our State Convention and that we were willing to support them this year by sending in gifts sufficient to meet these proposed budgets.

Since the very life of our church and all its programs are so dependent upon Mount Olive Junior College to train Christian workers, I would like to call your attention to the recommendations of our college which were adopted at the last session of our State Convention and urge you to put forth a very special effort to make these recommendations a reality:

1. That this convention approve Sunday, October 21, as Mount Olive College Loyalty Fund Day;

2. That this convention approve the college budget for 1962-63 which calls for gifts from Free Will Baptists in the amount of \$75,000 to the general fund;

3. That this convention approve and recommend to all our member churches the \$1,000 Club of Mount Olive College as a means of developing the college building fund;

4. That beginning in 1963 we ask our churches to increase their contributions

to the Paul Palmer Endowment Fund from \$5 to \$10;

5. That Mount Olive College be authorized to cooperate with Original Free Will Baptists in other states in providing an adequate program of education for ministerial students and missionary candidates.

You can help by giving a personal gift and urging your church to meet its quota. You can help by sending your young people to our college. And "... The effectual fervent prayer of a righteous man availeth much" (James 5:16).

C. L. Patrick, President

North Carolina State Convention

Ministerial Retirement System

Free Will Baptist ministers of North Carolina, what about your retirement? Have you made any provision for the inactive years of your life? According to the recommendations of the Board of Superannuation that were adopted at the 1961 session of the State Convention, the present benevolent program will be discontinued in the following manner: (1) All who are now on the present list will remain there as long as they live, and assistance will be rendered them as in the past. (2) The list was left open for five years beginning with the 1961 session, and all approved applicants will be placed on the list during this period. (3) When the ones who are now on the list and the ones who may be added in the five year extended period shall have passed away, this part of the superannuation program will cease.

At this same session of the State Convention the revised Ministerial Retirement System was adopted, providing a plan whereby every Free Will Baptist minister of North Carolina could provide for his retirement. The following is information concerning the Ministerial Retirement System:

(1) Who can participate? Ministers, Christian workers, and others employed by denominational agencies working with and for the Original Free Will Baptist denomination within North Carolina are eligible to become members of this retirement system.

(2) Who pays the premium? The participating minister or Christian worker pays his own premium, choosing amount from the minimum of \$30 to the maximum of \$150 a year.

(3) Does the church have to make what the minister pays? No. The churches are urged to give regular offerings as in the past.

(4) What are the retirement benefits? The age of retirement is 65, and amount of retirement is determined by the number of years one has participated in the system, along with the amount paid into the system each year.

(5) What are the death benefits? One participating in the system dies before reaching the age of retirement, a lump sum, amounting to one and one-half times that paid into the system by the deceased, shall be paid to the named beneficiary.

Ministers interested in the retirement program may use the following form to get information that will help them:

- ☐ Please send further information about the Ministerial Retirement System.
- ☐ Please send an application blank for participation in the Ministerial Retirement System.

Name _____

Age _____

Address _____

(Mail this request to Rev. Walter Reynolds, chairman-treasurer, North Carolina Board of Superannuation, Route 2, Snow Hill, North Carolina.)

October is Superannuation Month.

PROGRAM MATERIALS TO BE AVAILABLE

DEVOTION, the yearbook of women's auxiliary programs, will be available on January 1 for the year 1963 at the Free Will Baptist Press, Ayden, North Carolina. Three new books of programs—for Master's Men, G. T. A., and Y. P. A.—will also be available on January 1, 1963. Plans are being made for these three organizations to have new names, which will appear on the program materials.

Youth Experiences A Vision

By Bettye Mac Webb

Young people, our lives have been tremendously influenced by church and its program. We have afforded many opportunities and gains through spiritual fellowship.

One denies the fact that the youth of today will become the leaders of tomorrow. There is a place for each of us to fill in the business, social, and moral world.

What about the spiritual world? Will our church of tomorrow be content to refuse to fill our places now and to prepare ourselves for greater service in the future?

When we allow ourselves to become satisfied with things just as they are because it is easier that way. Movement and progress call for dedication and effort, don't they? Often we view the attendance register of our church and mentally accuse by saying "It looks as if someone has let the youth program down." With a pang of conscience we suddenly realize that perhaps we are that someone. After all, the support of a well-planned and consistent visitation program will make a definite impression on the church of tomorrow.

God has blessed us with talents that we might be a greater blessing to others. There are so many jobs to fill in the church program tomorrow that it is not difficult to find a job in which we are well fitted. Our talents are needed in all the various auxiliaries, as well as the Sunday morning worship services. If we do not use our given talents for His glory and the benefit of the church, what will happen? The interest which stimulates growth? Our churches of the future are to be found in the many fields of service, we must be willing to give of our money, as well as our time and talents. Tithing is God's plan for financing His church program. As young people, let

us resolve to be consistent tithers. Even though our allowances or income might be small, God still expects us to tithe. Our missionaries, colleges, children's home, and other projects are dependent upon us. Will the lost fail to hear God's Word and know the joy of salvation because of our selfishness and unconcern? If we rob God, we cannot anticipate a progressive and victorious church.

Will our future church be filled with an atmosphere of love, warmth, and harmony or will we be forced to worship in spiritual refrigerators because of prejudice and discord?

With our hearts cleansed from sin, our minds in tune with God's will, and our all yielded to His cause, we can look with expectation toward the horizon and catch a clear vision of our ideal church of tomorrow.

THE CHURCH OF MY VISION

The church of my vision stands high on a hill,

All members are united and seeking God's will;

From the choir comes a melody . . . so rich and so rare,

Inviting the congregation God's salvation to share.

The visitation program is reaching the lost;

No one grumbles or complains at the cost.

As the offering plate makes its way down each pew,

Thanksgiving is offered for God's blessings anew.

The tithes and offerings are given with love,

As God gave His Son from the portals above.

The missionary program is supported by all;

Each heart has accepted its own mission call.

A Tribute to My Husband, J. Henry Harris, Sr.

My husband, Henry Harris, was born May 20, 1877. He and I were both reared on farms. In those days it was hard for any of us to get much education. We had only a two month school in the summer and sometimes two in the winter. At times in the winter it was too cold to walk two and three miles to school; and having no other means of transportation, we got but very little schooling. Henry said that he went to school only about two or three weeks. But he was very talented and worked hard all his life to make a living for his family.

We were married in 1897, when he was twenty and I was only fifteen. I did not know much about what to do in the house at that time, but I could work in the field. He worked and I saved what he brought home; so we got along as well as most poor people.

When we had been married about five years, he bought his first home. We had to buy a team and all farm implements, and it took him a good while to pay for these things. In time, our family grew too large for that farm; therefore, he began looking around for a larger one. Some of our boys were about grown by then, and in 1920 he bought a farm in Halifax County. In the winter of 1922-23 we moved to it. Henry accumulated other small farms, one of which was two miles from our home farm.

My husband still worked hard until one year before his death, when he retired from work except in his garden. In the fall of 1961, he became so sick that we took him to the hospital for about one week, but when we came home he was no better. He never left home again. He gradually grew worse, and about noon on the 8th of April the Lord called him, and he left us to go to his heavenly home. Oh, the sadness it brought to our hearts! But with all our sadness, there was some gladness, for we

(Continued on Page Nine)

Racial hatred and malice are taking no part;

Brotherly love instead is instilled in each heart.

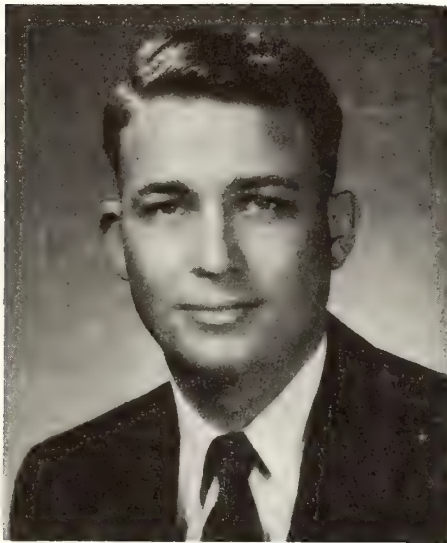
My church knows no standstill, but progresses each day,

Dedicated to the commission of showing sinners God's way.

News + Notes % Denominational Interest

Pelt to Be Speaker At Bridgeton Homecoming

The Rev. Michael Pelt, head of the department of religion at Mount Olive Junior College, will be the guest speaker for the annual homecoming obser-



vance at Bridgeton Free Will Baptist Church, Bridgeton, North Carolina, on October 21. Some students from the college will render special music.

The afternoon service will feature special music. Among those singing will be the well-known Prescott Quartet.

"All former pastors and members who have moved away are invited to come home and worship again," says the pastor, Elder J. C. Griffin.

Eastern Conference Holds Session

The Eastern Conference of Original Free Will Baptists of North Carolina will hold its sixty-seventh annual session at the Free Will Baptist Assembly Grounds, near Pink Hill, North Carolina, October 24, 25. The program is as follows:

Wednesday Morning Session

- 9:00—Registration of Ministers and Delegates
- 10:00—Devotions, The Rev. John Grimsley

- 10:15—Session Called to Order
—Recognition of Visitors
- 10:20—Moderator's Message
- 10:35—Appointment of Committees
- 10:40—Report of Free Will Baptist Press
- 10:50—Report of North Carolina Ministerial Association
- 11:00—Report of Children's Home
- 11:20—Introductory Sermon, The Rev. Lloyd Vernon
- 12:00—Recess for Lunch

Wednesday Afternoon Session

- 1:15—Devotions, The Rev. L. L. Parker
- 1:25—Partial Report of the Credentials Committee
—Seating of Delegates
- 1:35—Report of Executive Committee and Examining Board
- 2:00—Report of Board of Superannuation
- 2:10—Report of Conference Mission Board
- 2:20—Report of State Convention
- 2:30—Miscellaneous
- 3:15—Closing Hymn and Benediction

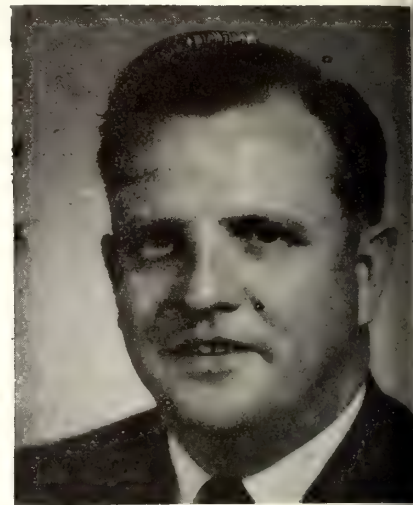
Thursday Morning Session

- 9:00—Devotions, The Rev. Kenneth Grubbs
- 9:15—Read Minutes of Previous Day
- 9:25—Report of Cragmont Assembly
- 9:35—Report of Church Finance Association
- 9:45—Report of State Mission Board
- 9:55—Report of Woman's Auxiliary
- 10:05—Report of Committees
- 10:40—Miscellaneous Reports
- 11:00—Report of Mount Olive College
- 11:20—Message, The Rev. J. B. Starnes
- 12:00—Recess for Lunch

Thursday Afternoon Session

- 1:15—Devotions, The Rev. Kemery Ard
- 1:25—Finish Committee Reports
—Final Report of Examining Board
—Treasurer's Report
—Allocation Committee Report
—Miscellaneous Business
—Report of Memorial Committee
- 3:00—Closing Hymn and Benediction

Everton To Be Evangelist For Free Union Revival



The Reverend J. W. Everton, pastor of Johnston's Union Free Will Baptist Church and a former superintendent of the Children's Home, will be the guest evangelist for revival services at the Union Free Will Baptist Church, Pigtown, North Carolina, October 15-16. The services will begin each evening at 7:30.

All are welcome to these services.

Russell's Creek Church Reports Successful Revival

The Russell's Creek Free Will Baptist Church, Beaufort, North Carolina, reports that its recent revival services were a great success. The Rev. James L. Linton, of Vanceboro, was the evangelist. He was assisted by the pastor, the Rev. Willie Stillely, of Bridgeton. Mr. Harold Rollison and his wife Beulah helped with the special music each evening.

On Saturday afternoon the church

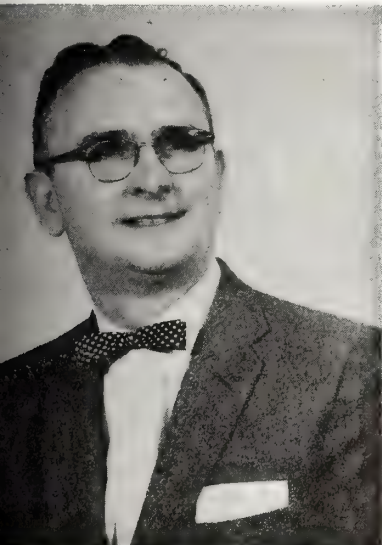
Coming Events

- October 19, 20—Pee Dee Conference, Mission Valley Church, Columbus County, and Pine Level Church, Columbus County, N. C.
- October 17, 18—Western Conference, Everett's Chapel Church, Clay County, North Carolina.
- October 18—Albemarle Woman's Auxiliary Convention, Sound Side Church, Columbia, North Carolina.
- October 3—Woman's Auxiliary Convention of Western District, Fremont Church, Fremont, North Carolina.
- November 1, 2—Cape Fear Conference, Tee's Chapel Church, Route 1, Smithfield, N. C.

d homecoming. Because of rain, dinner had to be served in Mr. and I. T. Rhue's garage. The church express appreciation to the Rhues for their courtesy. They also express appreciation to St. Mary's Free Will Baptist Church, New Bern, for the use of their facility for the baptismal service.

Revival Services To Be Held at Rose Bud

Revival services will be held at Rose Bud Free Will Baptist Church, Route 4, Rose Bud, North Carolina, the week of October 14-20. Services will begin at



each evening. The Rev. Fred A. Barker, of Durham, will be the evangelist.

The public is cordially invited to attend these services.

Rose Bud church is located on Highway 301 north of Wilson.

Revival Services in Progress at Walnut Creek

Revival services are in progress at Walnut Creek Free Will Baptist Church, LaGrange, North Carolina. The services, which began on Monday night, will continue through Saturday night, October 13, at 7:30. The Rev. C. H. Homan, of Goldsboro, is the evangelist.

Revival at White Oak Grove

Revival services will be held at White Oak Grove Free Will Baptist Church, LaGrange, North Carolina, October 10-16. The Rev. Ralph Lightsey, of Goldsboro, North Carolina, will be evangelist for the services which will begin at 7:30 p. m.

The pastor, the Rev. Robert M. Fader, and the church invite all to attend.

Dawson's Grove Church Honors Ballards

On Thursday, September 27, the Dawson's Grove Free Will Baptist Church, near Scotland Neck, North Carolina, honored the Rev. and Mrs. L. E. Ballard with a going-away social in the church fellowship building. The social immediately followed the weekly prayer meeting of which Mr. Ballard was the speaker. Although the table decorations were lovely with yellow fall flowers and matching candles, the occasion was a sad one because the members feel that the moving of the Ballards will cause a big vacancy in the community.

Gifts were presented to the Rev. and Mrs. Ballard from organizations of the church. Open-faced sandwiches, cake, nuts, mints, and punch were served.

Bethel Church Announces Revival

Revival services will be conducted at the Bethel Original Free Will Baptist Church, Whortonsville, North Carolina, October 15-22. Services will begin each evening at 7:30.

The pastor, the Rev. P. C. Wiggs, will do the preaching. There will be special music each night, rendered by visiting trios and quartets, as well as the local male quartet.

The pastor and the membership invite the public to attend the services and to pray for a successful revival.

Sarecta Church Announces Revival

Sarecta Free Will Baptist Church, near Kenansville, North Carolina, announces its annual revival services to begin October 14 and continue through the week. The Rev. Lemmie Taylor, of Richlands, North Carolina, will be the visiting evangelist. Services will begin at 7:30 p. m.

The pastor, the Rev. M. E. Godwin, of Dunn, North Carolina, and the church extend a cordial invitation to everyone to attend these services.

Pleasant Plain Announces Homecoming and Revival

The annual homecoming will be observed at Pleasant Plain Free Will Baptist Church, Sunday, October 14. The program for the day will begin with Sunday school at 10 a. m., followed by the morning worship service at 11. Lunch will be spread at the noon hour.

The program for the afternoon features fellowship and singing.

Revival services will begin on Sunday

night following the homecoming service with the pastor, the Rev. N. D. Wiggs, as the evangelist. Services will begin each evening at 7:30.

The pastor and the membership of the church extend a cordial invitation to all former members and pastors, as well as the public, to attend the homecoming and revival.

First Church of Rocky Mount Announces Revival

Revival services will be held at Rocky Mount's First Free Will Baptist Church, 406 Cokey Road, October 15-20. Services will begin each evening at 7:30.



with the Rev. Clarence F. Bowen, of Dunn, North Carolina, as the evangelist. There will be special music each evening.

The pastor, the Rev. Fred Powers, and members of the church cordially invite the public to attend these services.

The revival will be climaxed by a homecoming on Sunday, October 21, with an all-day service at the church.

Wintergreen Church Announces Revival Series

Revival services will begin at the Wintergreen Free Will Baptist Church near Cove City, North Carolina, on October 14 and continue through October 20. The Rev. A. B. Bryan will be the visiting minister. The Rev. Mr. Bryan is well known in North Carolina and is pastor of the First Free Will Baptist Church in Kinston, North Carolina, and secretary-treasurer of the mission board of the State Convention of Original Free Will Baptists.

The pastor of the local church, the Rev. Phillip Rice, invites the public to attend. Services will begin at 7:45 each evening.

(Continued on Page Sixteen)

Woman's Auxiliary

Mrs. Bruce Barrow, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

Mrs. Ellis Hall Honored By St. Mary's Auxiliary

At its regular monthly meeting, September 6, the Woman's Auxiliary of St. Mary's Free Will Baptist Church, New Bern, North Carolina, honored Mrs. Ellis Hall with a Life Membership certificate and pin denoting that a contribution of \$25 had been made to the Free Will Baptist Children's Home in Middlesex in her honor.

Mrs. Hall was escorted to the altar by two of her daughters, Mrs. Ross Phipps and Mrs. Clarence Gaskins; another daughter, Mrs. Wilbur Martin, presented her the certificate, and another daughter, Mrs. D. W. Hancock, presented her the pin. Mrs. W. J. Gaskins gave a tribute to Mrs. Hall for her 45 years of service to the auxiliary, and Mrs. Donald Tilghman and Mrs. Bernard Adkins sang an original song to Mrs. Hall.

Mrs. S. M. Harrison, president, presided and Mrs. Manley Jenkins led the opening prayer. A program entitled "Growing Faithful Churches Through State Missions" was presented by members of the Anita Sparks Circle. Those taking part were Mrs. R. A. Morris, chairman; Mrs. Clarence Gaskins; Mrs. Delano Whittington; and Mrs. Make Miller. Mrs. Ed Baldrice led a special prayer for missions.

Routine business was transacted, and plans for a study course on "The Manual of Methods" were made. Mrs. Lester Williams assigned each circle a list of shut-ins to visit during the month. The Martha Lupton Circle won the attendance plaque.

Mrs. W. J. Gaskins recognized members of the auxiliary who are over sixty years old and read an original tribute to them for their many years of service to the auxiliary and church. Mrs. Tilghman and Mrs. Adkins sang a duet, "Welcome to Our Sixty Club," which was written by Mrs. Gaskins.

The Lord's Prayer was prayed as the benediction.

A social hour was held in the church

social room in observance of the third anniversary of the organization of the Anita Sparks Circle, with members of the circle as hostesses and members of the "Sixty Club" as guests of honor.

Western District Woman's Auxiliary Convention

The Western District Woman's Auxiliary Convention met with the women of Fremont church last Thursday. The theme of the convention was "Serving Christ Through Stewardship." The president asked the following questions as she spoke to the women: What is our name? What are we doing? Where are we going? She reminded the women that they must do all to the glory of God.

The women had a panel discussion which centered around the thought of ways to have better auxiliary meetings. One question asked during this convention caused many to inventory their own giving. The question, Since our state requires three percent of our food bills to be paid for education, are we giving another three per cent to Christian education? is one each person might well ask himself.

The meeting was well attended, and each one enjoyed the fellowship provided by such meetings.

Dunn, N. C.—The Woman's Auxiliary of Robert's Grove Church held its monthly meeting with Mrs. Oscar Tew and her daughter Martha Sue on Tuesday night, September 18. The meeting was called to order by the president, Mrs. Eunice Honeycutt. After the group sang "The Light of the World Is Jesus," the president gave a short message and led the prayer. The devotional was given by Mrs. Tew, who used Acts 13:1-3 as the scriptural background. Mrs. Velmon Tew led in special prayer for the sick.

During the business period Mrs. M. M. Tew was appointed as delegate to the

district convention. Motions to send \$10 to the convention for the \$1,000 Club at Mount Olive College and to send \$50 to the church building fund on the coming and harvest day, which was served October 7, were passed.

The following were appointed by the president to serve as a nominating committee: Mrs. Brewer Spell, Mrs. Velmon Tew, and Mrs. James Spell. The offering was \$17.75.

The program chairman introduced the program, "Growing Faithful Churches Through State Missions." Those taking part on the program were Mrs. James Tew, Miss Martha Sue Tew, and Mrs. Brewer Spell. Mrs. Carey Chesnut prayed the benediction.

The hostesses served chicken salad, lettuce, potato chips, crackers, cookies, and cakes to the twelve who attended.

Wilson, N. C.—The Woman's Auxiliary of Calvary Free Will Baptist Church held its September meeting at the home of Mrs. Martha Bartlett. At the meeting was opened by the president, Mrs. Margie Pittman, the group sang "Master, Let Me Walk with Thee."

During the business period the minutes were read and approved. Mrs. L. Thomas gave the treasurer's report. Mrs. Martha Bartlett reported on the fund. The benevolence chairman, Mrs. Freddie Vinson, gave a report. It was decided to hold a study course on prayer Monday night, September 24.

The program was presented by Mrs. Dorothy Williams, Mrs. Shirley Alexander, and Mrs. Nannie Murray. Mrs. M. Dudley dismissed with prayer.

Greenville, N. C.—On Monday night, October 1, the Dawson's Grove Woman's Auxiliary, of near Scotland, North Carolina, served supper to the Free Will Baptist Fellowship group at East Carolina College. The fifty students made us feel very happy, since they were so helpful and appreciative. Realizing the importance of the fellowship in encouraging and keeping East Carolina students on the right path for the Lord, the auxiliary felt privileged and received a blessing in helping them in this small way.

My Choice

It is no use to grumble and complain.
It's just as cheap and easy to rejoice.
When God sorts out the weather and
sends rain—

Why, rain's my choice.

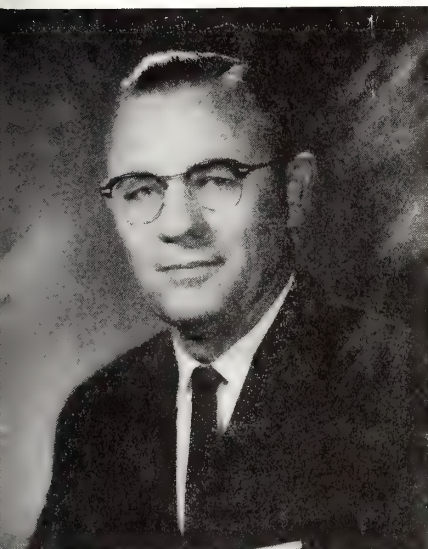
—James Whitcomb Riley

Christian Education



Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

Mount Olive College As I See It



C. L. Patrick, President

North Carolina State Convention of
Original Free Will Baptists

Neither the State nor any other agency going to make any effort to perpetuate those things which are distinctively Free Will Baptist. If we believe that the things which have been believed and practiced by our forefathers for over two hundred years are of great value, let us be faithful to preserve our heritage. Mount Olive Junior College is the only institution on the level of Christian higher education dedicated to the training of Christian workers to carry on in the footsteps of Paul Palmer, Joseph Parker, R. Hearn, and J. C. Griffin.

Not only do we need our college to perpetuate those things which are peculiar to Free Will Baptists, but also we need it to train our youth for all worthwhile vocations. We have no moral right to expect others to do for us what we can do for ourselves. Just the other day, I heard one of our young ministers declare that another denomination had invested over a thousand dollars in his education.

Neither is it fair to our youth not to provide them with the best educational opportunities possible. How long must Free Will Baptist students attend a school

with very limited facilities? How long are we going to so seriously handicap those who so loyally cling to us? How long are we going to keep on losing thousands of our young people as they go away to other schools and never return to us? These questions can be answered by the speed and abundance of our gifts to equip our college for the great work for which God called it into existence.

Although our present facilities at Mount Olive are very limited, there are several compensating factors. This is our school. Under God we can make it a great one. Already, we have a dedicated administration and faculty. Already, our college has earned the respect of other institutions of higher learning. As the enrollment increases each year, it shows that Free Will Baptists and others are discovering values here that are more important than magnificent buildings and equipment. I believe that the Christian atmosphere and Christian training by Christian teachers such as we have at our college are of utmost value. Because Mount Olive has a small enrollment, there is a much closer relationship between students and faculty members than in large schools. This personal attention given to students often makes the difference between success and failure.

I see Mount Olive College as our best defense against the inroads of liberalism and modernism. Free Will Baptists throughout their history have been a Bible-believing people. Our college is dedicated to teaching "those truths upon which our denomination rests, among which are the Bible as the inspired Word of God; the divine act of God in the creation of human life; the divinity of Jesus, including His virgin birth; redemption of man through His crucifixion; His miraculous ministry and bodily resurrection, and His second coming"; etc. (Page 40, Minutes of the North Carolina State Convention, 1960).

Our opinion of people depends less upon what we see in them than upon what they make us see in ourselves.—
Sarah Grand, Theanurus of Epigrams.

A Tribute

(Continued from page five)

had the hope that some day we would all meet in our heavenly home and all the family be together again. Henry had lived to see all his children married and in homes of their own, and God told him it was enough and to come up higher to live in his heavenly home, which the Lord had prepared for him and for all that love Him. He had prepared a living for me as long as the Lord lets me live, which I don't think can be much longer, but I am living in the will of my Lord and some day I hope to meet all my loved ones.

I want to say a few things about our church lives together. We first belonged to Gum Swamp church, but there were several young preachers at Ayden, and Sister Lula Nobles asked some of them to hold services at the schoolhouse near our home. So Brother R. F. Pittman came and started a mission which became a church by the name of Sweet Gum Grove; and we left Gum Swamp to help get this church, of which we were charter members, started. We remained members there until we moved to Halifax County. There was no Free Will Baptist church in this county, but a dear old soul from Pitt County asked permission to hold preaching services in the Dawson schoolhouse. He asked Brother L. B. Manning to hold the services, and that was the beginning of Dawson's Grove church, of which we were also charter members, moving from Sweet Gum Grove.

We had many hard struggles, but we let God be first and our home was the home of the preachers. Since then times have changed. We no longer manage our home, and we miss our preacher friends. Some of them have passed on and gone to their heavenly home. I am looking and waiting to meet them some day up there.

My husband and I lived together for sixty-five years, from 1897 until 1962, and I can truly say that he was the most patient man I ever knew. During his suffering he never complained. We went through many hardships, but he never gave up. He always trusted our heavenly Father and had great faith that God would take care of him.

I hope to meet all my loved ones and Christian friends in the land where we will never grow old. May God bless all is my prayer.

Mrs. J. H. Harris, Sr.

NOTES

AND

QUOTES



By J. C. Griffin

THE FIFTH EASTERN UNION MEETING

The Fifth Eastern Union Meeting of the Eastern Conference of the Original Free Will Baptists of North Carolina assembled with the Core Creek Original Free Will Baptist Church, Saturday, September 29. The assembly showed a great spirit of Christian fellowship from the very beginning and closed with a spirit that can only be manifested where the Holy Spirit dominates. The clerk is to make the religious reportings; and I, the writer of Notes and Quotes, am to report to secular newspapers. Therefore, I am leaving for our clerk the work of reporting in detail. But I want to say that it was the best union meeting that I have seen in many years. Motions were discussed in peace and Christian fellowship.

NOTES AND QUOTES PRAISED

Quote: "Dear Brother Griffin: I have just finished reading Notes and Quotes. I do believe that the article is very timely. God bless you and your ministry, Brother Griffin."—L. B. W., Jr. I thank God for this brother. I would love to give his full name, but there could be a reprisal, as reprisals are sometimes handed down, lifted up, and pressed down by those in authority.

HOMECOMINGS

Homecomings have increased in great numbers in the past few years. When I was a young minister, we seldom heard of a homecoming. It was not until a few years ago that I had the privilege of preaching more than one or two homecoming sermons; but in these last days, I would have to have an assistant pastor to fill in if I were to accept and preach every homecoming message to which I am invited. This year I have had to say no to some very dear friends, when my heart longed to have fellowship with them on their homecoming events.

These homecoming events make us think of a day that is coming, when we all get to heaven. We sing "When we

all get to heaven, What a day of rejoicing that will be!" So when we are privileged to meet here in homecomings—when old friends get back together, even when age has caused our physical forms to be bent, wrinkles have changed our cheeks, and voices of youth have changed from that clear distinct state to a ragged rattle, which shows that age is taking over—we rejoice to grasp the hand, once strong and warm, that is soft, clammy, and cold. Yes, there is a warm spot in the inward man that is given by our Creator. At our recent union meeting, I met old friends in their seventies and eighties; there are a very few of the latter; yet we have a few here and there who attend our public meetings, religious and social, that bring back memories of our young days. Somehow or other I rejoice that when life is over here we have hope of meeting some of our dear old friends in that place that Jesus has gone to prepare.

One fellow said to me, "If we both get to heaven, do you think that we will know each other?" My answer was, "I would hate to know that I would know less in heaven than I know on earth."

When this message gets to your address, very likely, or it can be, some of us will have passed through that ordeal called death. But somehow by the grace of God, I believe that when we cross over, it will be a great day of rejoicing. My earthly father used to sing an old spiritual, "Happy fathers over yonder, By and by we'll go and see them"; then he would take up the words, "Happy mothers over yonder, By and by we'll go and see them." Well, by the time this had been sung with several verses, you could look around and see mothers loving each other and Christians telling what God had done for them. Perhaps, and in many instances, you would see a goodly number at the altar dedicating their lives to the Lord; and we called it a *revival* in those days. I love to think of those days, but my greatest concern is about those days to come, when I shall see my Lord face to face.

"THE SUNDAY SCHOOL REPORTER"

In looking over "The Sunday School Reporter," edited and furnished by our dear friend, the Rev. L. E. Ballard, I find so much good that I am afraid that so many of our people will never see that I want to pass on to you a part of the message of the issue of September 15, 1962. It was extremely good and enlightening, giving to us news that every Original Free Will Baptist should know. I find that many of our people do not

know the "ins and outs" of the denomination; thus they are often carried away with doctrines that are contrary to the ancient landmarks of our fathers, which have been removed by doctrines set up by man. I shall give to you a portion of the Reporter. If you should want to know more, just write to the Rev. L. E. Ballard, 1225 Washington Street, Greenville, North Carolina.

Brother Ballard, in reporting on the Original Free Will Baptists, says, and quote: "The two principal speakers for the convention were the Reverend Floy Cherry and the Reverend Fred Rivenbark. Both brought very inspiring messages appealing to Original Free Will Baptists to face their future with courage and with continuing faithfulness to the great purposes we have sought to fulfill in the past as a group, and in the company of other bodies. As we promote a new program, made necessary because of the stance we have been forced to by a sense of honor to take regarding the National Association, we must not lose the vision of our world-wide responsibility which has guided us in our efforts to co-operate in denominational programs in the past."

"The outstanding feature of the two day session was probably the Mission Rally on Wednesday night. The house was full for this service and many stood outside. A number of prospective missionaries were present and gave their testimonies. The mission offering amounted to over \$3,000.

"The coming year was declared a 'Year of Jubilee' in honor of the fiftieth anniversary of the convention. A committee will plan proper celebrations during the year. Each church is being asked to send \$50.00 as an anniversary gift to next year's annual meeting."

I, as a true Original Free Will Baptist have been preaching the gospel of the Lord Jesus Christ for 53 years, have preached in eight states, and am known as a fighter of sin, whether perpetrated by ignorance or a willful act. Yes, I fight sin and praise the Lord Jesus; sometimes I say, "I fight sin and brag on Jesus." Good-by. I hope to see you by faith next week. Pray for me; and if you like Notes and Quotes tell me so in a few lines and I will appreciate it. If you do not like it, tell me so; but please sign your name.

Man has not been created stooping towards the earth, like the irrational animals; but his bodily form, erect and looking heavenwards, admonishes him to mind the things that are above.—Augustine.

Questions & Answers on the Bible

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Some parents who just lost an infant ask if they could be given assurance that their baby went to heaven.—Anne Wise, Illinois.

Answer: Yes, according to my understanding there is ample assurance support in the Bible that infants go to heaven whether they have been born to Christians or to heathens. (Read Romans 5:12-21.) "Therefore as by the sentence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came unto all men unto justification of life. As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous . . . as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Romans 5:18, 19, 21). When viewed in the light of the context, the latter part of Romans 5 quite clearly teaches that those who die in infancy receive salvation through our Lord Jesus Christ just as certainly as they inherited it from Adam. Because of this we could not regard babies as being saved simply because they are infants, but rather that God in His marvelous grace has made special provision for them. There is no doubt that the Bible teaches that until they reach the age of accountability God's grace makes them secure and that those who die before find themselves in the immediate presence of Christ. There is no doubt that this fact is the reason why in some passages we are given to understand that there will be many souls who shall spend eternity in heaven.

During much of the history of the human race there have been more babies who died in infancy than those who lived. Through medical research modern man has been able to give protection against an extreme infant mortality without helping most of those who grow to accountability find Christ as their Savior, which means that a larger percentage of the world's population who die today go into eternity unsaved than at any other time in human history. In spite of this fact, however, the majority who

die today die under the age of accountability; therefore, more people still go to heaven than to hell.

When Jesus said, "Few there be that find it (the strait gate)," He was speaking to adults. "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matthew 7:13, 14).

The following is what Jesus said about children. "Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. And he laid his hands on them, and departed thence" (Matthew 19:13-15). "And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them" (Mark 10:13-16). "But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein" (Luke 18:16, 17).

Notice that Jesus is displeased with any suggestion that since infants are undeveloped physically they are unimportant. He would rather, it seems, that one would mistreat Him than one of the little ones. "And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?" (Matthew 21:16).

"And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me" (Matthew 18:3-5).

Those who think themselves wise are not open and ready for God's wisdom. The children have not any such sophisticated notion of themselves; so they are fit for heaven. Because the Pharisees think themselves beyond the need of what Jesus offers them, they are barred from the kingdom of God in this attitude. They regard themselves as being well and therefore needing no physician; whereas in their poverty little children welcome the opportunity to be blessed of Him. "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes" (Matthew 11:25). "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, As newborn babes, desire the sincere milk of the word, that ye may grow thereby" (1 Peter 2:1, 2).

The little children's angels always behold or hold the attention of God. "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven" (Matthew 18:10). This suggests that as Christ, when here in His flesh, regarded the little children with favor; so did His Father while in heaven. It also suggests that God has sufficient interest in them as to be in a place where He can give special orders to their angels at any time the presence of evil in their midst might make that advisable. It is too bad that more children do not have the gospel taught them in an understandable way, so that as early as they reach accountability they may believe and be saved.

The Old Testament is not without some light on this very important subject; for David in his day indicated that he understood that when his infant son died, that placed him in a position so that he would not come back to normal life on this cruel earth, but rather that David himself would, being a child of God, one day be in heaven with his departed infant son. "But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me" (2 Samuel 12:23).



STORIES for our BOYS and GIRLS



A BOX OF CHALK

by Mrs. Fred M. Register, Jr.
Kinston, North Carolina

ON Carl's first day in the new school, he sensed that his reputation had arrived first. Indeed, they had heard of Carl Waltham. He had made the highest grades in his class, besides being its president. He was president of the league in his church, secretary of his Sunday school class, and program chairman in the YPA. He sang tenor in the youth choir. He was the kind of person any teacher would be happy to have—dependable, bright, honest, and fair.

Carl wanted to be a commercial artist someday, and he hoped that by lessening his outside activities in the new school he would have more time for sketching and art study.

He saw a box of chalk the first time he walked into Miss Wickam's room. It was just the kind he wanted—pastel colors, thirty pieces, twelve shades plus white. Oh, what lovely outdoor sketches he could do!

Carl realized Miss Wickham was talking to him. She said, "And we're very happy to have Carl Waltham in our class. He has just moved here, but I'm sure he will not remain a stranger. After class you may introduce yourselves."

When the bell rang, Carl was immediately surrounded by boys and girls who wanted to be his friends.

"I'm Jack Sanders. How about playing ball with us after school?"

"I'm Vickie Jones. There's a place for you on the school paper. We need your sketching talent there."

It all sounded good to Carl. He walked to the next class between Vickie and Jack. Carl enjoyed his friends and his classes. But he could not forget the box of chalk.

The next morning he saw it on the back of the table. Apparently no one used it. He began to wonder if it had been lost.

All that week Carl checked every morning to see if the chalk stayed in the same place. No one even dusted

the box. Surely no one wanted the chalk. No one would ever miss it. It might as well be his.

"Of course," Carl thought, "it would be wrong to take it. After all, it isn't mine. It belongs to someone. But oh, how happy I would be with it. Surely, if no one has touched it all week, no one is going to want it."

All day the thought that no one would ever miss it stayed with him. Without quite knowing how he did it and knowing that he should not take it, Carl slipped the box into his pocket. He felt the bulk of it against his hip as he walked home. He went into the back door and into his room.

Now, there must be a place to hide it where his mother would not see it until he had some explanation. He could say the teacher gave it to him, but she'd see right through that. No, he'd better hide it and wait.

But where could he hide it? In his paints? Mother never bothered his painting, nor his paints. So he guiltily hid the box among his paints. He went whistling out the door, calling over his shoulder, "Bye, Mother. I'm going to play ball."

Carl had thought he wanted the chalk more than anything else in the world, but now it was the biggest burden he had ever had. He did not paint any the whole week end. He did not even look at the chalk. He had no desire to sketch any outdoor scenes with it, or anything else. What he had was a guilty conscience. One could not be as active in church as he had been and not know it was wrong to take the chalk.

He read the Bible on Friday night, omitting his usual prayer. Saturday, he read the Sunday school lesson and again omitted his prayer. On Sunday morning he thought he felt a little better. He sat between his mother and father at church. He stiffened involuntarily when the minister read the Scripture. "He can't know about it," Carl thought, "he can't mean me."

All that Carl had heard him read was, "... ye have sinned against the Lord; and be sure your sin will find you out."

Carl was miserable all day. He wanted that box of chalk back on the table. Suppose someone had missed it during the week end. If only he could put it back.

Carl slipped the box of chalk into his jacket Monday morning. He would have to tell Miss Wickam about it and apologize, but it would be good to get rid of this feeling. Just before leaving the room, he knelt beside his bed. "Oh, Lord," he prayed, "I have sinned. Forgive me, and give me the strength to go through with this." He did not even say "Amen." He just got up and walked out.

Miss Wickam was busy when he got to school. When he asked to talk to her, she said, "In just a few minutes, Carl. I have so much to do this morning, I just can't talk right now."

Carl waited. The bell rang.

"Oh, children," Miss Wickham said, "Mr. Wiley has called a special chapel meeting this morning. We must go. Carl, we'll have to wait until afterward to talk. I'm sorry. You children go ahead; I'll be there shortly."

They went quickly into the auditorium and sat down.

Mr. Wiley said, "We have a special announcement this morning. For two weeks from now is Art Week. We have an art exhibit on the walls of the lunch room. There will be a prize for the best exhibit. It is open to everyone and we urge all of you to enter. You may enter pencil sketches or drawing, chalk drawings, water colors, oil, or finger paintings. But your work must be original and free hand. Here comes Miss Wickam to show us the prize. It is the nicest box of chalk we could find—thirty pieces of chalk in twelve pastel shades, plus a few pieces of white. I'm sure the winner will enjoy using it. Miss Wickam, may I have it to show them?"

Miss Wickam appeared out of breath. "Oh, Mr. Wiley, I can't find it. The box stayed on the table in my room for over two weeks, and suddenly it's not there. I'm sure I saw it Friday morning; but I've looked all over the room."

Carl held up his hand, but Miss Wickam said, "No, no, no!"

(Continued from Page Thirteen)

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

*My word is a lamp unto my feet, and a light
unto my path (PSALM 119:105).*

"Then spake Jesus again unto them,
I am the light of the world: he
that followeth me shall not walk in dark-
ness, but shall have the light of life"
(John 8:12).

In the quotation I gave you some time
from *The Challenger*, issue of Aug-
27, the last sentence says, "Some of
fellows said that the 'Lighted Path-
' was becoming dim." I truly hope
the slur was aimed at me personal-
ly and to the things I write and not at the
Lighted Pathway, which is Christ the
only begotten Son of God, and who in
him is the Word made flesh. If you
read the first verse of the Gospel accord-
ing to John, you will find, "In the be-
ginning was the Word, and the Word
was with God, and the Word was God."
Now go to verse 14 and read, "And the
Word was made flesh, and dwelt among
us (and we beheld his glory, the glory
of the only begotten of the Father,) full
of grace and truth."

My purpose in preparing this column
each week is found in verse 7, "The same
came for a witness, to bear witness of the
light, that all men through him might
believe." Because "In him was life; and
the life was the light of men. And the
light shineth in darkness; and the dark-
ness comprehended it not" (Vv. 4, 5).
It was said of John the Baptist in verses
1 and 9, I humbly say of myself, "He was
that Light, but was sent to bear wit-
ness of that Light. That was the true
light, which lighteth every man that
cometh into the world." There is no
glory on my part to boost myself or
triumph of my efforts. God forbid that I
could ever become so conceited that I
could fail to point people to the Lighted
Pathway—Christ. Christ said of Him-
self, "... I am the way, the truth, and
the life: no man cometh unto the Father,
but by me" (John 14:6). This is im-
portant. Christ wants us to point men
to Him as the only way to a new life in

God. The psalmist many centuries be-
fore the incarnation of the Word knew
of the brightness of the Lighted Pathway
in his life. His testimony was, "The
LORD is my light and my salvation;
whom shall I fear? the LORD is the
strength of my life; of whom shall I be
afraid? When the wicked, even mine
enemies and my foes, came upon me to
eat up my flesh, they stumbled and fell"
(Psalm 27:1, 2).

Is Isaiah speaking of this age when he
says, "Woe unto them that call evil good,
and good evil; that put darkness for light,
and light for darkness; that put bitter
for sweet, and sweet for bitter! Woe
unto them that are wise in their own
eyes, and prudent in their own sight!"
(Isaiah 5:20, 21)?

I will close this meditation with three
verses of Scripture: "This then is the
message which we have heard of him,
and declare unto you, that God is light,
and in him is no darkness at all. If we
say that we have fellowship with him,
and walk in darkness, we lie, and do not
the truth: But if we walk in the light as
he is in the light, we have fellowship
one with another, and the blood of Jesus
Christ his Son cleanseth us from all sin"
(1 John 1:5-7).

THOUGHT FOR THE WEEK:

"The glory is not in the task, but in
The doing it for Him."

—Jean Ingelow.

Boys' and Girls' Stories

(continued from page twelve)

Wickam didn't see him; so he held up
the box of chalk.

"Miss Wickam," he asked, "is this it?"

Miss Wickam turned. "Oh, Carl,
where did you find it? I'm so glad it
was not lost. It isn't very expensive
and it could be replaced, but—Thank
you." As she reached for the box, Carl
stood up.

"Mr. Willey, may I say something?"
Mr. Wiley nodded his head, and Carl
faced the students. "I had hoped to
say this privately to Miss Wickam and
not to everyone, but I must say it. This
box of chalk was not lost, and I did not
find it. I wanted it so very much that
I took it Friday. In other words, I stole
it. I thought I would enjoy it. As Mr.
Wiley says, it is a nice box of chalk, and
will make some glorious sketches for
the winner. And even though I want-
ed it so much, I took it home and hid
it. I didn't even look at it once from
Friday afternoon until this morning. I
thought no one would ever know. But

I forgot about the all-seeing eye of God.
He knew I did wrong. He had our min-
ister tell me about it Sunday morning
in church. He said, 'Ye have sinned
against the Lord; and be sure your sin
will find you out.' I have asked God's
forgiveness, and now I'm asking yours.
The Bible says, 'Confess your faults one
to another.' Stealing is not usually one
of my faults, but this once it is. The
Bible also says that if we confess our
sins, He will forgive us our sins. God
has forgiven me, and now I'm asking
you, my new friends, to forgive me." He
handed Mr. Wiley the box of chalk. "I
suppose this makes me ineligible for the
contest, but I wish the winner much
happiness with the prize."

Mr. Wiley had tears in his eyes as
he said, "My boy, what you did just
now takes a lot of courage and strength.
I'm so sure nothing like this can hap-
pen again. Students, shall we allow Carl
to enter the contest?"

For the first time since Carl had
stood up, the silence was broken with
a great round of applause. Even before
Mr. Wiley dismissed chapel, the stu-
dents crowded around Carl. Jack put
his arm on his shoulder.

"I'm proud to have you for a friend,
Carl. And I hope you win the con-
test?"

C & MA LAUNCHES ANNUAL DRIVE; GOAL \$4 MILLION

New York (EP)—With 860 active
foreign missionaries to support on its
fields throughout the world, the Chris-
tian Missionary and Alliance has launch-
ed its annual drive among its 70,000
members in this country and Canada
of raising more than \$4 million.

Dr. Nathan Bailey, president of the
Alliance, reports that some 70 mission-
aries home on furlough, both men and
women, will visit the 1,200 congregation
of the society presenting the challenge of
missions.

During these missionary tours every
local Alliance church hears at least two
missionaries.

In 1961 members of the Alliance con-
tributed an average of \$60 each to support
their missionaries. There is one Alliance
missionary abroad for every 75 members
of the society at home.

In addition, the Alliance now has 60
young persons prepared to go to foreign
countries to bolster the missionary force.

Says Dr. Bailey: "If there is any genius
to the manner in which the Alliance
performs its great missionary task, it is
because primarily and essentially the Al-
liance functions as a missionary society."



What Do You Think Of Jesus?

(Lesson for October 21)

Lesson: John 6:35-40; Philippians 2:5-11

Golden Text: Mark 10:45

I. INTRODUCTION

As you begin a study of today's lesson, please note how each lesson has been very appropriately arranged. The first lesson was concerned with what we believe; the second lesson was concerned with God; and this lesson is concerned with Jesus, God's Son.

Almost any person you meet has an opinion about Jesus. These opinions vary with many individuals. Here are some of the answers we would receive if we asked the question that is the title to today's lesson: "I think He is a wonderful person"; "I think He was a great teacher"; "I think He is the greatest example anyone has to follow." There would be many more answers to the questions. Perhaps the number who would give an answer based on a personal experience with Him would be few and far between; yet, this is what really matters. It is true that He is everything good that we could think of, but He is far more. He must be something to each individual. It is good to know what He has meant to every generation, but it is imperative to know what He means to us today.

This lesson deals with essential Christian teachings as they relate to the person and work of Christ. It is hoped that each student will recognize the need of trusting in this Christ for the salvation of the soul.—*The Bible Student*.

II. HINTS THAT HELP

Note the background Scripture for this lesson:

1. Peter's confession (Matthew 16:13-17).
2. The purpose of Christ's coming to earth (Mark 10:45).
3. God's love manifested (John 3:16).
4. A part of the lesson text (John 6:35-40).

5. The grace of God (Ephesians 3).

6. A part of the lesson text (Philippians 2:5-11).—*The Teen-Age Teacher*.

III. ADDITIONAL TRUTHS

1. "And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst" (Vs. 35).

These words were spoken by Jesus in answer to the inquiry, "What sign showest thou?" Jesus was teaching in the synagogue at Capernaum at this time, and when it was called to His attention that manna was supplied by the providence of God to their fathers in the wilderness, Jesus answered by saying that He was the bread of life.

Food, here symbolized by bread and water, are two of the prime necessities of life; so when Jesus says that those who feast on His Word and drink from the cup of faith shall never hunger or thirst, He means that they will obtain life and be given the opportunity of keeping that life eternal.

The manna which God supplied to the children of Israel in the wilderness was only designed to maintain physical life, but the bread of life found in Christ will give and sustain eternal life.

"But I said unto you, That ye also have seen me, and believe not" (Vs. 36).

Even as it is today, there were many who saw Jesus who did not believe. Not all that saw His person and observed His works believed, and not all that hear His Word today believe and accept it.

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out" (Vs. 37).

All that exercise faith in the redemptive work of the Lord Jesus are given unto Him. They become children of God. God will not cast us out of His kingdom, but we must realize that there is a possibility of our leaving on our own accord. The prodigal was not cast out of the father's household, but it is obvious that he left nevertheless. If we will follow the teachings of the Lord Jesus as He admonishes us to walk in the light as He is in the light, we will have nothing to fear, for then we shall have fellowship one with another and His blood will cleanse us from all sin and unrighteousness.

"For I came down from heaven, to do my own will, but the will of Him that sent me" (Vs. 38).

Though Jesus as the Son of God is equal of God the Father in all things yet, during His earthly ministry, there was a laying aside of the independent of the attributes of deity, so that the tire tenure of His earthly ministry was strict accord with the will of the Father. While in the flesh, Jesus naturally had inclinations that are common to the sons of men but have no association with the nature of God. These He held under subjection, making every activity of His ministry conform to the will of the Father.

We notice also from this verse that the Lord Jesus will also raise up all at the last day that the Father has given Him. We can take this to mean, not only raising up at resurrection, but also a living up with Christ into the clouds of glory.

"And this is the Father's will which hath sent me, that of all which he has given me I should lose nothing, I should raise it up again at the last day" (Vs. 39).

In the preceding verse Jesus had stated that He had come to do the Father's will and in this verse, He informs us that one aspect of the Father's will is that He retain all in the kingdom of God that He has been given Him by the Father, and certainly we see the Lord Jesus in His work as Mediator between God and man doing all that lies within His power to see that none do become lost. The Lord does everything except force a man against his will to remain in the kingdom of God.

"And this is the will of him that sent me, that every one which seeth the Son and believeth on him, may have everlasting life: and I will raise him at the last day" (Vs. 40).

Here is another aspect of the Father's will which the Lord Jesus was striving to execute—that all would believe on the Son, that all believers would be saved and remain in a state of salvation, and that all might be resurrected at the last day unto eternal life.—*The Senior Quarterly*.

2. "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Vv. 5-8). *John*

(continued on page sixteen)



C. Missions Report For September

The following is the report of the Rev. J. Bryan, secretary-treasurer of the Board of Missions of the North Carolina Convention.

Income in Treasury,
September 1, 1962 \$ 4,988.91

Receipts	
General Missions	3,846.76
Home Missions	530.78
Foreign Missions	500.15
Church Building	126.19
Bobby Aycock	6.69
Kirby Joe	
Edwin	2.25
D. L. Whaley	63.81

Receipts \$ 5,076.63
to Account For \$10,065.54

Disbursements	
Wilmington	
Mission	\$300.00
Palmer Memorial	
Mission	125.00
Optional	
Expense	\$129.10
Printing Books	50.00
Secretary-Treasurer's	
Salary and Expense	68.10
Marked for:	
D. L. Whaley	\$ 63.81
Kirby Joe	
Edwin	2.25
Bobby Aycock	6.69

Disbursements \$ 744.95
Income in Treasury \$ 9,320.59

Accounted For \$10,065.54

We wish to thank each church and individual for your support to missions during September. It is through prayers and generous gifts that we are able to support the mission cause at the local church level.

The month of September shows a substantial gain in support to the mission cause of the State Convention. Much

of the gain was a result of the mission rally offering; however, general receipts show a substantial gain in support over one year ago.

In September an application was approved for the Palmer Memorial Mission in Raleigh to receive financial support. The Rev. Royster Martin is our missionary pastor there, and he is doing a fine job of directing the work. The mission is located at 500 W. Garner Loop Road, Raleigh, North Carolina.

One church was organized by the executive board of the Piedmont Conference. This church was organized in the Rockingham area by the Rev. Walter Carter, who is chairman of that board.

The mission at Weldon is investigating a choice piece of property with the hope of purchasing it. The people there need our prayers and support.

The Rev. Robert O'Quinn has been called to pastor the new Tower Hill Free Will Baptist Church near Kinston. The Rev. Mr. O'Quinn is a licensed minister in the Eastern Conference.

The Rev. R. H. Jackson, mission board chairman, was the featured speaker for the Second Union Sunday School Convention of the Central Conference on fifth Sunday afternoon.

The Rev. A. B. Bryan, secretary-treasurer, attended the First Union of the South Carolina Conference, which met at East Side church near Florence, South Carolina, on Saturday, September 29.

The secretary-treasurer, missionary candidates, and students from Mount Olive College attended a youth rally at East Rockingham Free Will Baptist Church on October 6.

The Western Conference of North Carolina will have a mission rally on Wednesday night, October 17, at the First Free Will Baptist Church in Clayton.

Applications are being processed from mission stations in North Carolina for support for mission pastors. We invite inquiry for support both in and out of North Carolina.

Inquiries are coming to us for mission

What the Bible Says About Tithing

From a Tract Prepared by
Rev. Hubert Burruss

1. *Abraham started it.* Genesis 14:20, "... And he gave him tithes of all."

2. *Jacob continued it.* Genesis 28:22, "And this stone, which I have set for a pillar, shall be God's house; and of all that thou shalt give me I will surely give the tenth unto thee."

3. *Moses Commanded it.* Leviticus 27:30, "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the LORD's: it is holy unto the LORD."

4. *Malachi commissioned it.* Malachi 3:10, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

5. *Jesus endorsed and approved it.* Matthew 23:23, "Woe unto the scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye have done, and not to leave the other undone."

6. *What are you doing about it?* Are you robbing God?

7. *Have you condemned it?* If you have, who gave you the right to condemn tithing? If you believe in tithing practice it. God has a blessing in store for all who will take Him at His word and tithe.

THE MAIL BOX

CHURCH WANTS PASTOR

"At our regular quarterly meeting of the Sidney Free Will Baptist Church, Route 2, Belhaven, North Carolina, on September 13, 1962, we voted to stay with the Original Free Will Baptists of the State of North Carolina.

"We are in need of a pastor for two Sundays a month now, and would appreciate hearing from ministers who would feel that God could use them to work with us in this field of service."—*Frank Daw, Pinetown, North Carolina.*

speakers and mission rallies. Be assured that we can furnish mission speakers or candidates for such occasions if desired.

Be much in prayer for your mission board, and help us send the gospel by getting your check or money order in the mail regularly for the mission cause.

State Convention Backs Conference

(Continued from Page Three)

1. It is the judgment of the North Carolina State Convention of Original Free Will Baptists that the action taken by the Western Conference of Original Free Will Baptists of North Carolina on January 18, 1961, wherein it recognized the J. C. Teasley Faction as the true congregation of Edgemont Original Free Will Baptist Church, was within the authority and jurisdiction of the Western Conference; and that the Western Conference did act within its authority, jurisdiction, forms, and rules in so recognizing the J. C. Teasley Faction as the true congregation on January 18, 1961.

2. It is further the judgment of this State Convention that the Western Conference not only had the right to take the action it did on January 18, 1961, but that it also had a duty, in view of the finding of facts and the usages, customs, and practices of Original Free Will Baptists of North Carolina and the Western Conference, to take such action.

St. Claire Bible Class

(continued from page fourteen)

Christ was eminently humble, and we ought to learn much of Him at this point. He was meek and lowly in heart, and we ought to learn that lesson too. If we were lowly-minded, we would be like-minded; and if we were like Christ, we should be lowly-minded. We should walk in the same spirit and in the same steps with the Lord Jesus, who humbled Himself to sufferings and death for us, not only to satisfy God's justice and pay the price of our redemption, but to set us an example that we may follow His steps.

In this passage are found the two natures of Christ: divine and human. Although being in the image of God, He took upon Himself the form of a servant and became obedient unto death, the death of the Cross. He voluntarily assumed human nature; it was His own act, and, by His own choice. In doing so, He emptied Himself, divested Himself of the honors and glories of the upper

world, of His former appearance, to clothe Himself with the rags of human nature.

"Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Vv. 9-11). The exaltation of the Lord Jesus was the reward of His humiliation. Because He humbled Himself, God the Father exalted Him; and He highly exalted Him, raising Him to a height to which no other has ever reached. His whole person was exalted, the human nature as well as the divine; for He is spoken of as being in the form of God as well as in the fashion of man.

His exaltation is made to consist in honor and power. His name is exalted above every other name, and His power is so great that every knee shall bow to Him. The whole creation must be in subjection to Him, and all this brings glory to the Father. It is to the glory of God the Father to confess that Jesus Christ is Lord, for it is His will that all men should honor the Son as they honor the Father. Whatever respect is paid to Christ redounds to the honor of the Father.—*The Intermediate Quarterly*.

CRIME AT RECORD PACE, SAYS HOOVER

Washington, D. C. (EP)—Director J. Edgar Hoover of the Federal Bureau of Investigation has warned that this may be the worst year for crime in the nation's history.

If the crime rate in the United States continues during the second half of 1962 at the level of the first six months, it will eclipse the unfortunate record of 1961—the worst history from the standpoint of both adult crime and juvenile delinquency.

Mr. Hoover made public preliminary statistics for the first half of 1962 showing that the crime rate increased three per cent during that period over the comparable rate in 1961.

Crimes against the person showed a particular increase in the first six months of this year, the FBI chief said, with aggravated assaults increasing six per

cent, murder four per cent, and forcible rape three per cent. Crimes of violence rose seven per cent in cities over 100,000 population, he warned.

Crimes against property also increased with automobile thefts up six per cent. Although the crime rate is much higher in big cities than in small communities, the greatest increase—six per cent—occurred in cities between 10,000 and 25,000 population.

NEWS NOTES

(continued from page seven)

Reedy Branch Church To Observe Family Sunday

Family Sunday will be observed at Reedy Branch Free Will Baptist Church, Route 1, Winterville, North Carolina, on Sunday, October 14. On this day families who attend 100% will give special recognition during Sunday school opening assembly. Pastor, the Rev. Charles Sapp, and family will render special music. Reid McLawhorn family will be in charge of the devotions.

All church and Sunday school members are urged to attend. Families are requested to sit together during the evening assembly. Visitors are also welcome to attend.

Revival and Homecoming At Howell Swamp

The annual fall revival began at Howell Swamp Free Will Baptist Church on October 8 and will continue through October 13. The Rev. David W. Han is the guest speaker. Mr. Han is a former pastor of the church and is recognized as one of the leading ministers among Original Free Will Baptists in North Carolina. Howell Swamp church feels fortunate to have him for a revival. The services are beginning at 7:45 p. m.

The annual homecoming will follow the revival on Sunday, October 14. Rev. Sheldon Howard, pastor, will speak at the morning worship hour. Following the worship service, a picnic luncheon will be served at the church.

25 /

the Free Will Baptist

Ayden, North Carolina, Wednesday, October 17, 1962



Mount Olive College Loyalty Fund Sunday, October 21

Original Free Will Baptist Churches everywhere have been called upon to observe Sunday, October 21, as a special day of prayer and support for Mount Olive College, Mount Olive, North Carolina. A record number of two hundred students have registered for the fall semester. A budget requesting \$75,000 in church gifts to the general fund has been approved by the North Carolina State Convention.

EDITORIAL

THE ANSWER BY FIRE

When the spiritual condition of Israel was at its lowest ebb, Elijah challenged the prophets of Baal to prove who was God in Israel. At first he asked, "... How long halt ye between two opinions? if the LORD be God, follow him: but if Baal, then follow him. And the people answered him not a word" (1 Kings 18:21).

Ahab, a man of unusual wickedness, was king of Israel. Jezebel, undoubtedly the most wicked woman of all time, was his wife. She was also the daughter of the king of Salem and high priest of Baal.

The recognized deity in Israel at this time was Baal, and the accepted religion was Baalism. The Israelites, although God's chosen people, had forgotten Him and had gone into idolatry. Baal's prophets were many, and Elijah thought that he was the only prophet of the Lord.

When Elijah asked that the people make up their minds about whom they would serve, they acted as if they did not even hear him. His words did not register with them at all. Nevertheless, he did not give up; he challenged them to prove who was God in Israel. He suggested that the prophets of Baal take a bullock, cut it in pieces, lay it on wood, put no fire under it, and call on the name of Baal. He, likewise, would offer his sacrifice and call on the name of Jehovah. The one who answered by fire would be God in Israel. To this these prophets readily agreed.

The prophets of Baal offered their sacrifice and called upon Baal, even cutting themselves until their blood gushed out; but no answer came. Baal did not send fire to consume the sacrifice.

When Elijah's turn came, he called upon the people to come near unto him. Then he took twelve stones, representing the twelve sons of Israel, and repaired the broken down altar in Israel. After that, he offered the sacrifice upon the altar, pouring twelve barrels of water upon it; and at the time of the evening sacrifice, he called upon God to send fire and consume the sacrifice, thereby proving who was God in Israel. "Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench" (1 Kings 18:38). The people then fell on their faces and declared that Jehovah was God in Israel.

We are living in Old Testament days. America has forgotten God. The Lord's Day is being desecrated, and marriage vows are easily broken. The church is being forsaken. Although more Americans are church members today than at any other time in history, the spiritual condition of the churches is alarming. Millions go to church only when it is convenient for them and when there is nothing else to attract their attention. Business interests, sports, pleasures, and the like mean more to them than the church and its work. That which is cardinal and paramount is pushed aside or replaced with other interests.

It has been said that we need a revival in America.

We do, but we need more than that. We need a vision of fire. We need an outpouring of the Spirit the Lord upon us—one that will expose sin, exalt Christ, and enlist souls.

Let us look again at what Elijah did. He called the people together. So does the average church today. As a general thing, each church has two revivals per year. The results, however, are often disappointing. Too often little or nothing of importance happens.

The prophet's next step was the repairing of the altar. Many altars need repairing today: personal piety, prayer, Bible study, and public worship. Without these things, there can be no great blessings from the Lord.

Elijah next offered the sacrifice. What is the sacrifice God wants from us? Our talents, abilities, and money are important; but these things are of secondary importance. He wants each of us. He wants us dedicated and consecrated, espoused to Christ; and when He gets us in this manner, the Holy Spirit will use us to bring glory to our Lord and blessings to our fellow men.

After taking all the other necessary steps, Elijah then called upon the name of the Lord specifically and definitely: "... LORD God of Abraham, Isaac, and Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O LORD, hearken unto me, that this people may know that thou art the LORD God, and that thou hast turned their heart back again" (1 Kings 18:36, 37).

The Lord answered by fire in the past, and He will do it again. He is able to give us whatever we need, and when we meet His conditions, He will pour out His Spirit upon us. He will send His fire upon us.

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THE FREE WILL BAPTIST

RALPH LIGHTSEY, Editor

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Six Months.....
One Year.....

The contents herein do not necessarily reflect the beliefs or policies of the editor or of The Free Will Baptist. The responsibility for each article is the person whose name appears under the title or to the person sending it.

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The Gadarene Demoniac

(Mark 5:1-20)

Rev. Charles Sapp

THE large block of holy Scripture from which Mark 5:1-20 is taken is on the mighty acts of Jesus to bring deliverance. In the first Jesus reveals to His disciples His power over nature. He says to the winds and the waves, "Be silent, be stilled"; they immediately respond to His command, causing His disciples to say, "Is not this that even the winds and waves obey Him?" The third and fourth mighty acts of deliverance occur in the healing of the woman with an issue of blood and the raising of Jairus' daughter. The second one in which we are interested is the healing of the Gadarene demoniac. The four together illustrate the power of Christ in His world, His power over the mind of man and the body processes, and His dominion over death in the raising of Jairus' daughter.

This event has long been the ground of much critical discussion. Alexander Macdonald said, "The awful picture of the demoniac is either painted from life, or one of the most wonderful feats of poetic imagination." Others have said that this is a strange and difficult story. An opaque curtain hangs around the story, blocking any effort to determine in detail what happened.

What is the central thrust of the event? It reveals the resources of Christ for the troubled minds of a society that is in the grip of evil spirits.

THE MAN AND HIS CONDITION

To serve with me the man and the condition from which Jesus delivered him. Jesus had sailed from the other side of the lake in order to be away from the crowds for a while. He needed rest and restoration of physical and spiritual powers. May I digress for a moment to say that this is something we often forget concerning ourselves. The person who deals with people and their problems, the man and his sins, must have some

time to recoup his energies, lest he deplete them to the extent he becomes powerless and fruitless in his efforts.

But Jesus was not to be allowed that reprieve on this particular day. As rock-hewn bombs overhung the beach, a demon-ridden man rushes out to meet him. He is described as having superhuman strength. Nothing could hold him—chains and fetters snapped under his strength. Restlessly he roamed the hills, hating himself and everyone else. He seemed to enjoy the sight of his own blood, for often he cut himself with stones. This man was a maniac, or a demoniac. Mark describes him in short, terse language, "and no man could tame him."

Whether actual event or allegory, it makes little difference to the truth pictured for us here. There are some things that are truer than truth itself, and this is one of them. Anyone who lives among the tombs has an evil spirit.

One of the greatest evils in all of life results from drawing the present under the hand of the past. There can be no real progress in the church or in society if we live in the tombs of yesterday. By this I do not mean to disparage the past or overlook the importance of history. I agree wholeheartedly with Phillips Brooks, who said, "A reverence for the sublimities of yesterday is the condition for the perception of the hidden triumphs of tomorrow." In fact, ever since the resurrection of Jesus every Christian advance has been in a measure a return to, or a recovery of, the creative, inspiring power of the Christ event. But this is vastly different from living in the tombs of yesterday.

We live in the tombs of yesterday when we bring to our todays nothing more than the reiterations of the past. When we are distraught because we cannot put our todays in the straight jacket

of yesterday, we are living among the tombs.

Someone said to me a short time ago: "Reedy Branch is not what she used to be; I wish we could go back years ago when things were different." But do we? If we could go back, do you think any of us would be happy? I should say not! This is only a benign form of this sin to be sure. There are others far worse. There are people who let the hurts, slights, and prejudices of days long dead blight their todays. These sins lead us into being possessed. We not only have to fight the evil of our own selves, but the evil of others which have forced themselves into our house of life. And when this is true, the things that live with us are not fit to live with swine. In fact, it is doubtful that swine would permit such evil. For these swine rather drown in the lake than abide even for a little while with what this man had lived with for years.

HIS TREATMENT FROM FRIENDS

See also the picture of this man's treatment at the hands of his friends and neighbors. They had bound him with chains and fetters, and he had broken them. Mark simply says no man could tame him. You see, this was their method of treatment. They tried to tame him. What a commentary on man's approach to evil! We have practiced the Gadarene method of treatment for centuries. We seem to believe one can tame sin. We legislate against it, putting it into the straight jacket of legality. We make it right to drink but wrong to drive a car under the influence of alcohol. The same men who sell gasoline are often allowed to sell alcohol. We say it is all right to drink, but we should not get drunk. You see, all we want to do is tame our sins. We become indignant when people break the chains and the fetters we place upon them; but we have no imagination, little understanding, and practically no sympathy for these people. All we seem to know how to do is use the Gadarene treatment. We try cracking down; but as of old, we have no strength to subdue our sins, much less bring about any restoration of righteousness.

JESUS' TREATMENT OF THE MAN

But notice how Jesus deals with the demons of wrong that indwell men. He says with all His divine authority, "Come out of the man, you unclean spirit." This is the difference in the way God handles sin and the way we try to handle it. Jesus did not try to tame the evil. He

(continued on page four)

THE GADARENE DEMONIAC

(Continued from Page Three)

commanded the unclean spirit to come out of the man. There were no terms of surrender. Jesus demanded a complete withdrawal, and I say to you this is the only way to deal with sin.

Jesus replaced the unclean spirit with His own Spirit, and the man sat at His feet fully clothed and in his right mind. Sin and insanity go together, my friend. Living apart from God is not the normal act of man; it is abnormal. And the further removed one becomes, the more evident that abnormality is—as is evidenced by the Gadarene demoniac.

"What have I to do with thee?" is the cry of the demons within the man. It is a cry heard in every age, especially, in our own age. As men throw off one by one the claims of God, you can hear their cry, "What have I to do with Thee?" As merchants desecrate the Lord's Day in order to bring in another dollar or cheat their customers by failing to give equal value in goods for dollars asked, they cry, "What have I to do with Thee?" They challenge God's right to rule over men and give them for their own good a day of rest. As people break up their homes and so destroy the unity of society in the divorce courts, disregarding the marriage vow—'til death do us part—they challenge God's right to rule His world, saying, "What have I to do with Thee?" When men refuse to pay an honest wage for an honest day's labor, or refuse to give an honest day's labor for an honest day's pay, they challenge God's right to rule over them. "What have I to do with Thee?" is a question we would rather not deal with in the everyday business of living—trade, business, social life, the home, economics, etc. Jesus said, "Come out of the man, you unclean spirit," and there was no hesitation. It is not theory to say that He demands a complete eradication of evil. It is history that occurs in every individual life that meets the Master in surrender. And may I say, we are the Master's to the extent we have obeyed Him, and nothing more. To Peter, and Zacchaeus, to thieves and runaway slaves, the demand is the same—total surrender. It is Christ's method of dealing with us and our sins. All that we are must be brought into allegiance with Jesus as Master.

JESUS' ANSWER TO THE PRAYERS

I would also have you notice the way Jesus answered the prayer recorded in this story. Three prayers are prayed here. The first prayer was from the men possessed of demons. He said, "Jesus, thou son of the most high God? I adjure thee by God, that thou torment me not." What a strange and dreadful prayer! It would seem that he wished to be confirmed forever in his condemned state of suffering. One wonders if this prayer is actually the prayer of the man or of the spirits that indwell him. Whatever the answer to that question, one thing is significant: when evil so possesses one as it did that man, it will not allow him to even pray for deliverance. The devils controlled his tongue, and forced him to say what they choose. We would do well to remember this truth when we are dealing with those who are under the dominion of sin. What they say and do is more often than not the desire of the forces of evil that drive them, rather than the product of their own desires.

Jesus is not rebuffed at this prayer, thank God. Sensing the man's need and the desperate longing that brought him rushing from the tombs, He answered the prayer, not according to the words He heard, but according to the man's need and the desperate longing of his heart. And so we hear the glorious words of deliverance, "Come out of the man, you unclean spirit."

His answer to the next prayer is terrifying to me. Listen to it: "And they (the people who lived in Gadara) began to pray him to depart from their coasts." Why did they pray such a prayer? Apparently, they feared a sane mind more than insanity. As fantastic as it may sound, there is nothing here that is new to us. People do it every day. It is easy to be indignant about the blind people of Gadara, who preferred the evils of disorder to the sanity of mind and spirit. But the question this passage puts to us asks if we are not also affected by this blindness. Can we listen to the voice of Jesus today, saying, "Come out, you unclean spirit"? These people—Jews in all probability—knew they did worse things than raise hogs. Don't you suppose they were thinking, just as some of you are right now, that other things would have to go if Jesus remained in their midst? They resented Jesus as one who disturbed and upset their ways. Jesus would be an embarrassment to the local chamber of commerce. They were familiar with demented people, and

they got along with them right well long as the demented were isolated in the tombs; but when they were restored to sanity and returned to take up their tools of living in their midst, the people in general could not feel as superior as they once had. In fact, the restored demoniac made them too uncomfortable. Perhaps it was because they kept wondering if he could remember the way they treated him in his demented state.

In effect, we say to Jesus exactly what these people said: "You care for people; we care for swine and material prosperity. That's where we differ; so get out!" Do we not hear this echo, not only from without, but somewhere from within?

The fearful thing about such a prayer as this is that Jesus often answers it, not according to our need as in the case of the demoniac, but according to our wish. However, let me hasten to say that His departure is made in the hope that He will call Him back. His leaving is only a way for that purpose. But let it be understood that He will never break down the door of any heart. If it opens at all, we must open it.

The third prayer and its answer are also strange at first thought. Just as the Lord made leave of people, who did not want Him, the only person that did want Him desperately was refused. The demoniac prayed that he might be with him. But Jesus told him to return to his friends. He was to go home and do what great things the Lord had done in him.

THE SIGNIFICANCE OF JESUS' WORDS

These final words of Jesus to the healed demoniac are words of universal significance to all who have come under His healing touch. When we have been made the recipients of His grace, we are then debtors to others; and our duty is to publish the good tidings of what God in Christ has done for us and to do for all men who will trust Him. Life cannot remain fixed at the initial point of our first religious experience. The experience is to lead us back into the family, our employment, familiar social and civil life, everywhere, to others, who, we, need the witness of what God in Christ can do.

When men saw the man once demented, but now restored to perfect health and happiness, they marvelled as men still do when a life has been touched by the Master. God says to "Go home and tell your friends."

Have you wished you could characterize
(Continued on Page Sixteen)

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

My word is a lamp unto my feet, and a light
unto my path (PSALM 119:105).

LIGHTS THAT SHINE

"Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matthew 5:14-16).

Last week we were considering Christ the true Light that lights the Lighted Pathway for His people to follow through this unfriendly world. As Christ is the true Light for all spiritual illumination, He has many faithful followers through whom He shines. In Philippians 2:15, Paul tells those of that church, "That ye may be blameless and unspotted, the sons of God, without reproof, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; Holding forth the word of life; that I may rejoice in the fruit of Christ, that I have not run in vain, neither laboured in vain."

Now that many people want to shine and strive hard to shine brightly—is not to be disputed, but the important question comes at this point. For what and for whom do we send forth our lights? We shine for the acclaim they expect to receive from their fellowmen. Some do more than anything else the praise of the world. Some must be at the top of everything, even to the extent of wrongly treating their brothers in Christ. Then there are some who strive to be as Christ instructed in the text, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." The purpose of our lives as shining lights in the world is to glorify God. Any other effort on our part is not pleasing to God.

Not of ourselves, or of our own pow-

er, cannot send out spiritual light. We must let Christ shine through us, not that men may look at us and our abilities and boost us or praise us, but that we may glorify our Father who is in heaven. It is a hard task in this age when men strive to outdo the other fellow. It is hard to do, too, when one lets himself get so big in his own eyes that his light can go no farther than himself.

Remember that no man shines of himself. We, like the moon, can only reflect light. Science tells us that the moon has no light of itself but that it reflects the light of the sun. When the moon is out of focus for the sun's light to be reflected to the earth, the nights are dark. So we, when out of focus because of sin, self-righteousness, hatred, malice, and a thousand other causes, cannot reflect Christ's light. As a result there is spiritual darkness.

It is the duty of every Christian to so shine that the world may see God and glorify Him. Christ commanded it in the text. Paul commanded it of the Philippian church. God commands it of us in this age of darkness.

When we all come to obedience as is set forth in Luke 12:35, 36, "Let your loins be girded about, and your lights burning; And ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately," we will be in position to glorify God by our lives instead of bringing about confusion, division, hatred, and destruction.

THOUGHT FOR THE WEEK:

PASS IT ON

Have you had a kindness shown?

Pass it on.

It was not given to you alone,

Pass it on.

Let it travel through the years;

Let it wipe another's tears;

Till in heaven the deed appears.

Pass it on.

Have you found the heavenly light?

Pass it on.

Souls are groping in the night,

Daylight gone.

Lift your lighted lamp on high,

Be a star in some one's sky,

He may live who else would die.

Pass it on.

—Anon.

"The tongue is but three inches long, yet it can kill a man six feet high."—*Japanese Proverb.*

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *The Free Will Baptist*.

In Memoriam

CHARLIE BROWN

On Sunday, July 8, 1962, our heavenly Father, in His infinite wisdom and mercy, called our brother, Charlie Brown, unto Himself to dwell in a house not made with hands, eternal in the heavens where peace, joy, and happiness will be his reward.

He was born June 2, 1893, near the place where he died, and he lived in the same community all his life. At an early age he accepted Christ and united with the Christian Home Free Will Baptist Church, where he was an active and faithful worker as long as he lived. He served as clerk of the church for several years and was teacher of the Men's Bible class at the time of his death. He was also a great Christian teacher for those with whom he came in contact.

An humble Christian, Charlie was much loved and respected by all who knew him. His passing is a great loss to his family, his church, his friends, and his community; but he will not be forgotten. The life of a man like Brother Charlie will live always in the memory of those who knew him as an example and influence for justice and goodness.

Funeral services were conducted at Christian Home Free Will Baptist Church by his pastor, the Rev. D. F. Pelt, assisted by the Rev. George Edens. Interment followed in Nettle Ridge Cemetery, Blountstown, Florida.

Survivors are his widow; three sons, John Wesley of Port St. Joe, Ralph and Raymond of Tallahassee; one daughter, Mrs. Luther Moore of Tallahassee; and eight grandchildren.

The memory he left his loved ones is an inspiration for them to live a nobler life for the Master.

Written by Mrs. Annie Belle Taylor

If wisdom's way you widely seek, five things observe with care: of whom you speak, to whom you speak, and how, and when, and where!

News + Notes of Denominational Interest

Homecoming at White Oak Grove Church

White Oak Grove Free Will Baptist Church, near LaGrange, North Carolina,



will observe its annual homecoming on Sunday, October 21. The Rev. Robert M. Fader, pastor, will deliver the message.

At the noon hour a picnic lunch will be served. Former members, former pastors, and friends are invited to attend.

Harrell's Chapel to Have Revival Services

Harrell's Chapel Free Will Baptist Church, near Snow Hill, North Carolina, will have revival services beginning October 22 and continuing through October 28. The Rev. Noah Brown, of Elm City, will be the evangelist.

The pastor, the Rev. Ed Fordham, will assist the evangelist.

The public is cordially invited to attend.

Revival in Progress At Owen's Chapel

Revival services are in progress at Owen's Chapel Free Will Baptist Church, near Wilson, North Carolina. Services begin each evening at 7:30. The pastor, the Rev. Noah Brown, is the evangelist.

The pastor and the membership invite the public to attend.

Grimsley Church Announces Revival Services

Revival services will be held at Grimsley Free Will Baptist Church, Route 1, Snow Hill, North Carolina, October 22-27. The Rev. Ralph Lightsey, of Ayden, will be the evangelist for the services which will begin at 7:30 p. m.

The pastor, the Rev. R. P. Harris, and the church members invite all to attend.

Oriental Church Announces Revival

Revival services will be conducted at the Oriental Original Free Will Baptist Church, Oriental, North Carolina, October 22-28, at 7:30 each evening. The Rev. Elbert Edwards, pastor, will be the evangelist.

The pastor and the membership invite the public to attend these services.

Sunday School Group Meets at Cove City

Approximately 225 members attended the Fifth Eastern District Sunday School Convention which met at Core Creek Free Will Baptist Church, Cove City, North Carolina, Sunday, September 30.

"John Heralds the Christ" was the theme of the session, and Mrs. Linwood R. Garner of the host church taught the Sunday school lesson. Using the convention theme, the Rev. W. S. Burns, host pastor, brought the morning message.

Special music was rendered by the Prescott Quartet, Juniper Chapel, Core Creek, St. Mary's Girls Trio, Sts. Delight's young people, the Rev. and Mrs. Albert Keech, Ivey Heath, and the Young Men's Trio of Friendship church.

Mr. Walter Sandlin, president, stated, "It was the best convention ever held, with seven ministers, three Sunday school superintendents, 23 teachers, and 18 assistant superintendents present." The Rev. L. E. Ballard, state field worker, was guest of the convention.

Perfect attendance pins went to Miss Ivey Lupton, of Warden's Grove, and Miss Julia McCoy, of Core Creek, for

11 years; and the perfect attendance banner went to the Gethsemane church. An offering of \$138 was received.

The next convention will be held White Hill Free Will Baptist Church, Beaufort County, December 30.

Resolution Passed

The following resolution was passed the executive committee of the Cape Fear Conference, October 1, 1962:

Whereas the Rev. L. R. Ennis is no longer a member of a church in good standing with the Cape Fear Conference, be it resolved that we remove his name from the roll of ministers of this conference and that his credentials not recognized by the conference and that a copy of this motion be sent to the Free Will Baptist paper for publication.

The Executive Board
Of the Cape Fear Conference
The Rev. C. F. Bowen,
Moderator
Mrs. Carl Dudley, Clerk

Cape Fear Ministers Conference Convenes at St. Mary's Grove

The Cape Fear Ministers Conference convened at St. Mary's Grove Free Will Baptist Church, September 24. The Rev. Royster Martin, pastor of Palmer Memorial Free Will Baptist Mission, was the speaker for the meeting, which was well attended.

All ministers and licentuates are encouraged to join this ministers conference that there might be a closer bond of Christian fellowship.

The next meeting will be held Pleasant Grove church, December at 10 a. m.

Coming Events

October 19, 20—Pee Dee Conference, Mission Valley Church, Columbus County, and Pine Level Church, Columbus County, N. C.

October 17, 18—Western Conference, Everett's Chapel Church, Clay County, North Carolina.

October 18—Albemarle Woman's Auxiliary Convention, Sound Side Church, Columbia, North Carolina.

October 3—Woman's Auxiliary Convention of Western District, Fremont Church, Fremont, North Carolina.

November 1, 2—Cape Fear Conference, Tee's Chapel Church, Route 1, Smithfield, N. C.

Wiggles in Revival Bethel Church

The Rev. P. C. Wiggles, pastor of Bethel Original Free Will Baptist Church, Whortonsville, North Carolina, is conducting a series of revival services



at the church this week. The services, beginning at 7:30 each evening, will continue through October 22.

Visiting trios and quartets and the local male quartet are furnishing special music for the services.

The pastor and the membership invite the public to attend the services and to pray for the success of the revival.

Revival in Progress

Gray Branch Church

Revival services are in progress at Gray Branch Free Will Baptist Church, near Deep Run, North Carolina. Services will continue at 7:30 each evening through October 20. Guest speaker for these services is the Rev. J. B. Starnes, pastor of Faith Free Will Baptist Church, Greashead City. Special music is rendered each evening.

The Rev. Ray Harrison, pastor, and church members extend all a most cordial invitation to attend.

Rocky Mount Church

Observe Homecoming

The First Original Free Will Baptist Church, Rocky Mount, North Carolina, will observe homecoming Sunday, October 21. The Rev. M. L. Johnson, superintendent of the Free Will Baptist Children's Home, Middlesex, North Carolina, will bring the morning message. Special gifts for this occasion will be the children from the Children's Home. Lunch will be spread on the church grounds at noon hour, and a special program

of music has been planned for the afternoon service.

The pastor, the Rev. Fred Powers, and the membership of the church extend a cordial invitation to all former members, pastors, and friends to come and enjoy the day of fellowship.

Marlboro Church Announces Revival

Revival services will be held at Marlboro Free Will Baptist Church near Farmville, North Carolina, October 21-27, at 7:30 p. m. The Reverend Bruce Barrow, of Snow Hill, North Carolina, will be the evangelist, assisted by the pastor, the Rev. Sam Kennedy.

The public is invited to attend.

Hansley Evangelist For Shiloh Revival

The Rev. David W. Hansley, pastor of Free Union Free Will Baptist Church, Beaufort County, North Carolina, will



be the evangelist for revival services at Shiloh Free Will Baptist Church, Pine-town, North Carolina, October 29-November 3. Services will begin each evening at 7:30.

The public is invited to attend these services.

Youth Sunday At Reedy Branch

Sunday, October 21, will be Youth Sunday at Reedy Branch Free Will Baptist Church, Route 1, Winterville, North Carolina.

Miss Winnifred Averette, a member of the church and a first-year student at Mount Olive College, will be in charge of the opening devotions in the Sunday

school assembly. Other youth of the church will be participating in the Sunday school and worship services. Special speaker for the morning worship hour will be Dr. Roy O'Donnell, dean of Mount Olive College.

All members of the Sunday school and church are urged to attend these services. A special plea for attendance is extended to the youth of the church. Visitors are also welcome to attend.

N. C. Children's Home Report For September, 1962

The Free Will Baptist Children's Home, Middlesex, North Carolina, reports the following receipts for September, 1962. Receipts have been mailed to each individual, auxiliary, or organization contributing, but totals are shown here only from each conference for the period covered. The books and files are open at the home for inspection or checking for any particular receipt.

General Fund

Albemarle Conference	\$ 134.17
Blue Ridge Association	5.00
Cape Fear Conference	219.00
Central Conference	633.99
Eastern Conference	899.36
Pee Dee Association	5.00
Piedmont Conference	42.50
Western Conference	476.07
North Carolina State Convention	604.02
Miscellaneous	4,449.77

Central Conference Building Fund

Central Conference	1.00
Jesse W. Woodard Memorial Student	

Loan Fund

Miscellaneous	66.00
Western Conference	79.63
McLeod Educational Loan Fund for Boys	
Miscellaneous	50.00

College Student Fund

Miscellaneous	50.00
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Clothing Fund

Albemarle Conference	150.00
Cape Fear Conference	300.00
Central Conference	682.00
Eastern Conference	600.00
Western Conference	775.00
Miscellaneous	40.00

Total \$10,262.51

Homecoming and Revival At Casey's Chapel Church

Casey's Chapel Free Will Baptist Church, near Goldsboro, North Carolina, will observe its annual homecoming on Sunday, October 21. The program will begin with Sunday school at 10 a. m., followed with the morning message by a former pastor, the Rev. Leonard B.

(continued on page thirteen)

Woman's Auxiliary

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

Arkansas Woman's Auxiliary Convention Meets

The Woman's Auxiliary of the Antioch Association of Free Will Baptists of Arkansas met for the district convention at Walnut Grove church near Hector, September 22.

The convention theme was "Jesus, Our Example." Taking part in the morning devotions were Gene Bone, of Welcome Home church, director of music; Mrs. Gladys Voss, of Hector, the devotional thoughts; and the Rev. Eugene Hubbard, of Marilton, and the Rev. Lowell Tanner, of Russellville, leaders of prayer.

Mrs. Jack Biffle welcomed the guests. Talks on prayer, teaching, and missions were presented by Mrs. R. H. McCuin, of Russellville; Mrs. Ruby Robertson, of Hickory Grove; and Mrs. Roy McCuin, of Welcome Home.

The Rev. Rayburn Teague, of Atkins, was the morning speaker. Welcome Home Men's Quartet rendered special music.

After the noon fellowship hour, the afternoon session opened with a hymn directed by Miss Clytie Coffman, of Hector. Mrs. D. L. Wright, of Atkins, gave the afternoon devotional thoughts, followed by prayer by the Rev. Dolphus Johnson, of Russellville. Mrs. Thelma English, of Union Grove church, responded to the welcome. A number of special songs was enjoyed during inspiration time.

Mrs. Jim McCuin, of Welcome Home, presided over the business period. The Rev. Mr. Tanner was named guest speaker for the next quarterly session to be held at Welcome Home, December 15. The Rev. Dolphus Johnson was named alternate speaker.

Good reports were heard from the auxiliaries in the district. Delegates to represent at the state convention and a nominating committee were elected.

Mrs. R. H. McCuin and Bonnie Hub-

bard furnished the music for singing. H. R. Condeley pronounced the benediction.

Pee Dee Woman's Auxiliary Convention

The Pee Dee Woman's Auxiliary Convention convened with the Beaver Dam Church, near Tabor City, North Carolina, October 6. Representation from the auxiliaries was good.

Reports of the work of the convention showed that much progress is being made. Interest was good, and the women seemed to be inspired to move ahead with more vigor than ever before.

Cape Fear Woman's Auxiliary Convention

The Cape Fear Woman's Auxiliary Convention convened at Johnson's Union Free Will Baptist Church, Clayton, North Carolina, October 10. The auxiliaries were well represented, and the attendance was good.

The reports showed that the work of the convention is progressing nicely. Good interest was manifested throughout the day.

Newton Grove, N. C.—The Annie McPhail Auxiliary of Oak Grove Free Will Baptist Church met in the fellowship hall Wednesday night, October 10, with Mrs. Pearl Tart presiding. Mrs. Tart conducted the devotional. The hymn, "I Gave My Life for Thee," was sung.

Mrs. Grace Jones read the minutes of the last meeting, and twelve members responded to the roll call.

After the business meeting, Mrs. Emma Rose introduced the program, "Faithfulness in the Stewardship of Our Children." Others who took part on the program were Mesdames Berenice Godwin, Muriel Swinyer, Grace Jones, and Miss Eva Jackson.

Miss Jackson gave an interesting report of the convention held on the 10 at Tee's Chapel. There were 21 of 24 auxiliaries in the district represented. Mesdames Ellen Bass, Emma Rose, and Pearl Tart attended the convention.

Mrs. Annie McPhail pronounced the benediction.

Cash Corner, N. C.—The Woman's Auxiliary of Mount Zion Free Will Baptist Church met Thursday, October 10, in the home of Mrs. Earl Holton, with Mrs. Clarence Rose as co-hostess.

The meeting was called to order by the president, Mrs. Ella Barnes. The group sang "I Gave My Life for Thee." The president then read the Scripture lesson from Galatians 2:20. Mrs. Blanche Newton closed the devotional with prayer.

The program, entitled "Faithfulness in the Stewardship of Life," was presented by Mrs. Elbert Edwards.

During the business session the minutes were read and approved, and the roll call showed that there were eleven members present. Mrs. H. L. Rowe gave the treasurer's report and made a splendid report of the Woman's Auxiliary Convention. The group then sang "Be the Tie," after which the pastor pronounced the benediction.

During the social hour delicious refreshments were served by the hostesses.

THE MAIL BOX

CHANGES PASTORATES

"This is to inform any person concerned that I have changed pastorate from Piney Grove Free Will Baptist Church, Route 1, Box 236-B, Greenville, North Carolina, to Holly Springs Free Will Baptist Church, Route 2, Box 57, Newport, North Carolina. My telephone number is Newport 223-5531, through the Morehead City exchange."—Rev. Jerry E. Rowe, Minister.

CHANGE OF ADDRESS

"Will you please publish in *The Free Will Baptist* that my address has been changed from 2114 Brandon Road, Wilmington, North Carolina, to Route 1, Box 236-B, Greenville, North Carolina."—Rev. James E. Howard.

Speeding motorists should remember it's better to be a little late down here than a little early up there.

So long as we are full of self we are shocked at the faults of others.—Fence

Christian Education



Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

Church Quotas for Mount Olive College

W. Burkette Raper, President

Original Free Will Baptists have in Mount Olive College "a pearl of great price." Today our college stands on the threshold of new and enlarged education opportunities. In order for the college to render maximum service to our denomination, it is necessary that our churches give the college their most loyal support. At its annual meeting in September, the North Carolina State Convention unanimously approved a budget for the 1962-63 school year which called for \$1000 in gifts to the general fund of the college from Original Free Will Baptists. We are sure that every church desires to share in this great ministry of Christian higher education.

After much prayer and study, we have fully prepared a recommended quota for each church. These quotas are based on the membership of the churches, their record of previous gifts to the college. The suggested quotas have been referred to pastors, church clerks, Sunday school superintendents, auxiliary presidents, and league directors. Please write the college if your church has not received its quota.

If we have asked for too little from your church, please exceed it; if you feel your quota is large, accept it as a compliment and as a challenge. Your quota should be large enough that your church will feel that it has accomplished something worthwhile when it reaches its quota. A pearl of great price is worthy of the greatest sacrifice.

Our prayer is that every Original Free Will Baptist will recognize the value of Mount Olive College in preserving our heritage and preparing our sons and daughters for Christian life and service.

See how many things God brought about being through His spoken word by reading Genesis 1.

How to Raise Your Quota for Mount Olive College

Listed below are some suggestions that your church may find helpful in raising its quota for Mount Olive College. The school year will end June 30, 1963, and we trust that you will reach your goal by that time.

Mount Olive College Loyalty Fund Sunday

The North Carolina State Convention has recommended Sunday, October 21, as College Loyalty Fund Day. On this day, or the next Sunday that is convenient for your church, you can:

- Have special prayer for the college, its students, faculty, and board of directors.
- Designate your regular offering or have a special offering for the college in your Sunday school, church, and leagues.
- Explain the value of Mount Olive College to Original Free Will Baptists.

Appoint a Mount Olive College Committee

This committee could conduct an every-member canvass of your church for the college. Our people have the money and are willing to give when the cause of the college is properly presented.

Fifth Sunday Offerings

Each fifth Sunday can be used in church and Sunday school to promote Mount Olive College through information, prayers, and gifts.

Church Budget

Include the college in your annual budget; but if your budget for the college is not equal to your quota, please use some method to supplement it.

College Representative

A limited number of visits can be made to churches by representatives from the college at Sunday morning or evening service or week-night services. Contact the

college president if you feel that such a visit would be helpful.

Recognition

Churches and their pastors will be recognized in the college Newsletter and in The Free Will Baptist as they reach their quotas. Special recognition will be given at our Founder's Day Program on December 6 to those churches that turn in their goals by this date.

The future is ours if we will prepare for it.

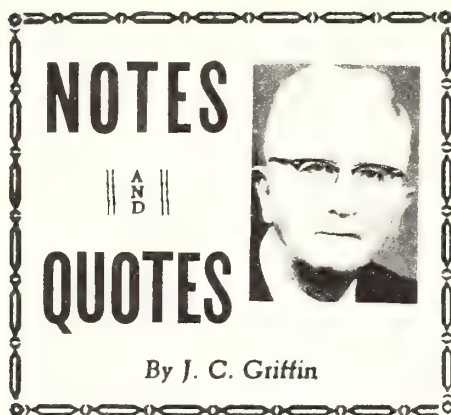
DID YOU PRAY?

Mrs. Pearl Turbeville

Did you take time this morning to get upon your knees?
Was your heart burdened heavy? Did you cry, "Lord, hear my pleas"?
Did you talk about your loved ones to our God up there?
Did you beg for mercy for their souls in prayer?
Did you ask our precious Saviour to touch your heart today?
To draw you a little closer and guide you on your way?
Did you ask Him for a cross to bear, That you might work and do your share?
Did you also think to thank Him for keeping you through the night?
Did you thank Him for His precious Son He sent to set us right?
Did you thank Him for little things like food and clothes and such?
Or, do you just take it for granted that He owes you that much?
Well let me tell you, children, a debt you'll never pay
Is the debt you owe to God for the life you live each day;
For salvation He offers so freely through Jesus Christ His Son;
For the home He has to offer when this old life is done.
Now let me warn you children, if you did forget to pray,
Better get down on your knees and make it right today!

REPENTANCE

The little boy had climbed up on the hood of his father's new car. When the father came out of the house and saw his son on top of the car he said sternly, "Son, what are you doing up there?" The boy had the right answer, an answer that probably saved him from chastisement: "Daddy, I'm . . . I'm coming down."—*Christian Victory*.



By J. C. Griffin

HAVE YOU SEEN IT?

The booklet entitled "That You May Know," written by the Rev. E. C. Morris, should be seen and read and mediated upon by every Free Will Baptist. It makes no difference to which branch you belong, nor what you call yourself, there is information contained in the booklet that possibly not more than ten per cent of the people who call themselves Free Will Baptists have ever heard. You ought to get a copy. The booklet is on sale at the Free Will Baptist Press in Ayden. It costs only 40c per copy; perhaps in quantities the price may be lowered some. I purchased a copy a few days ago; and when started, I never could stop reading until I had finished. Although I have gathered history from here and there, E. C. Morris has revealed some things that I had never gathered. Every church ought to get at least ten or twelve copies and give a study course to the congregation, and especially to the youth.

MAN'S THOUGHTS VS. GOD'S THOUGHTS

May we consider Isaiah 55:8, "For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD." From all Scripture in the various translations, we find that the thoughts of man are in conflict with the thoughts of God. God's thoughts are holy. Man's thoughts are unholy. "All the ways of a man are clean in his own eyes; but the LORD weigheth the spirits" (Proverbs 16:2). Before we can think the thoughts of God, we must let God come in and think for us and through us. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Corinthians 2:14). So then as long as we are governed by the flesh, we are displeasing to God and His thoughts are foolishness to us, according to the Holy Scriptures. "Because the carnal mind is enmity against God; for it is not subject to the law of God,

neither indeed can it be. So then they that are in the flesh cannot please God" (Romans 8:7, 8).

Because the carnal mind is out of joint with the thoughts of God and in the natural state cannot possess the thought of God, Jesus said to Nicodemus, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Thus it all boils down to the fact that before we can think as God thinks we must be born again. When we are born of the Spirit, we enter into that relationship with God which makes us children of God; and Peter describes this relationship as having divine nature.

"Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue. Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (2 Peter 1:1-4).

A DIVINE NATURE

Peter, who claimed to be "a servant and an apostle of Jesus Christ," expressed a lowly position in Christ, that of being a servant. He never claimed to be the head of the church, nor a ruler. He was satisfied to be a servant of the Lord Jesus, but the revelation of God through the Holy Spirit revealed the fact that in Christ Jesus we are new creatures. We are new creature-children of God, or children through whom God can think. But in the flesh we think foolishly about spiritual things.

THE FRUITS OF THE FLESH

"For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. . . . Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings and such like: . . ." (Galatians 5:17-21).

The flesh breeds all the above-mentioned sins in the life of the human family. Perhaps many are possessed by one

or more of these sins. Perhaps there is no one that is possessed by all the sins of the flesh; but if any of the masters the mind of man, he cannot be in fellowship with our Father in heaven. But there is no doubt that many people are under the powers of many of the fruits of the flesh.

MY HONEST FEELINGS

Knowing the conditions of the world or at least some things pertaining to world conditions, things which I read about in both religious periodicals and the newspapers, I honestly believe that hatred and jealousy are what make the conditions so unpleasant, cause so many heartaches, and destroy confidence in our fellowman, in our nation, and in the rulers of the various nations of the world. Personally, I believe that it is the jealousy and lust for power of those who want to rule or ruin, those who have the spirit of one who wanted to rule the church as described by John in his third letter. I quote because I believe that the situation described here is largely the trouble with the churches that compose the different denominations, which the Free Will Baptist is not exempt. John says: "I wrote to the church, but Diotrephes, who loves to have the pre-eminence among them, did not receive us. Therefore if I come, I will remember his deeds which he does, prating against us with malicious words, and not content with these, neither do he himself receive the brothers, and forbids those who would, and cast them out of the church. Beloved, do not follow that which is evil, but that which is good. He who does good is from God, but he who does evil has not seen God" (3 John 9-11, *Modern King James Version*).

THE SPIRIT OF PREEMINENCE

Through all the ages of the church there have been those who wanted to rule. They wanted to be head of everything; and rather than to be less than the head, they refused to do anything but try to destroy that which they could not boss. They would start something in which they could get the lead and control. These things have been observed by this writer. They cannot be truthfully denied.

POST SCRIPT

Remember to get the booklet, "That You May Know," by the Rev. E. C. Morris. Write to Brother Morris, P. O. Box 553, Tifton, Georgia, or the Free Will Baptist Press, and send 40c and you will learn something that only a few people know or have ever known.

Questions & Answers on the Bible

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: I hear much talk about the Book of Isaiah from those who claim more than one human author and that an ancient scroll has been found that it will prove more conclusively the facts. What is your opinion on this question? I have always regarded the Book of Isaiah as being written by one prophet, Isaiah.—James Read, Texas.

Answer: I regard the Book of Isaiah as having always known it, so far as its authorship is concerned, which is that the well-known Hebrew prophet of this book was inspired to write, giving at the time of writing a specific message to his chosen people, Israel. Not only so, but it is equally valid to us, His people of today. It brings to us exactly the message He deems necessary to convey by this means and in the particular manner in which we now possess it. My grandparents, my grandparents, as well as my own mother and father, thus stated and regarded this book of God's precious truths to His very own blood-relationship children. Many of its prophecies were fulfilled in the first coming of the Messiah who was no other than Lord Jesus Christ. Many more of its prophecies are to be fulfilled in the second coming.

For twenty-five hundred years or more, we have not doubted that Isaiah, who is depicted in the Bible as being a godly man and a prophet of rare and unusual ability to God, was the author of the Book that bears his name. No one that I know of doubted that he was the author of the entire book until a few years ago when scholars arose about two hundred years ago to question the well-known book of Scripture. But as many as twenty-two human authors have been ascribed to the book. A group of critics has so arbitrarily changed the contents of the book as to make a literary hash of it, attributed only fragments to the real Isaiah. There is no doubt but that their much learning made them mad and that much of the world's scholarship has come to rest in this sheer madness. There is an abundance of evidence

that makes clear to an unprejudiced mind the fact that the entire book came from the pen of the one Isaiah known to ancient believers. This belief was not only common to the entire ancient church, until the above mentioned group of unbelievers began to instill doubt in the minds of students under their tutelage, but it has been thus regarded by the ancient synagogue. Outstanding among the evidence is the title of God, "The Holy One of Israel," being used about twenty-seven times throughout the book. This is a unique peculiarity to this book. There has never been any criticism or objection raised against the Book of Isaiah, including unity and authorship, which has not or cannot be answered adequately. Behind all the criticism, however, is the unwillingness to accept the elements of predictive prophecy so widely distributed throughout the entire book. However, to those who accept the fact that our Bible is fully and completely inspired by the Holy Ghost, and it was pleasing to God to reveal His purpose and plan for the ages in this way, predictive prophecy is no stumbling block nor ground for disqualifying a book of the Bible. On the other hand, it constitutes one of the best evidences and glories of God's Word.

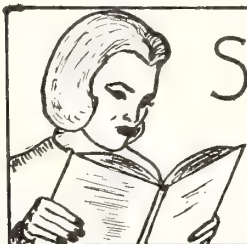
It seems that the aforesaid manuscript of Isaiah, because of its similarity and lack of any major difference between it and that from which our English version is translated, might be considered of great value in furnishing evidence to prove to critics that we have in the present English translations, essentially what the Jews and the Christian church has had in Isaiah from the beginning and that it is one book by a single author as both synagogue and church have always claimed.

The following is both informative and interesting, which is quoted from pages 205-207 of J. P. Freese's book, *Archaeology and Bible History*: "One day in the spring of 1948, John C. Trever, one of the fellows at the American School of Oriental Research in Jerusa-

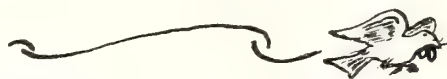
lem, taking a phone call for the school, learned that Father Sowmy of the Syrian Orthodox Convent wished some information on five ancient Hebrew scrolls recently acquired by the convent from some Arabs. After the scrolls were brought to the school, Dr. Trever examined and photographed one manuscript, which later proved to be a copy of the Book of Isaiah. A photograph was sent to W. F. Albright of the Johns Hopkins University, who concluded that the form of the script would indicate a date of about 100 B. C. Such an early manuscript of Isaiah is of great significance, inasmuch as the oldest manuscript up to the present time dated from about 900 A. D. Even more important is the close agreement between this newly found Jerusalem manuscript and the traditional Hebrew text which was copied much later. Millar Burrows of Yale indicates that there is nothing in this manuscript which can be called 'a major addition or omission' and that there is 'no important dislocation or disarrangement of the text.' The substantial agreement between this ancient manuscript and those of a thousand years later shows the care with which Biblical manuscripts were copied, and adds to our assurance concerning the substantial accuracy of the later manuscripts from which our English translations were made."

The Book of Isaiah in the Septuagint, a translation of the Hebrew Old Testament into Greek about 275 B. C., is substantially the same as the Hebrew text we have today and of that from whence our English version came. Some think that the newly found manuscript might date back to the second century B. C., which, if true, would be within a century, roughly speaking, of that from whence the Septuagint was translated. When all these proofs are taken together, the fact that the Septuagint, the Hebrew Bible, and our English Bible are so similar in all features, each having been handed down for many centuries in their separate forms, seems conclusive proof that we have essentially the thought content that has been cherished and regarded as the Word of God, the Book of Isaiah, written by the prophet Isaiah, and preserved and handed down with no major changes since he wrote it.

Over the fireplace of Calvin Coolidge's Northampton home were these words:
A wise old owl lived in an oak;
The more he saw, the less he spoke;
The less he spoke, the more he heard.
Why can't we be like that wise old bird?



STORIES for our BOYS and GIRLS



THE FORGOTTEN GIFT

Grace Cash

MAX got off the bus and walked to Uncle Will's house. In the early morning sun, its windows shone with rosy lights and it looked like a palace. It had taken Uncle Will only five years to earn enough money to build this house. Beside that, Uncle Will, had a large bank account, and he owned Windrow Lake.

"I wish Daddy had that much money," Max thought as he climbed the steps and rang the door bell. "I wish we didn't have to live in an apartment."

Uncle Will opened the door. "Come in, my boy," he greeted. "Time you were coming to spend a day with your uncle."

Max wanted to say he would have come before if he could have found Uncle Will not at work. He had been surprised when Uncle Will wrote him a letter inviting him to come up on Sunday morning for the day.

"I had to wait until you had a day off," Max said.

Uncle Will laughed. "A day off!" he repeated. "I can't rest when there's so much money rolling around. You'll see me at work today if you hang around."

Max looked down at Windrow Lake, shimmering in the sunlight. It was quiet there now but already a few people were arriving.

"See those cars?" Uncle Will asked, pointing toward the lake. "They are people coming here for a day of pleasure. They wouldn't give me a dime but they'll buy what I have to sell. So that's why I work seven days a week."

Max felt the Testament in his pocket getting heavy against his chest. He had brought it along, expecting to attend church with Uncle Will as they used to do. But that was five years ago, before Uncle Will had come to the mountains to open the lake place.

"Cat got your tongue?" Uncle Will laughed. "Come on. Can't just stand here all day, can we?"

Then Max found his tongue. He found he could speak. "It's time to go

to church," he said. "Would you like to go with me?"

Uncle Will yawned. "I don't know about that," he answered. "Like I say, if you don't work and make money you don't have any. Nobody's going to give you anything."

"Maybe you'd like to go just this once," Max suggested. He remembered the many times he had been to church with Uncle Will.

"I'll be ready in a minute," Uncle Will promised. He then went to the lake and put a sign. In big capital letters it read:

CLOSED UNTIL 1:00 P. M.

Max could read the sign from where he stood. He was glad that Uncle Will was at least going to church that day. But he also knew his uncle would hurry back from the service and stay at the lake all afternoon and into the night, selling boat rides and supervising the soft drink stand. Uncle Will would do anything that would earn him a penny.

They walked fast to the little church in the valley. Already people had filled most of the pews. Max and Uncle Will found a back seat.

Max joined in the singing but Uncle Will didn't. He listened quietly, and he seemed to feel out of place. When the pastor asked the congregation to join in a minute of silent prayer, Max noticed Uncle Will's lips moving in silent prayer.

Max did not mention the songs nor the sermon to Uncle Will on their way back. But when Uncle Will started toward the lake Max felt he had to say something.

"Uncle Will, there is one Gift for all people," he said. "I know you know about God's Son. I just had to remind you about that Gift because you said nobody ever gave anybody anything."

Uncle Will nodded. "I know," he said. "I'm sorry I forgot. If I hadn't forgotten that I wouldn't have been working on Sundays all these years just to rake in money."

Then Uncle Will went to the sign and tore it into shreds. He nailed a

new sign on the tree. It said in letters:

NO PICKNICKING ON SUNDAY

"That's a pretty sign," Max said. As he was glad that he had a part in having the sign on that tree.—My Pleasure

A CHINESE BIBLE

IN the last half of the 1800's there lived in China a man named Samuel Isaac Joseph Schereschewsky (Shes-chew-sky), who had come there from America as a missionary and to translate the Bible, and who became a bishop of the Episcopal Church.

One of the things that impressed the man very much was that if you lived in one city of China, you could not understand someone from another place. In every city people spoke differently. A man from Shanghai could not understand the words of a man from Peking or from Canton.

Bishop Schereschewsky worked very hard for many years, and much of translation work was printed and distributed among the people of China. But he was not satisfied. What he really wanted was one Bible in a language that most of the people could read. There was such a language; it was called Easy Wenli. Unfortunately, before the bishop could start on this translation, he suffered a sunstroke which left him paralyzed. Everyone thought he would never be able to work again.

Although he could not move and had to spend his days in a wheel chair, he worked even harder than before—eight or more hours a day. He found that he was able to use the middle finger of his right hand to press the keys of a typewriter. Sometimes instead of his finger he used a stick to tap out the letters, one by one.

And this was how he worked every day until over ten years later he had finished more than 2,500 large pages with words and the Easy Wenli translation of the entire Bible was finished. Shortly after the American Bible Society undertook to publish this new Bible, and it was ready for distribution in 1902. Now at least more Chinese than ever before were able to read the Bible.

(Continued on Page Sixteen)

NEWS NOTES

(continued from page seven)

odall, at 11. During the worship
the harvest offering will be present-
Lunch will be served in the educa-
al building at the noon hour.

t 2 p. m. the Rev. Burkette Raper,
ident of Mount Olive College, will
ver the dedicatory sermon for the edu-
onal building which has just been
pleted. The Men of Madison from
dsboro will furnish music for the af-
noon service.

evival services will begin on Sunday
t, October 21, and will continue each-
ing at 7:30 during the following
k. The Rev. C. H. Overman, pastor
the First Free Will Baptist Church
Goldsboro, will be the evangelist.

he pastor, the Rev. Cedric D. Picree,
and the membership of the church
nd an invitation to all former mem-
former pastors, and the public to
nd these services.

Free Union Auxiliary Tends Invitation

he Woman's Auxiliary of Free Union
rch requests the pleasure of your
ence at a reception honoring the
erend and Mrs. C. L. Patrick on their
Wedding Anniversary Sunday after-
n, October 21, from three until five
ck, Free Union Free Will Baptist
rch, Walstonburg, North Carolina.

Deep Run Church Announces Revival

evival services will begin at Deep
Free Will Baptist Church, Deep
Run, North Carolina, on October 21 and
continue through October 27. The
erend C. L. Patrick, of Walstonburg,
will be the evangelist for the services
which will begin at 7:30 p. m.

he pastor, the Rev. S. A. Smith, and
members extend a cordial invitation
to the public to attend.

Shiloh Church Announces Homecoming

Homecoming services will be held at
Shiloh Free Will Baptist Church,
Hampton, North Carolina, October 21,
at 11 a. m. Delivering the morning
message will be the pastor, the Rev. John
Ansley, from Bridgeton, North Caro-

Special guests will be the Prescott
quartet from Bridgeton and the Tides-
water Quartet from Hampton, Virginia.
The pastor and the membership invite
the public to attend.

FREE WILL BAPTIST

Wilson Church Honors Pastor

The Rev. and Mrs. Earl Glenn and
daughters, Linda, Holly, and Jan, were
honored Thursday night, September 27,
by the congregation of the First Free
Will Baptist Church of Wilson, North
Carolina, at a covered dish supper.

The affair was held as a tribute to
the Glenns, who are leaving Wilson in
November to make their home in New
Bern. Mr. Glenn has accepted a call to



become pastor of St. Mary's Free Will
Baptist Church.

Upon arrival Mr. and Mrs. Glenn and
James Cooke, chairman of the board of
deacons, greeted members in the church
vestibule. Everyone was then directed
into the sanctuary for a brief presenta-
tion service.

Mr. Cooke, on behalf of the congrega-
tion, presented the Glenns with a silver
service which he said was "a token of
love and a gift of appreciation" for the
many contributions the Glenns have
made to the local church.

His remarks concerned the many ac-
complishments made during the pastora-
te of Mr. Glenn. Mr. Cooke reminded
the members that the new church was
erected and has been completely paid
for; additional property has been pur-
chased for the erection of an education-
al building; and at present, plans are
underway for the erection of a church
spire. He said these were the material
accomplishments, but the spiritual ac-
complishments had been just as great.

In accepting the gift, Mr. Glenn

thanked the members and said except
for their faith and willingness to work
these accomplishments never would have
been realized.

Everyone was then invited into the
fellowship hall for dinner. Overlaid with
a white cloth, a table was centered with
a large arrangement of pink gladioli,
yellow chrysanthemums, and greenery,
interspersed with fresh fruits. Pumpkins,
branches of pyracantha, and a cushaw,
entwined with greenery, also decorated

this table which formed a background
for the dining table which was covered
with a white cloth and laden with a
banquet of homecooked food prepared
and brought by the members.

Mr. Glenn gave the invocation.

Juniper Chapel Announces Homecoming

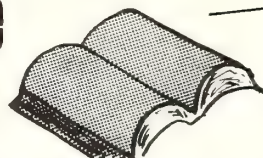
The Juniper Chapel Free Will Bap-
tist Church, Vanceboro, North Caro-
lina, will observe its annual homecoming
Sunday, October 28. The pastor, the
Rev. Henry Armstrong, of Washington,
North Carolina, will deliver the message.
Following the morning worship service, a
picnic lunch will be served at the church.

A singspiration is planned for the af-
ternoon. All singers and singing groups
are invited to come.

A special of the day will be the dedi-
cation of the church.

The pastor and the church extend a
very cordial invitation to all former pas-
tors and members, as well as the public,
to attend these services.

(Continued on page fifteen)



The Counselor Within

(Lesson for October 28)

Lesson: John 16:4-15

Golden Text: Acts 2:38

I. INTRODUCTION

The lesson for today is concerned with the Holy Spirit. It is not the purpose of the lesson, or the writer, to discuss the doctrine of the Holy Spirit, for we could not even begin to scratch the surface of such a great and marvelous doctrine. The purpose is to impress upon our minds the fact that the Holy Spirit is that person of the Trinity who leads the righteous man in the ways of God.

The thought of a Christian life without the Holy Spirit would be just as unreal as a human body without breath. There is no leadership from God without the Holy Spirit. What this third person of the holy Trinity has accomplished in the world, through the lives of faithful followers, cannot be determined in this life. One has to turn only to the Acts of the Apostles to receive an insight into His purpose and work in the world. There would be no Christian church without Him. There would be no beautiful church buildings, no beautiful hymns or poems to inspire us to greater heights. There would be no missionary endeavors, no ministers to preach the unsearchable riches of Christ. Without the Holy Spirit, the Christian would blindly stagger through life without hope and assurance. As we study this lesson, let us pray for and seek complete yieldedness to the Holy Spirit.—*The Bible Student*.

II. HINTS THAT HELP

The teacher should study the following background Scripture for this lesson:

1. The promise of the Comforter (John 14:16, 17).
2. Fuller instructions to be given by the Comforter (John 14:25, 26).
3. The lesson text (John 16:4-15).
4. Life in the Spirit (Romans 8:1-27).—*The Teen-Age Teacher*

III. ADDITIONAL TRUTHS

1. The Lord Jesus was nearing the end of His ministry. He was in a hostile world, and He knew what His followers would face in the immediate future, as well as in the centuries to come. For more than three years, He had taught the disciples; but now He would soon go away. He wanted to put them on guard. Therefore, He told them He would leave them. Furthermore, He let them know that they, too, would face a hostile world. Their trouble would be very definite and bitter. Their enemies would actually feel they were doing God a service when they killed the disciples. And sure enough, that actually happened in the case of these men and of the early church; the world thought it was serving God when the witnesses going forth were slain.

The announcement of the Lord's going away brought sorrow to the disciples, and they did not even ask Him where He was going. Prior to this, Simon Peter and Thomas had asked Him where He was going; but now, with sorrow in their hearts, not a single one of them enquired about His destination. In other places the Lord had spoken of the absolute necessity of His death for the salvation of men. Here He does not mention that, but said, "... I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (Vs. 7). Although He does not mention His death here as on previous occasions, our Lord showed His disciples that, by the order of the Father, the Holy Spirit could not come to them, nor to the world, unless He first die; and consequently men cannot be saved but in this way.

The one terror filling the hearts of the disciples was that of apprehension of the future without Him; and now He said, "It is expedient that I go away." What an arresting word, that word expedient. It is an interesting fact that it is the word Caiaphas had used about His going. That superbly brilliant and damnable politician had told the Sanhedrin that it was expedient that one

man should die for the people and that the whole nation perish not. The high line of politics, according to Caiaphas was that they get rid of Christ. The higher line of God's policy, according to Jesus, was that He go. Thus, all the folly and wickedness of man was at last resolved into the harmony of the divine government and authority. Both the politician and the Redeemer said, "It is expedient."

Jesus told His disciples that it was better, not only better, but best, the one right thing, that He should go. But why? "If I go not ... the Comforter will not come." His going would be a gain. The breaking up of that particular relationship would be a step toward progress. That physical intimacy was a poor thing compared to that which would begin when the Comforter came.—*The Intermediate Quarterly*.

2. "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment" (Vs. 8). Actually this passage deals more with the result of the Holy Spirit's presence than with His work. Of course, we realize that what is accomplished by one's presence is also his work. The very presence of the Holy Spirit in the world will accomplish three things: (1) He will reprove, or convict, the world of sin; that is, His presence will make them aware of sin in their own lives. (2) He will make them aware of righteousness, and this awareness will create desire. (3) He will make men aware of the fact that there is a judgment. Man must give an accounting of his life in this world.

"Of sin, because they believe not on me" (Vs. 9). The Bible speaks of sins and sins. Sin is unbelief; it is basic. Sins grow out of this unbelief. Sin is unbelief is the thing that condemns man. Sins are manifestations of the fact that one is a condemned unbeliever. Sin is the root of the tree; whereas, sins are the fruit of the tree. The Holy Spirit convicts men of the fact that they are guilty sinners because of their unbelief. We can never convince a so-called good moral man that he is a sinner and that he needs the Lord apart from the Holy Spirit. But the Holy Spirit can convince and convict him and make him see and understand that he is a guilty sinner because he does not believe on Christ.

"Of righteousness, because I go to my Father, and ye see me no more" (Vs. 10). When Jesus was here on earth, He demonstrated that meaning
(continued on page sixteen)

NEWS NOTES

(continued from page thirteen)

Edgemont Observes Homecoming

The Edgemont Original Free Will Baptist Church, Durham, North Carolina, observed homecoming Sunday, October 7. The Rev. J. Garland Teasley, pastor of Bethany Free Will Baptist Church, Winterville, North Carolina, was the guest speaker.

Immediately following the morning service, lunch was spread at the home of Mr. and Mrs. James McGhee. The Rev. Raymond E. Jones is pastor.

Report of Second Western Union Meeting

The Second Union Meeting of the Western Conference of North Carolina held its regular session at the Memorial Baptist Church of the Free Will Baptist Children's Home in Middlesex. After a devotional, the Rev. M. L. Johnson presided over those in attendance. The Rev. Swade Benson gave the response. The usual items of business were attended to in the morning session, after which the Rev. L. H. Boykin delivered a message during the worship period. Everyone enjoyed a delicious lunch at noon hour, and the fellowship with the children was a real blessing.

In the afternoon, inspirational reports from the various enterprises and institutions were given, enabling those present to get a glimpse of the work being done. Every church was asked to represent a delegate in the next session. The reports were urged to be present also.

Bethany Church Announces Homecoming

The Bethany Free Will Baptist Church, near Winterville, North Carolina, will observe its annual homecoming day, October 21, at 11 a. m. Dinner will be served at the church after service.

All former pastors, members, friends, and visitors are urged to attend. The Rev. J. Garland Teasley is the pastor.

Revival Service to Be Held at Hull Road Church

Revival services will be held at Hull Road Free Will Baptist Church, Route 1, Snow Hill, North Carolina, October 21-27. The Rev. J. W. Everton, of Snow Hill, will be the evangelist for the services which will begin at 7:30 p. m.

FREE WILL BAPTIST

The Rev. Walter Reynolds, pastor, and the members invite the public to attend.

Revival and Homecoming At Friendship Church

Revival services will be held at Friendship Free Will Baptist Church, Route 1, Middlesex, North Carolina, October 21-27. The services, beginning at 7:30 each night, will be conducted by the Rev. Fred Powers, of Rocky Mount, North Carolina.

Climaxing the services, the church will observe its annual homecoming Sunday, October 28. The pastor, the Rev. Edward W. Miles, will deliver the homecoming message. At the noon hour a

picnic lunch will be served.

All former members, former pastors, and friends are cordially invited to attend all these services.

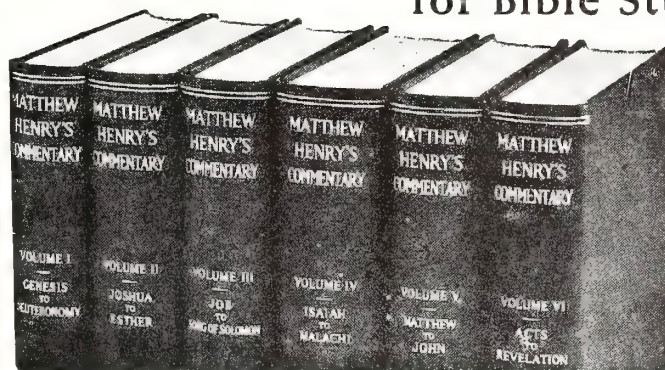
Rock Springs Church To Observe Homecoming

Rock Springs Original Free Will Baptist Church, Bailey, North Carolina, will observe homecoming, October 21. At the eleven o'clock worship service a former pastor will bring the homecoming message.

After a picnic lunch, a singspiration will begin at 1:30. Singers and singing groups are invited to come and take part.

All are invited to the services.

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Boys' and Girls' Stories

(continued from page twelve)

to read the Word of God in their own Bible.

Between 1949 and 1955 more than three and one-half million volumes of Scripture were distributed in China by the China Bible House. Even though our fellowship with our Chinese friends has been interrupted, the American Bible Society continues to pray for the success of the Bible cause in China.—*American Bible Society Record*.

St. Claire Bible Class

(continued from page fourteen)

of righteousness in His life. No other person has ever lived such a spotless, sinless life. Now that He is going back to the Father, the Holy Spirit will come into the world to continue to lift Him up that men may follow His example.

"Of judgment, because the prince of this world is judged" (Vs. 11). Satan and all evil had been judged and condemned by Christ. Christ had paid the penalty of sin, a penalty that had been meted out against sin by God the Father. Now the Holy Spirit would come and continue to lift up Christ and show that He had condemned sin.

The main work of the Holy Spirit in the world is to exalt Christ. These three verses give us the threefold work of Christ and show how the Holy Spirit will exalt Him in each of these three phases of His work. He is the Saviour; so the Holy Spirit will convict men of their unbelief. He is the one perfect example of righteousness; so the Holy Spirit will hold Him up as our example. He is the propitiation for sin; so the Holy Spirit will hold Him up as our advocate at the judgment. What a wonderful Saviour, and how He is exalted by the Holy Spirit!—*The Advanced Quarterly*.

3. "I have yet many things to say unto you, but ye cannot bear them now" (Vs. 12).

Jesus has discussed God's plans with His disciples quite frankly. But there has been much they could receive because they were not ready for it. As

the Holy Spirit continued Christ's ministry, He would bring these things to their attention. As Acts tells us, "then the disciples remembered"; but this was after the Resurrection and the coming of the Holy Spirit on Pentecost. It was much better for them to receive eternal truth by looking back through the agency of the Holy Spirit, than to be burdened with it on the other side of the Cross and Resurrection before "life and immortality were brought to light."

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come" (Vs. 13).

The Spirit of truth . . . will guide you into all truth! There would still be need for revelation after Christ's ascension. The Holy Spirit—functioning under the same instruction that Jesus listed for Himself, "I came not to do my will, but the will of him that sent me"—will be responsible for this ministry.

And he will shew you things to come. The substance of His instructions would be the same as that of Jesus. "He will take what is Mine and declare it unto you," but He will also give additional revelation. The Spirit of Christ is also the spirit of prophecy. During the days of persecution which the church would face, the Spirit would continue to inspire the church. An example of this is found in the Revelation, where John sees a vision of the Lamb seated upon the throne. This has been the symbol of the victory of the Cross to the church through succeeding ages (cf. Revelation 4:1, 2; 5:12, 13; 19:10; 22:3).

"He shall glorify me: for he shall receive of mine, and shall shew it unto you" (Vs. 14).

He shall glorify me. Just as the Son's work had glorified the Father, so should the work of the Holy Spirit glorify the Son. Here we are made to ask whose work shall glorify the Holy Spirit? There is only one answer to that question: those He indwells—the church corporately and Christians individually. Your body is the temple of the Holy Spirit!

"All things that the Father hath are mine: therefore said I, that he shall take

of mine, and shall shew it unto you" (Vs. 15).

This verse summarizes what has already been said. It is an explanation of the Spirit's submission to the Father and the Son. It may be said that Jesus was obedient to the Father in His earthly ministry so the Spirit is obedient to our ascending Lord in His church ministry. Let us recognize that He is spoken of as a person and not as a thing. The trinitarian question is a thorny one, but it nonetheless protects the church against heresy. It says not so much what the church believes as it clearly defines what she does not believe.—*Bible Teacher*.

The Gadarene Demoniac

(continued from page four)

the direction of your life? Have I ever said, "I wish there were some place called the land of beginning again? Well, there is, my friend; there is such a place.

That place is not far away. You do not have to make a journey in order to reach it. It is as near as your desire to know Christ as Saviour, your willingness to confess your sins to Him, and your public confession of faith that you have accepted Him as Saviour and Lord. I call on you to make that decision while the power of the Holy Spirit works in your heart.

PROGRAM MATERIALS TO BE AVAILABLE

DEVOTION, the yearbook of our man's auxiliary programs, will be available on January 1 for the year 1963 at the Free Will Baptist Convention, North Carolina. Three new books of programs—for Master's Men, G. T. A., and Y. P. A.—will also be available on January 1, 1963. Plans are being made for these three organizations to have new names, which will appear on the program materials.

the **Free Will Baptist**

Ayden, North Carolina, Wednesday, October 24, 1962

The Lord's

Our Father which art in
heaven. hallowed be thy name.
Thy kingdom come. Thy will
be done in earth as it is in
heaven. Give us this day our
daily bread. And forgive us

Prayer

our debts as we forgive
our debtors. And lead us not
into temptation, but deliver
us from evil. For thine is the
kingdom and the power and
the glory forever. Amen.

EDITORIAL

ONE SOLITARY LIFE

Jesus was born in an obscure village, the son of a peasant woman. He grew up in another obscure village. He worked in a carpenter's shop until He was thirty, at which time He became an itinerant preacher.

Jesus never wrote a book, held an office, owned a home, had a family, or went to college. He never traveled two hundred miles from the place He was born. He had no credentials but Himself, and He never did anything that usually accompanies greatness.

With the exception of His divine manhood, Jesus had nothing to do with the world; yet, while He was still a young man, the tide of public opinion turned against Him. He was turned over to His enemies who pushed Him through the mockery of a trial. The next day He was nailed to a cross between two thieves; and while He hung there dying, His executioners gambled for the only piece of property He owned—His seamless robe. And when He died, His body was taken down and put in a borrowed grave through the pity of a friend. Three days later, however, He rose from the dead.

Nineteen centuries have come and gone, and today He is the centerpiece of the human race and the leader of the column of progress.

The crucified and risen Saviour is the central point in which all the lines of evangelical truth meet and are united. There is not a doctrine in the Scriptures but that bears an important relation to Him. Would we understand the glory of the divine character and government? It is seen perfectly in Jesus Christ. Would we learn the evil of sin and our perishing condition as sinners? Each is fully manifested in His sufferings. All the blessings of grace and glory are found in Christ the Lord. Christianity finds its most powerful motives in His dying love, for "his love constraineth us." That doctrine of which He is not the sum and substance is not the gospel; and that morality which has no relation to Him is not Christian, but heathen.

Christ is all-sufficient. No circumstance can arise and no difficulty bar our way but that He can remove. He is the Master of every situation. He is omnipotent; therefore, His resources to cope with each case of need are limitless. He is omniscient; thus He knows the difficulties that hedge our way. He is omnipresent; therefore, He is with us always. "I will never leave thee nor forsake thee" is a promise especially valuable in times of trial.

The redemptive work of Christ defies the blasts of time. The waves of opposition but dash themselves in vain against it. The agnostic, by his vain reasonings, may reduce his conception of it to nothingness; but he thereby only cuts himself off from the blessings that it brings. Yet the Rock stands; the all-sufficiency of the atoning death of Christ remains. And it is by

virtue of this fact that God lifts the sinner from the very brink of hell and places him in heaven's court. Witness the dying thief. His precious blood also brings release to every believing soul today.

"My grace is sufficient for thee" is the message the Lord has for us. Grace that is greater than all our sins, grace abounding, is poured out for every circumstance and every emergency. What could be more comforting? He gives to us the grace that is His very own. It comes from Him, from His own pierced hands and side. It is as if our Lord took us into His own treasure house and said, "Here is My grace; take it. Make full use of it; and you will find it all-sufficient for each day right to the end of life's way."

From all eternity God has worked for the good of the human race. When the Son left heaven to come to earth, His goal was the salvation of man; and all during His earthly life, His energy was spent helping those with whom He came in contact. He forgave sin, healed the sick, cast out devils, fed the hungry, and met other needs of the people. No matter what their problem, whether physical or spiritual, He always had the solution to them. He was more than equal to the occasion. And so He is today.

With reference to the impact Jesus made upon the human race, Phillips Brooks once said, "I am far within the mark when I say that all the armies that ever marched, and all the navies that were built, and all the parliaments that ever sat, and all the kings that ever reigned, put together have not affected the life of man on earth as powerfully as has that one solitary life."

What is the explanation? Jesus Christ is the Son of God, the crucified and risen Saviour.

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THE FREE WILL BAPTIST

RALPH LIGHTSEY, Editor

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The Silence of God

Rev. W. G. Coltman, D. D.

"Our God cometh, and doth not keep
silence" (Ps. 50:3)

THE silence of God baffles many a modern man. It also furnishes a cause for skepticism and unbelief. A loudmouthed doubter is crying "Why, in the face of world-wide misery and suffering, does not God

approaching this matter from the logical point of view as it is presented in the Bible it is very clear that in other ages spoke to men. From down to the end of the apostolic age he is represented as having communicated His thoughts and purposes to those who were capable of receiving them. "God, having of old time spoken to the fathers in the prophets by various portions and in diverse manners, at the end of these days spoken to us in his Son" (Hebrews 1:1, 2). This is the one thing frequently affirmed, that God spoke. Hundreds of times in the Book we read, "God said," "He saith the Lord," "The word of the Lord came." This no other book ever so emphatically and frequently affirmed. But the full, complete, and perfect word awaited the advent of the Son of God from heaven. Through Him spelled out His deepest, fullest message which had been impossible through any other source. Thus for centuries God had been speaking to all that He wanted to say to the people of men had been uttered. Think of fifteen centuries attest the fact that God hath spoken! How much of the mind and heart these fragments and pieces hold for us when brought together between the covers of a single Bible! But as we come to the close of the inspired writings we read these significant words: "He who testifieth these things saith, Yea: I come quickly," "from that point on the heavens

have been silent. The silence of some nineteen long centuries has been maintained and many are using this silence to discredit our holy faith and to flout their skepticism.

First let us ask,

WHY THIS SILENCE?

Three reasons are apparent:

1. In order to shut us up to the Word of God which has already been spoken and recorded. It is not as if God had never uttered His voice. God is now speaking to those who have ears to hear. He has said everything that needs to be said. The last full and perfect utterance has been made through His Son. His mind and heart have been so clearly unveiled that even the wayfaring man though a fool need not err. He has laid bare His heart in Christ. His word to the sons of men is complete. Why should God speak again if men will not take seriously what He has already spoken?

What God has spoken was not only sufficient for other days but is all that men and women need today. "All scripture is inspired of God and is profitable for teaching, for reproof, for correction, for instruction which is in righteousness that the man of God may be complete, furnished completely unto every good work." Notice who it is that is completely furnished—the man of God, that is, the man that is born of God, begotten of God, and because of this living equipment can receive the full-rounded message of God. Jude says it is the faith "once for all delivered unto the saints." Keep in mind, the delivery is made unto the saints. They alone can entertain and possess the spirit and reality of the divine message. It has been delivered once for all time.

2. The silence of God is also the testing of men. It has often been said that if miracles and wonders like those of olden times were performed today people would believe; that if an angel in dazzling garments would appear in the heavens and trumpet out some message men would certainly give credit to that. Did all the folks who saw the signs and miracles in the days of Christ believe in Him? Did those who heard the gracious words that fell from His lips, and which led men to exclaim, "Never man spake like this man!" accept and believe His utterances? Rather, at the close of the day He was forced to exclaim, "They hated me without a cause." You see, this deadly germ of unbelief is incurable by any and all external means; only through the cleansing of the sinner's heart and the communication of divine life is a living faith in God possible. If folks will not believe in the Word of God that has been so well authenticated by centuries of history and experience, is it logical to believe that a more recent word from God would meet with a more cordial reception?

The present invisibility and speechlessness of Jesus Christ are likewise testing the church. Will His children be faithful and true when He is out of sight? In many of His parables it is evident that Jesus sensed the fact that His bodily absence from the earth would lead to the throwing off of restraint and that some would become careless and unfaithful, being more strongly influenced by those about them than by their invisible Master. I hear Him say, "Be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that when he cometh and knocketh, they may straightway open unto him. Blessed are those servants, whom the lord when he cometh shall find watching; verily I say unto you, that he shall gird himself, and make them sit down to meat, and shall come and serve them." On the other hand He utters a warning: "But if that evil servant shall say in his heart, My lord tarrieth; and shall begin to beat his fellow-servants and shall eat and drink with the drunken; the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the hypocrites. There shall be the weeping and the gnashing of teeth." May these words sink into our hearts!

3. This period of silence is also a revelation of the long-suffering of God and
(continued on page four)

THE SILENCE OF GOD

(Continued from Page Three)

His love for man. "The Lord is not slack concerning his promise, as some count slackness; but is long-suffering to you-ward, not wishing that any should perish, but that all should come to repentance" (2 Peter 3:9). The prolonged silence of nineteen centuries is being extended each day because of God's desire to save men and women from their sins. He waits to be gracious but this long-suffering is being interpreted by the creature as an excuse for unbelief and ungodly living. His patience, instead of correcting, has been used as an alibi by the sinner for his unrighteous conduct. God, in speaking of the Jew in Romans 2:4, said, "Despisest thou the riches of his goodness and forbearance and long-suffering, not knowing that the goodness of God leadeth thee to repentance? but after thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath and revelation of the righteous judgment of God."

God is looking for men and women today who believe in the Word He has already spoken, who pass their days in the light of a revelation already given and recorded. While man is giving expression to the things he would like God to do, God has already made clear the kind of man he is looking for. "To this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word" (Isaiah 66:2). May the Lord help us to be that kind of men and women.

WHEN WILL THIS SILENCE END?

That this silence will end is as certain as the declaration of God. The Psalmist wrote, "Our God cometh, and doth not keep silence." Zechariah speaks of a time when "He is waked up out of his holy habitation" (2:13). This silence will not last forever. It will be broken when the heavens are rent and the Lord returns in fulfillment of His promise, "I will come again."

1. For the Church it will end when the voice of the archangel and the trumpet of God shall sound (1 Thessalonians 4:16); when He shall say to His espoused, "Rise up, my love, my fair one, and come away."

Through the Psalmist He is heard saying, "Gather my saints together unto me; those that have made a covenant with me by sacrifice." What a glorious hour when the ransomed throng from Abel

to the last sinner saved by grace shall be gathered together unto Him and we shall see His face and hear His voice!

2. For the world, the breaking of that silence will fill the hearts of men with terror. To them God has been silent so long that His speech will paralyze with fear. In view of His coming to directly intervene in the affairs of this world they will cry out to the mountains and to the rocks, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of their wrath is come; and who is able to stand?" (Revelation 6:16, 17). God will not keep silence forever. He will, to use the words of the prophet, "wake up out of his holy habitation." Men fancy Him asleep because He is silent, but He will break the silence when "he cometh with clouds and every eye shall see him."

This is man's day. He is the dominant figure on the horizon and what a talker he is! Through the ether his voice is heard sounding out around the world. But soon his sun shall set and his voice shall vanish into thin air and another day will dawn—"the Lord's Day." Seers and prophets and apostles speak of this day when the Lord will step into visibility and His voice will shake the earth and He will no longer be silent. Folks will forsake their radios and television sets when the Lord thunders out of His holy habitation. This will be God's final answer to unbelievers and atheists. Never again will the question be raised, "Why doesn't God speak?" When He speaks again godless mouths shall be stopped. Let man talk on and broadcast his skepticism. The Lord's day is coming apace and He will have the last word, and when He speaks the earth will be silent before Him.

In conclusion, I would like to deal with some inferences that are wrapped up in this question, Why is God Silent?

There may be the subtle insinuation that this silence is responsible for all that is wrong in the earth; that if God would speak sin would be restrained and handcuffed; that human wretchedness is the outcome of His silence. The fact, however, is that the chaos, confusion and heartache in the world is because of man's failure to believe that God has spoken and to lay to heart what He has already said. Also, because the world is acting as if God has never broken the silence, He is permitting the people of the world to eat the bitter fruits of their unbelief. He is giving the world time

and opportunity to discover its inability to make even its dreams goodness possible apart from Him.

Yes, it was inevitable that God should speak. His present silence is only cause His past speech is adequate and sufficient. The difficulty with multitudes today is they are not living so that God's voice may be heard. Their sins have brought about spiritual deafness and to them God is saying, "He that hath ears to hear let him hear." While others the noises of earth have drowned out His voice. He is still sending the invitation to lives crushed with innumerable burdens, "Casting all your anxiety upon him, because he careth for you" (1 Peter 5:7). And to you, unsaved friend, comes this death word, "Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life and cometh not into judgment, but hath passed out of death into life" (John 5:24). Will you believe His Word? —Christian Victory.

THE PRICE OF LIQUOR

The price you pay for liquor, friend, Is not so much the cash you spend, While this indeed is quite a price That men ought not to sacrifice; But if you'll only stop to think Just what it costs a man to drink, You'll turn away in deep disgust And liquor never, never trust.

You pay for liquor with your tears, With guilt and shame and awful fears, With service in some prison camp, Or as a lone, forsaken tramp, With wasted years, and talents lost, That tell you of the mighty cost; With aims and plans once great and high But in defeat you see them lie.

The price is that of wretched health, Of wasted means and squandered wealth, Of honor, righteousness and fame, Of manhood and a noble name, Of peace of conscience, heart and soul, Of Jesus and the heav'nly goal, Of life eternal and a place Where saints behold our Saviour's face.

It costs a man the best in life— Perhaps his children and his wife, His home and ev'ry thing that's dear— To drink his liquor and his beer— Then in return for what you pay You'll get damnation some sad day, Where demons laugh and drunkards moan, And where regrets cannot atone.

—Walter E. Isenhardt



THE CHURCH - WORLD-WIDE



Madame Chiang Kai-shek (center) comes the 34 children (ages 7-13) of World Vision Korean Orphan Choir Taipei, Formosa, on the first leg of

their world tour. Dr. Bob Pierce (right), president of World Vision, says the children represent nearly 18,000 others sponsored in 16 nations."

PHANS SING R ORPHANS

Taipei, Taiwan—On the first important leg of an unprecedented world concert tour, 34 tiny singers spent a busy week here on the island of Taiwan (Formosa).

Known as the World Vision Korean Orphan Choir, the youngsters (ages range from seven to thirteen) sang for Madame Chiang Kai-shek at the Presidential Chapel . . . were heard by over a thousand people in two public concerts at Taipei's City Hall Auditorium and, in a heart-warming demonstration of love and understanding, presented a special Saturday afternoon concert for two thousand Chinese and Taiwanese fans.

In addition to these concerts, however, they found time for spiritual min-

istry in orphanages, in hospitals, in clinics and schools for the blind and handicapped.

Dr. Bob Pierce, who is conducting the tour personally, cited the instance of one of the tiniest little girls in the choir. When a motion picture cameraman asked how she felt about the world trip, she answered earnestly: "We only pray that we will not fail God."

Ahead of the "sober little charmers," as one national magazine dubbed the group on their first tour of the United States last year, is an impressive itinerary including concerts in some of the great music halls of the world: Hong Kong; Manila; Calcutta; Delhi; Kabul, Afghanistan; Teheran, Iran; Paris; Berlin; Amsterdam; London and Oslo. Following this they tour the United States from December 6 through March 24.

YUGOSLAVIA BANS SALES OF BIBLES

Belgrade, Yugoslavia (EP)—The government of Yugoslavia has ordered the nation's only Bible store to cease selling Bibles.

Operated by the British and Foreign Bible Society, the store is run by a Greek Orthodox man who has in the past suffered imprisonments for his work as a distributor of the Scriptures. He received the order June 25.

Yugoslavia has 18,500,000 people. The largest religious group is the Eastern Orthodox Church with a constituency of 8,000,000. Protestants number approximately 180,000.

MORE LIBERAL DIVORCE LAWS URGED BY UNITED CHURCH OF CANADA

London, Ont. (EP)—The general council of the United Church of Canada has urged a liberalization of Canadian divorce laws to include grounds other than adultery.

The "other grounds" would be (1) desertion for three years, (2) gross cruelty (both physical and mental), and (3) insanity that can not be cured after five years of treatment.

The council said the present law recognizing only adultery as grounds for divorce actually encouraged adultery or falsification of adultery evidence.

PROTESTANT SOLDIER SENTENCED IN SPAIN

Madrid—For the "crime" of refusing to kneel at a Roman Catholic mass during a military exercise, a Protestant soldier was sentenced to six months and one day in military prison.

Jose Cabrera Romero had previously asked to be excused from the religious rite on the basis of his evangelical faith. His request was denied and he was ordered to comply with his "military duty."

SOVIETS SEEN PLANNING NEW DRIVE AGAINST RELIGION

Moscow (EP)—A stepped-up campaign against religion is allegedly being planned by Communists in the Soviet Union to coincide with the opening of the Second Vatican Council.

Pravda, leading Red party newspaper, criticized the "sluggish" pace at which programs of atheistic indoctrination have been conducted in the U. S. S. R. The paper charged that "atheistic education is being carried out unsystematically, lackadaisically and without impact on the hard-core of religious believers."

(continued on page eight)

News + Notes of Denominational Interest

Eightieth Session of Cape Fear Sunday School Convention

The eightieth session of the Cape Fear Sunday School Convention convened Saturday, October 13, at St. Mary's Grove Free Will Baptist Church, Benson, North Carolina.

A good representation from the Sunday schools was present.

Offerings and donations to the convention amounted to \$71.01. Of this amount \$25 each will be sent to Free Will Baptist Children's Home, Middlesex, and Mount Olive College.

The new officers elected were president, the Rev. Roland Cherry; secretary-treasurer, Mrs. Lawrence Garris; program committee, the Rev. R. W. Allman, Milton Wiggs, and Mrs. Mary Lee Dorman.

Mr. A. F. Ballance will represent the convention as delegate at the Cape Fear Conference.

The next convention will meet at Pleasant Grove Free Will Baptist Church.

Cape Fear Conference To Convene

The Cape Fear Conference of Original Free Will Baptists of North Carolina will convene for its one hundred eighth session at Tee's Chapel Original Free Will Baptist Church near Smithfield, November 1, 2, 1962. The program is as follows:

- 10:00—Devotions, the Rev. Herman Wooten
- 10:20—Welcome, the Rev. C. M. Coates
 - Response, the Rev. Ed Taylor
 - Recognition of Visitors
- 10:40—Moderator's Remarks
 - Business Session
 - Enrollment of Officers and Standing Boards
 - Report of Credentials Committee
 - Appointment of Committee
- 11:00—Morning Worship
 - Special Music
 - Sermon, the Rev. W. H. Lancaster
- 12:00—Recess for Lunch
 - 1:00—Devotions, the Rev. J. Vernon Barber

- 1:20—Business Session
 - Reports
- 3:00—Recess until Second Day

Second Day

- 10:00—Devotions, the Rev. W. R. Martin
- 10:20—Business Session
 - Reports
- 11:00—Morning Worship
 - Special Music
 - Sermon, the Rev. C. L. Patrick
- 12:00—Recess for Lunch
 - 1:00—Devotions, the Rev. L. J. Carlyle
 - 1:20—Final Business Session
 - 2:30—Adjournment
 - Benediction

Dilda's Grove Church To Observe Homecoming

The annual homecoming of Dilda's Grove Free Will Baptist Church near Fountain, North Carolina, will be observed on Sunday, October 28. Services will begin with Sunday school at 10 a. m., followed by worship services at 11. A picnic lunch will be served at the noon hour.

The church, together with the pastor, the Rev. R. L. Norville, extends a special invitation to former pastors, members, and friends to come and worship and fellowship together at this homecoming.

Revival in Progress At Lanwood Chapel

Revival services are in progress at Lanwood Chapel Free Will Baptist Church near Smithfield, North Carolina. The Rev. H. M. Minchew, pastor of the church, is the evangelist for the services, which will continue through October 27.

The public is cordially invited to attend and to pray for the success of the services.

Revival and Homecoming At Cabin Church

Revival services are now in progress at Cabin Free Will Baptist Church near Beulaville, North Carolina. Services, be-

ginning at 7:30 each evening, are being conducted by the Rev. Allen Bryan Kinston.

Climaxing the revival services, the church will observe its annual homecoming Sunday, October 28. The pastor, the Rev. Walter Sutton, will bring worship message.

Following a picnic lunch during the noon hour, a song service will be held.

Fall Revival Announced At Watery Branch Church

Watery Branch Free Will Baptist Church, Route 2, Stantonsburg, North Carolina, announces its fall revival services for October 28 through November 4. The guest speaker will be the Rev. W. H. Lancaster of Smithfield, North Carolina.

The pastor, the Rev. C. M. Coats, and the church invite the public to attend these services and to pray for them.

Guest Sunday Announced By Reedy Branch Church

The Reedy Branch Free Will Baptist Church and Sunday School, of Route 1, Winterville, North Carolina, announce that Sunday, October 28, will be observed as Guest Sunday.

Every member of the Sunday school and church is urged to bring a guest. The Sunday school and morning worship services. All guests will be given special recognition during the program which has been planned for the day.

This is one of a series of five special Sundays at Reedy Branch during which an effort is being made to increase attendance. The Sunday school goal has been set at 200.

Gum Swamp Church Announces Revival

Elder J. C. Griffin of Bridgeton, North Carolina, will conduct revival services for one week at Gum Swamp Free Will Baptist Church near Greenville, North Carolina, beginning October 28 at 7 p. m.

The public is cordially invited to attend and pray for these services.

Coming Events

November 1, 2—Cape Fear Conference, Tee's Chapel Church, Route 1, Smithfield, N. C.

November 7, 8—Central Conference, Saratoga Church, Saratoga, North Carolina.

November 22—Thanksgiving Day

Revival Services to Be Held at Core Point Church

Revival services will be held at Core Point Free Will Baptist Church, Blount County, North Carolina, October 29 through November 3. The Rev. Raymond W. Hardison, pastor of Sound Free Will Baptist Church, Carteret County, will be the evangelist for the services which will begin each evening at 7:15.

There will be special singing; and the church and its pastor, the Rev. Charlie J. Jr., cordially invite the public to attend.

Mary's Grove League Meets

On October 14 Saint Mary's Grove Free Will Baptist Leagues (Benson, North Carolina) held their third meeting. The service was opened with a song and a prayer led by the Rev. R. W. Allman. The leagues decided to use some of their money to help pay for a church bulletin to be placed in front of the church.

The leagues then separated to present programs on the theme, "The Power Behind the Go." After returning to the auditorium, some of the leaguers took part in a Bible quiz directed by Gela Cobbs. Fay Cobb won and received an award.

Those bringing new members and visitors were Barbara Langdon, Randy Allman, Gerain Gregory, Neta Lee Byrd, Hobbs, and Ann Coats. The total attendance was 62.

Each member from each league gave a report on what he had learned. The meeting was adjourned with several prayers.

Long Ridge Announces Homecoming and Revival

The annual homecoming services for Long Ridge Original Free Will Baptist Church, located eleven miles east of Mount Olive, North Carolina, will be held on October 28. The services will begin at 10 a. m. with Sunday school and continue with the harvest offering, the ship service, and the special message. A barbecue and picnic lunch will be served at 12:30. The afternoon will be spent with singing done by various choirs and groups.

A week-long revival will follow with the Rev. Ralph Lightsey of Ayden as the evangelist. Special singing will be featured each night, beginning at 7:15.

The church and pastor, the Rev. H. A. Hobbs, extend a cordial invitation to persons to attend each of these services.

Bowen to Conduct Revival at Sidney

The Rev. Clarence Bowen, pastor of Shady Grove Free Will Baptist Church, Route 5, Dunn, North Carolina, will conduct revival services at Sidney Free Will Baptist Church near Belhaven. Services will be nightly at 7:30, beginning November 5 and continuing through November 10. Special music is expected each night.

The Rev. M. E. Cox, pastor, extends a cordial invitation to all.

Palmer Memorial Mission Announces Revival

Revival services will be held at Palmer Memorial Free Will Baptist Mission, 500 West Garner Loop Road, Raleigh, North Carolina, October 28 through November



3, at 7:30 p. m. The Rev. R. W. Allman of Benson will be the evangelist.

The pastor, the Rev. W. Royster Martin, and the church invite the public to attend.

Special Service and Revival To Be Held at Snow Hill Church

Sunday, November 4, is to be a special day for the Snow Hill Original Free Will Baptist Church, located fourteen miles east of Mount Olive, North Carolina. An all-day fellowship is being planned. In the morning worship service the church will dedicate its new furniture and other improvements, the result of a building program, to the Lord. In the afternoon there will be a singing service.

On Monday night, November 5, revival services for the week will begin with the Rev. Ralph Lightsey as the evangelist. Special music will be a part

of the services which will begin at 7:15 each evening. The pastor, the Rev. H. A. Grubbs, and the church extend a cordial invitation to the public to attend all the services.

Snow Hill and Long Ridge churches joined forces recently for a very profitable Sunday school study course in which more than fifty teachers and officers participated. The course was taught by Mr. William Thigpen, principal of the local county school, teacher of the Snow Hill adult class, and outstanding lay speaker. The two churches will benefit for a long time from the hours of unselfish service rendered by Mr. Thigpen.

Revival Announced at Daly's Chapel

The Rev. Earl Glenn, Wilson, North Carolina, will be the evangelist for revival services at Daly's Chapel Free Will Baptist Church, Route 1, Seven Springs, beginning October 29 and continuing through Saturday, November 3. Services will be held each evening at 7:30.

The pastor, the Rev. Lemmie Taylor, and the membership cordially invite the public to attend.

Westside Sunday School Awards Attendance Pins

Twenty-two members of the Westside Original Free Will Baptist Sunday School, Johnsonville, South Carolina, were awarded perfect attendance pins during the regular service Sunday, October 14.

The Westside church was organized August 22, 1955, with fifty members in Sunday school, and it now has an average attendance of seventy-seven.

Those receiving awards were Wayne Eaddy, Terry Eaddy, and Ricky Haselden, first year; Doretha Haselden, Bart Kirby, Timmy Miller, and Arris Powell, second year; Raleigh Haselden, Phobe Haselden, Dwight Carraway, Matt Carraway, Grayling Powell, and Jan Stone, fourth year; Ronnie Powell, Mike Powell, Ken Powell, and Judy Altman, sixth year; Larry Miller, Randy Stone, and Gerald Hanna, seventh year; Carolyn Miller and Mabeline Eaddy, eighth year.

Free Will Baptist Chaplain Arrives At Offutt to Assume Duty

After a fifteen months' isolated tour in Turkey, Captain John B. Narron arrived at Offutt Air Force Base, Nebraska, on September 3 to assume duty with the Protestant Chaplain's program.

Prior to his Air Force service which began in 1957, Chaplain Narron was pastor (continued on page ten)

Woman's Auxiliary

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

Ayden, N. C.—On Thursday evening, September 27, the Woman's Auxiliary of Elm Grove Free Will Baptist Church met in the home of Mrs. Margie Humbles. The president, Mrs. Eva Worthington, opened the meeting by leading the group in the hymn, "Throw Out the Lifeline." Mrs. Annic E. Chappell led in prayer. The program, "Growing Faithful Churches Through State Missions," was given by Mrs. Carolyn Craft. After the program Mrs. Craft began a chain of prayers for the unsaved in our large cities and industrial areas, and especially for our state mission board and its work.

The secretary called the roll with 21 members, 3 visitors, and 1 new member present. The treasurer's report was then given and accepted.

The various chairmen gave their reports, after which a short business session was held.

The ladies voted to join with four neighboring auxiliaries in raising \$100 each to furnish the lounge at Mount Olive College. It was also decided to send \$50 to Mount Olive College on the purchase of the new piano. Mrs. Bettie Wade dismissed with prayer and gave thanks for the refreshments.

Mrs. Humbles then served refreshments.

Vanceboro, N. C.—The Woman's Auxiliary of the First Free Will Baptist Church of Vanceboro held its monthly meeting with Mrs. Sallie Oliver, October 12. The meeting was called to order by the president, Mrs. Sallie Oliver.

After the group sang "I Gave My Life for Thee," Mrs. Oliver led the prayer. Nine members responded to the roll call by the secretary, Miss Jean Fillingame. There were one new member and two visitors, Mrs. Charlie Ipock and Mrs. Daisy Franks. Miss Fillingame reported that \$75 had been given on the heating system for the church.

Program topics on the theme, "Faithfulness in the Stewardship of Life," were discussed by Miss Fillingame, Mrs. Gus Kite, and Mrs. Sallie Oliver.

After the group sang "Blest Be the Tie," Mrs. D. T. Cleve, II, dismissed the group with prayer.

The hostess served cookies and soft drinks to those present.

Mrs. Gus Kite will be the hostess for the next meeting.

Bailey, N. C.—The Woman's Auxiliary of Mt. Zion Free Will Baptist Church met at the home of Mrs. Aaron Lewis on September 5. Mrs. Ruby Johnson presided over the meeting.

After a song was sung, Mrs. James Crocker, Mrs. Martha Boswell, and Mrs. Ruby Johnson led the group in prayer.

Thirteen members responded to the roll call; one visitor was present.

Delicious refreshments were served by the hostess.

Goldsboro, N. C.—The Woman's Auxiliary of Black Jack Grove Free Will Baptist Church held its October meeting in the home of Mrs. Alice Tyner, with Mrs. Frances Price, president, presiding. After a song led by Mrs. Cassis Hinson, Mrs. Hilda Hines led the group in prayer.

Mrs. Hinson, program chairman, read the Bible and introduced the program. Those who took part in the program were Mrs. Emma Wiley, Mrs. Mozella Edmundson, Mrs. Hilda Hines, Mrs. Marie Hartley, and Mrs. Sudie Barnes.

Mrs. Luby Tyner was welcomed as a new member.

The ladies sponsored a barbecue supper on Friday, October 5. The profit of \$110 was given to the church building fund.

THE CHURCH WORLD-WIDE

(continued from page five)

NEW LAW RESTRICTS MISSIONS IN SUDAN

Khartoum, Sudan (EP)—The Sudan government has imposed new restrictions on missionary activity in this country where the Christian community is a tiny

minority of 95,000 persons in a population of 11,390,000.

Under a new "Missionary Societies Act," which comes into effect on Nov. 15, youth under the age of 19 will have to have their parents' written consent for government approval before they can be baptized. They will also need similar approval before they can be enrolled in a seminary or other church-related educational institution.

The law also will require that missionaries must re-apply annually for renewal of their residence permits and give the government the right to inspect missionary property and to review sources of missionary income.

WHITE, NEGRO PASTORS SWITCH PULPITS

Des Moines, Iowa (EP)—Two white and two Negro Methodist pastors have changed pulpits in a three-week pioneering venture designed to draw the denomination toward complete integration.

In addition to exchanging pulpits, the ministers assumed the pastoral duties of their colleagues' churches such as counseling and officiating at weddings and funerals. They also brought their families and lived in each others' homes.

SCHOOL ADMINISTRATORS OPPOSE PRAYER RULING

New York (EP)—A survey sponsored by *The Nation's Schools*, a monthly educational journal, shows that 51 per cent of public school administrators quite believe the U. S. Supreme Court is wrong in holding unconstitutional Regents-composed prayer used in New York State's public schools.

The survey, based on a 4 per cent proportional sampling of the 16,000 school administrators in the U. S., found that 51 per cent opposed the Court decision, 46 per cent approved, and 3 per cent had no opinion.

Conversely, the survey also found that 48 per cent of those polled held that Congress should not introduce a Constitutional amendment to permit the citation of prayer in public schools. Forty-six per cent favored such an amendment, six per cent had no opinion.

The magazine said most administrators polled felt that the Court ruling in the New York case would affect more than just state-sponsored, state-written prayer. These respondents, *The Nation's Schools* reported, fear that Christmas exercises might eventually be banned from public schools.

Christian Education



Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

New Scholarship Fund Established

The establishing of a new scholarship fund at Mount Olive College has been announced by President W. Burkette Ralston. Created by the children of Mr. and Mrs. Luther Dail of Winterville, the fund will be known as the Dail Scholarship and will be awarded annually as an academic scholarship to qualified and worthy students.

The 1962-63 scholarship will be equivalent to the full amount of tuition at Mount Olive College for an academic year.

Mr. and Mrs. Dail are members of the First Free Will Baptist Church. Their son, Jack J. Dail, is a member of the Mount Olive College Board of Directors.

Concert Grand Piano

A project to raise \$5,000 for a concert grand piano for Mount Olive College has been adopted by the North Carolina State Woman's Auxiliary Convention. Mrs. J. C. Moye of Snow Hill, president of the convention, has been elected chairman for this project. In a state-wide letter, she has called upon the auxiliaries to reach this goal by Thanksgiving.

"Mount Olive College has excellent piano and voice teachers, and we want them to have the best instrument possible for teaching our youth," Mrs. Moye declared.

Mrs. Jones: "How did that naughty little boy of yours get hurt?"

Mrs. Smith: "That good little boy of yours hit him on the head with a rock."

Announcement from Superannuation Board

Walter Reynolds, Chairman-Treasurer

The Superannuation Board is glad to announce a more complete program for active ministers and workers in our denomination. You are familiar with the Ministerial Retirement System, which provides for future retirement. Now, the Board, through the State Life and Health Insurance Company of Tarboro, North Carolina, offers to those who will participate in the Ministerial Retirement System a hospital insurance group plan. The Superannuation Board has also voted to pay for a \$2,000 group term life insurance policy for those ministers who participate in the retirement and hospital plans.

This hospital group plan will be a group plan, which means that everything is waived for those who will enroll within the next thirty days. The closing date for this first enrollment will be September 20, 1962. Those who enroll during the first enrollment period, with the exception of newly ordained ministers, will have to enroll in the usual manner after a waiting period and possible riders. The following is a description of benefits

for hospital, surgical, maternity (maternity care and complications of pregnancy are provided only under the family policy) and first-aid benefits for you and your dependents, if any:

Hospital room and board—up to \$10 per day for as long as 100 days of hospital confinement.

Hospital extras—up to \$100 for other hospital charges for each hospital admission for such items as: operating room; delivery room; anesthetic, when administered by an employee of the hospital; drugs and medicines; surgical dressings and plaster casts; electrocardiograms; basal metabolism examinations; physical therapy; the facilities of the hospital for the transfusion of blood or plasma; intravenous solutions (except blood and plasma); laboratory procedures; X-ray photography for diagnostic purposes; and oxygen therapy.

Surgical expense benefits—up to \$200 for fees for surgical operations and procedures, in accordance with Surgical Schedule. (Examples: Appendectomy \$125; Laryngectomy \$50; Hernia operation for single \$75, for double \$100; Delivery of child or children \$85; Removal of brain tumor \$200.)

Out-patient first-aid benefits, \$10 for any treatment rendered in connection

with an accidental injury, such as cuts, burns, bruises, etc.

Your monthly cost for the hospital, surgical, maternity and first-aid benefits outlined above is

Individual minister \$3.58 Individual wife or worker Hospital \$3.58 Life 1.92 Total \$5.50 Family \$11.05

It is possible for the individual minister to enroll without his family; and where there is only man and wife, it will be possible for them to enroll as individuals; however, the wife will be required to take and pay for the \$2,000 life insurance policy if enrolling as an individual. On the family plan, only the minister will have the life insurance and the Superannuation Board will pay the premium.

Enrollment cards and application blanks are available. Send request to North Carolina Board of Superannuation, c/o Walter Reynolds, Route 2, Snow Hill, North Carolina.

I will be glad to meet with any group or individual to furnish information or help in regards to this complete Superannuation program.

THAT IS ALL

I can give you a prescription that will bring revival to any church on earth:

First, let a few Christians themselves get thoroughly right with God.

Second, let them bind themselves together to pray for a revival until God opens the heavens and comes down.

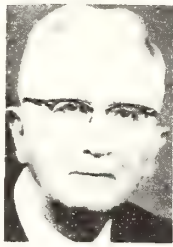
Third, let them put themselves at the disposal of God for Him to use as He sees fit in winning others to Christ.

That is all!—R. A. Torrey.

PROGRAM MATERIALS TO BE AVAILABLE

DEVOTION, the yearbook of woman's auxiliary programs, will be available on January 1 for the year 1963 at the Free Will Baptist Press, Ayden, North Carolina. Three new books of programs—for Master's Men, G. T. A., and Y. P. A.—will also be available on January 1, 1963. Plans are being made for these three organizations to have new names, which will appear on the program materials.

NOTES AND QUOTES



By J. C. Griffin

THE REV. JOHN GRIMSLEY SAYS:

I am giving to our readers this week an explanation which tells why the Rev. John Grimsley is supporting the North Carolina State Convention of the Original Free Will Baptists. I want to say that he is one of the most dedicated ministers to be found. God has wonderfully blessed him as a successful pastor. He is sincere, according to my knowledge. He sincerely made a careful study of the issue before making a decision. When he speaks it is settled. We hope that you who read will think on what Brother Grimsley says.

I know John Grimsley. He is a Christian gentleman. His word is his bond. The following is his explanation:

Dear Friends:

I am writing this letter to try to explain why I support the State Convention of Original Free Will Baptists instead of the National Association. I will try to state as clearly as I can the reasons for the stand I take.

First of all, I am loyal to the State Convention because I believe it is the organization which represents the Original Free Will Baptist denomination. The Free Will Baptist denomination had its start in the state of North Carolina. The first churches formed conferences; and as the number of churches increased, other conferences were formed. In 1913 the conferences organized a State Convention. Many of the churches in the convention can trace their origin back to the beginning of Free Will Baptist history.

The National Association was not organized until 1935, and that was after the State Convention had been operating a denominational program for more than twenty years. I believe a lot of the conflict between the National Association and the State Convention arose because the convention would not surrender its program to national control. Even though the national treatise guaranteed each state the right to follow its estab-

lished usages and customs, the association called upon the convention to repudiate its established form of church government. It also removed from national offices North Carolina preachers who had publicly affirmed their belief in our established customs. So far as I know, this was the only thing the National could charge them with. By its actions, the National Association forced the State Convention to pull out; and then it encouraged a group of preachers that wouldn't cooperate with the convention to organize a state association. It looks to me like they wanted to get an organization in North Carolina they could control.

In the second place, I am staying with the State Convention because I like the kind of church government we have. Whether you call it "connectional" or not, I think it gives more power to the members of the local church than the system that some people call "congregational." They claim to believe in majority rule, but in practice they believe in majority rule only if the majority agrees with them. If they can persuade the majority to do what they want, they let the majority rule. If they can't, they will take a minority and start a new organization. What they believe in is "preacher rule," not "majority rule."

I believe the local church should have the right to call its pastor and manage its affairs. Our conferences do not deny us that right. But if the majority gets out of line with the faith and practices of Original Free Will Baptists and the minority stays true, I think that minority has some rights. I think they ought to have the right to appeal to the conference for protection, and I think the preachers ought to have to answer to the conference for what they do.

Finally, I am supporting the State Convention because I believe it upholds Original Free Will Baptist doctrine. More than anything else, our belief in the perseverance of the saints has distinguished us from other Baptists. I still can't figure out why the national officers were so eager to defend a group that was sympathetic to the doctrine of eternal security. It is not a Free Will Baptist doctrine, and I for one do not believe in it.

I think the National Association wanted to control the denominational program in North Carolina; and when they saw they couldn't, they wanted to destroy it. They don't want an educational institution and a literature program to operate under the Free Will Baptist

name unless they can control them. They don't want any organization between the National Association and the local church unless it bows to their wishes. Therefore, they don't want the conference to be recognized as the highest tribunal because they want the National Association to be the highest tribunal.

I'd rather stick to our established customs myself. If we surrender the authority of our conferences to the National Association, I don't know what might happen to us. I have confidence in the conferences because they are made up of churches that want to be original Free Will Baptists. The authority they have is authority the churches give them; and, after all, the conference is just a group of churches.

As for me, I am going to remain loyal to the conference and the State Convention. I'm happy to be an Original Free Will Baptist.

Sincerely yours,
John W. Grimsley

NEWS NOTES

(continued from page seven)

toring Sweet Gum Grove Free Will Baptist Church, Pitt County, and Rose o Sharon Free Will Baptist Church, Martin County, North Carolina. He is a graduate of Lucama High School, Lucama, North Carolina, and holds a Bachelor of Arts degree from Atlantic Christian College, Wilson, North Carolina.

Chaplain Narron also attended East Carolina College, Greenville, North Carolina and Southeastern Baptist Theological Seminary, Wake Forest, North Carolina. From the latter he received his Bachelor of Divinity degree.

In his five and a half years of military service, Chaplain Narron attended the Chaplain School at Lackland Air Force Base, Texas, and served at Selfridge Air Force Base, Michigan, prior to his assignment in Turkey.

While in Turkey Chaplain Narron had the opportunity to tour the Holy Land, visiting most of the Biblical sites in Jerusalem. His five day travels also took him to Beirut, Lebanon, and Damascus, Syria.

Chaplain Narron and his wife, Marie, are the parents of three children: John Mark, 7; Amy Elizabeth, 4; and Ruth Marie, 2. They live at 2702 Van Buren, Bellevue, Nebraska.

Questions & Answers on the Bible

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: How may I show a friend who believes in baptismal regeneration the error of his belief?—S. M. Jones.

Answer: I would begin by pointing to him the many, many Bible references which plainly teach how one may be saved—by faith in the shed blood of the Lord Jesus Christ. Some of these are the next day John seeth Jesus coming to him, and saith, Behold the Lamb of God, which taketh away the sins of the world" (John 1:29); "And they said, Live on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 31); "Verily, verily, I say unto you, that heareth my word, and believeth in me, that I have sent him, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24); "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him shall not perish, but have everlasting life" (John 3:16); and "He that believeth in the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

Besides these there may be found hundreds of passages of Scripture that teach nothing except faith and faith alone in Christ and His atoning death saves the one who trusts Him for salvation. The Son of God on the cross had neither time nor opportunity to be immersed in water; yet, in spite of this, Christ made it known to him that he was to be with Him in paradise that very day in which he believed on Him. "And one of the criminals which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost thou not fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but thou hast done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise" (Luke 23:39-43). Pay special attention to verse 43.

Of course this does not mean that we should not follow the Lord in being bap-

tized by immersion, for every Christian needs to do that without which one would not be obedient in all things. The Great Commission carries with it the command to baptize believers or disciples. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen" (Matthew 28:19, 20).

Baptism is a symbol of the death and resurrection of Christ. It signifies that the believer is dead to the things he once counted dear to himself; and having been buried out of their influence, he is now walking in a newness of life. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him" (Romans 6:3-9).

The sinner that has believed on Christ by faith is baptized into water but does not stay in it. He is raised from it, dressed in dry clothes, and walks away from the water symbolizing that he is dead to the old life of sin and shame and is alive in Christ to walk in that new way of life in Him that gives personal victory over the ways of the flesh. From henceforth, he goes forward winning one victory after another and one lost soul to Christ after another.

We should remember that making disciples precedes baptizing them. "And not only this; but when Rebecca also had conceived by one, even by our father

Isaac; (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)" (Romans 9:10, 11). He is neither ashamed of Jesus any more nor is he ashamed to witness for Him; in fact, witnessing is his main business and it is the main reason why Jesus Christ allowed him to remain here on earth for a while. As Paul indicated, it would be far better for him to be absent from the flesh and present with Christ if there were no more souls whom the Christians' witnessing might win to Christ.

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *The Free Will Baptist*.

MRS. LOUISE LEMMONS LAMM

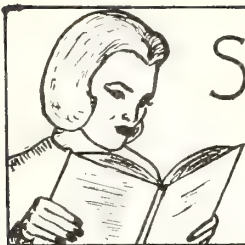
God in His infinite wisdom saw fit to call from our midst Mrs. Louise Lemmons Lamm, one of our dear faithful friends, neighbors, and members of Milbourne Free Will Baptist Church, Route 2, Wilson, North Carolina, on January 21, 1962, at the age of 52.

She was survived by her husband, Fred Lamm, and five children. Louise, as she was known by many, was very sincere and faithful to her God and church. She seemingly enjoyed praising him in song; and when her health failed, she still continued to tell how God had blessed and kept her through the days so many times. In her testimony one could hear her say, "Not my will but Thine be done, O God, in my life today."

We miss her so much, but in God's house above He has something new for those who are faithful and true. Sometimes, when she would feel so alone in her physical and spiritual condition, she would cry out to God for strength to press on. One day in her pain that was too much to bear, He took her to live with Him up there in the fold of peace and care.

To loved ones and friends so dear, I would like to say she is not dead; she just went away. One happy day she will join with those she loves so dear, hand in hand, to sing and shout His praises forevermore on that celestial shore.

Written by a friend and neighbor,
Mrs. Wade Bottoms, Wilson, N. C.



STORIES for our BOYS and GIRLS



BECKY LORING MEETS A SHOW-OFF

by Betty Swinford

AS a favor to Penny's mother, the two girls had ridden over to the Nelson Ranch. Mr. Nelson's granddaughter was there, visiting from Missouri, and Becky and Penny had promised to help show her a good time while she was there. But now, as they talked with Marie, they didn't feel at all sure about it.

Marie was a tall, dark-haired girl with a spoiled face and a saucy bounce to her walk. Now she turned to the hired hand who was saddling a horse for her. "I know how to ride! You don't have to bother giving me a lecture!"

Becky saw the man struggling to hold back his anger. Then he said, "All right, Miss. Just don't give this horse his head, though, or he'll run and you'll never get him to stop!"

Marie didn't pay any attention. She swung her right leg over the saddle and the trio started on its way.

"Imagine him trying to tell me how to ride! Why, I've ridden horses on my uncle's farm ever since I can remember!"

Becky wanted to say that farm horses were a lot different from Mr. Nelson's riding horses, but she didn't do it. No use adding coals to the fire, she thought.

After a few minutes Penny turned in the saddle to face Marie. "How about going to church with Becky and me this Sunday?"

Marie laughed. "Not me! I don't like church, so why should I go and be bored?"

Penny bristled. "Maybe you ought to go because God wants you to hear about His love for you. After all, Jesus died so that we could know Him and—"

Suddenly Marie laughed again. "I like my life just the way it is! I don't need anything or anyone to make it over!"

Becky felt something like anger burning within her, and it took some doing for her to keep quiet. She and Penny

exchanged quick glances and said nothing more.

"Come on, girls, let's go a little faster," Marie urged.

Becky hesitated. "Marie, do you really think you can hold that horse back if we cantered a little?"

"Cantered a little?" the dark-haired girl echoed. "I want to gallop!" She laughed merrily. "I want to see if Corky is all Grandfather's hired man says he is!"

Penny shook her head. "I'll just take his word for it."

Marie's lip curled. "Are you two afraid that I'm a better rider?"

With her words she gave the animal a hard kick in the sides. Instantly Corky

went into a gallop. She urged him faster and faster, while Becky and Penny stopped and stared after her. Finally the girl had disappeared in a cloud of dust. A moment later there came a scream of terror—and silence.

"Oh-oh," Penny murmured. "She's in trouble!"

Becky urged Robin into a gallop now and she and Penny headed up the trail. The air was filled with Marie's scream now, and a moment later Becky saw why. Marie had fallen from Corky's back and into a cholla cactus! Cholla was called the "jumping cactus" because it seemed to jump off in short pieces and bury its stickers deep into the flesh. Marie had sections of cholla up one leg and in one shoulder.

"Get these things off me!" she screamed. "Get them off!"

Becky got a short stick, put the end of it under a piece of the cactus and gave it a flip. Marie let out a scream of pain.

"I'm sorry, Marie," Becky said. "There just isn't any other way to get it out! Penny held Marie's hands while Becky flipped one piece of cactus at a time from the frightened girl. Finally the last piece was out.

"I know it hurts," Becky said. "Look! Corky's back at the ranch by now. You get on Robin with me and I'll get you back right away so we can get some medicine on your leg and shoulder.

It was a different Marie who rode back with the girls. Once she sighed deeply.

"Why are you and Penny so nice to me when I—when I acted so awful?"

Becky hesitated. "I guess you were wrong about Corky, but that's no reason for Penny and me not to be friends with you."

"I even laughed at you when you talked about Jesus," Marie whispered. "Oh, Becky, I'm not happy the way I am! I do need something in my life to help me be different!"

"You need Jesus," Becky said simply. Marie sighed again. "I laughed before, but I won't laugh now. Please—will you tell me again?"—My Pleasure

Along the Winding Stream

Twas in the fall that autumn leaves came tumbling softly down,
And everywhere the swaying trees were tinted gold and brown.

Twas in the fall I used to stroll along the winding stream,
And lie among the leaves of gold with naught to do but dream.

Twas in the fall I brought my love to share my treasured find,
For there we found a lasting peace our troubles lost behind.

Now Father Time has built a wall across the winding stream,
And here in bed I lie each day with naught to do but dream.

To dream about the autumn leaves that tumbled softly down,
To dream about the swaying trees that whispered lulling sounds.

For soon the time for me will come to join my faithful love,
Who walks along the winding stream that flows in Heaven above.

—Carl Barnes.

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

Thy word is a lamp unto my feet, and a light
unto my path (PSALM 119:105).

BLESSED ASSURANCE

"... for he hath said, I will never
leave thee, nor forsake thee" (Hebrews
13:5). Please read Joshua 1:5.

GO NOT FAR FROM ME

Go not far from me, O my strength,
Whom all my times obey:
Take from me any thing Thou wilt,
But go not thou away—
And let the storm that does thy work
Deal with me as it may.

In thy compassion I repose,
In weakness and distress;
Will not ask for greater ease,
Lest I should love Thee less.
'Tis a blessed thing for me
To need thy tenderness.

While many sympathizing hearts
For my deliverance care,
None, in thy wiser, stronger love,
Art teaching me to bear—
The sweet voice of thankful song,
And calm, confiding prayer.

My love has many a lighted path,
No outward eye can trace,
And my heart sees thee in the deep,
With darkness on its face.
And communes with thee, 'mid the
storm,
As in a secret place.

Comforter of God's redeemed,
Whom the world does not see,
That hand should pluck me from the
flood
That casts my soul on thee?
Who would not suffer pain like mine
To be consoled like me?

When I am feeble as a child,
And flesh and heart give way,
When on thy everlasting strength
With passive trust I stay.
And the rough wind becomes a song,
The darkness shines like day.

O blessed are the eyes that see—
Though silent anguish show—
The love that in their hours of sleep
Unthanked may come and go.
And blessed are the ears that hear,
Though kept awake by woe.

Happy are they that learn, in thee—
Though patient suffering teach—
The secret of enduring strength
And praise too deep for speech:
Peace that no pressure from without,
No strife within, can reach.

There is no death for me to fear,
For Christ, my Lord, hath died;
There is no curse in this my pain,
For he was crucified.
And it is all fellowship with him
That keeps me near his side.

My heart is fixed—O God, my strength—
My heart is strong to bear;
I will be joyful in thy love,
And peaceful in thy care.
Deal with me, for my Saviour's sake,
According to his prayer.

No suffering while it lasts is joy,
How blest soe'er it be,
Yet may the chastened child be glad
His Father's face to see;
And oh, it is not hard to bear
What must be borne in thee.

It is not hard to bear by faith,
In thine own bosom laid,
The trial of a soul redeemed,
For thy rejoicing made.
Well may the heart in patience rest
That none can make afraid.

Safe in thy sanctifying grace—
Almighty to restore—
Born onward, sin and death behind,
And love and life before,
O let my soul abound in hope,
And praise thee more and more.

Deep unto deep may call, but I
With peaceful heart will say—
Thy loving-kindness hath a charge
No waves can take away;
And let the storm that speeds me home
Deal with me as it may.

—Anna Letitia Waring

THOUGHT FOR THE WEEK:

"Humble yourselves therefore under
the mighty hand of God, that he may
exalt you in due time: Casting all your
care upon him; for he careth for you"
(1 Peter 5:6, 7).

To Whom It May Concern

I should like to inform people every-
where that the Plymouth Free Will Bap-
tist Church, Plymouth, North Carolina,
adheres to the doctrines, beliefs, cus-
toms, polity, and practices of Original
Free Will Baptists. Although few in
number, we stand unreservedly for our
faith as is set forth in the Bible and
the *Statement of Faith and Discipline*.
We love one another, and we enjoy a fel-
lowship never known before.

The Bible warns against false teachers
who are able to sway people with every
wind of doctrine. In the past several
months, many have tried to turn Orig-
inal Free Will Baptists of North Caro-
lina away from the program of the State
Convention. They have apparently used
every means at their disposal to carry
their point. How should they be classi-
fied? Until I learn otherwise, I cannot
say that they are true prophets of the
Lord.

It gives us untold pleasure to visit
the various institutions supported by the
State Convention and to see the whole
program move forward as it has this
year. The Lord has wonderfully blessed
us in North Carolina, and we are grate-
ful for everything He has done for us.

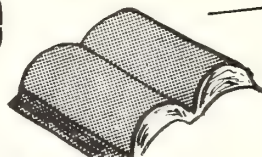
Many great men have blazed the trail
for Free Will Baptists. I mention only
two of them. The Rev. J. W. Alford,
who passed away less than two years
ago, stood unwaveringly for our faith.
Brother J. C. Griffin is still fighting for
that for which he has stood for more
than fifty years. Others today are fol-
lowing in their footsteps, defending the
faith once delivered to the saints.

I call upon Free Will Baptists every-
where to stand for the right. Be not
moved by every wind of doctrine; hold
fast the principles for which Original
Free Will Baptists have always stood.—
Tom West.

MY PRAYER

"Keep my little voice today,
Keep it gentle while I play.
Keep my hands from doing wrong,
Help me, Father, all day long.
Help me always love to show
To everyone where'er I go."

—Unknown.



Why the Bible?

(Lesson for November 4)

Lesson: 2 Timothy 3:14-17; 2 Peter 1:16-21

Golden Text: Psalm 119:33

I. INTRODUCTION

Most worldly men and women have a vague sense of holiness associated with their conception of the Bible, and yet they also consider most of it as incomprehensible and out of touch with the times in which we live. It is true that much of the Bible is mysterious in nature and difficult even for the most consecrated Christians to understand in its entirety; yet, those portions especially designed to lead sinners to repentance and salvation, to help Christians to grow in the grace and the knowledge of Jesus, and to show God's standard of righteousness in the ethical and moral realm are so simple that even a child will have no difficulty in understanding them.

The Bible in its entirety is the Word of God; and it is profitable for doctrine, for reproof, for correction, and for instruction in righteousness. But this does not mean that we have to have a complete understanding of it or be in complete agreement with others in our interpretation of every sign and symbol that is used therein. It may be possible that God has so designed His Word that these symbols will mean one thing to one individual and something different to another. It is not so much a question of our reaching the right interpretation of what is implied by the various symbolic beasts mentioned in Scripture as it is for us to arm ourselves with the Word of God that we might be able to fight off the beast of sin whom we all recognize.—*The Senior Quarterly*.

II. HINTS THAT HELP

In preparing this lesson the teacher should study the following background Scripture:

1. Perfection of God's Word (Psalm 119:7-11).

2. Obeying God's Word (Psalm 119:33-40).

3. The lesson text (2 Timothy 3:14-17; 2 Peter 1:16-21).

—*The Teen-Age Teacher*.

III. ADDITIONAL TRUTHS

1. "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them" (Vs. 14).

Timothy had at least three teachers: His grandmother Lois, his mother Eunice, and Paul the apostle. He is urged to continue in the things he had learned from them. In the times of trial and persecution that were coming he was to remain fixed in these teachings. What he had learned and believed was definite. It was the Christian faith unchanged and unchanging. As revelation it could not be changed; it was to be learned, held intact, and transmitted. Knowing who his teachers were was to aid him in this task. What he had been taught came from no less a person than Paul—authorized by the church and grounded upon the bedrock of authoritative sacred writings.

"And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (Vs. 15).

Timothy had been rooted and grounded in the faith from childhood. There was no need to seek new ideas. His was a life incased in Christian tradition. What he had learned was adequate for salvation. The fads of the hour would pass with the times. What he had learned was eternal and would never pass away. It was able to instruct him in saving faith, or to bring him to a saving relationship with Jesus Christ. The Old Testament pointed to the Christ. The New Testament told of His earthly life, ministry, death, and resurrection; the epistles were instructions to the church on doctrine and life. The Bible is one book, and Paul would say to Timothy as he says to us, "You must read all of it, know all of it, if you are to know any of it; for it has a basic unity and one part cannot be comprehended without the other parts."

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (Vs. 16).

All scripture . . . by inspiration: Of course it was. The Bible was not written by men who were interested in writing history, biography, or any other kind of literature for that matter. It was written by men who felt a compulsion from God to write what He directed them to write. But He did not stop there. It gives us the purpose for which Scripture is inspired. It is inspired in order that it may inspire men. It is to teach us the truth, refuting the errors we bring to it. It is to transform our manner of living so that we may be equipped for good works of every kind. It is not something to be worshiped. Worship belongs to God. It is something to be used to teach, discipline, and encourage us in right living. By following its precepts we are brought to eternal life through Jesus Christ our Lord.

"That the man of God may be perfect, thoroughly furnished unto all good works" (Vs. 17). This verse concerns the preacher. Timothy would be completely equipped to be God's man, to speak for Him and make Him known through the proper use of the Scriptures. Perfect means complete or mature. The Scriptures would serve to complete the character and the service of the man of God.

Throughly means through and through. The Bible, you see, is charged with a high responsibility; but it never fails to do its job if we come to know and obey its counsels.—*The Bible Teacher*.

2. "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty" (Vs. 16). Peter speaks of the authority of the Scriptures. This passage has to do with the transfiguration of Christ; therefore, Peter changes from the singular pronoun, I, to the plural we. James and John were present with Peter at the transfiguration (Matthew 17:1). Peter emphasizes that his message has not been cunningly devised fables, but the Word of God. Our message as Christians has authority only if it is the Word of God.

"For he received from God the Father honour and glory, when there came unto a voice to him from the excellent glory: 'This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount'" (Vs. 18). Peter continues in these verses to describe the transfiguration of Christ. Note that it was experience that gave the

(Continued on page fifteen)

t. Claire Bible Class

(continued from page fourteen)

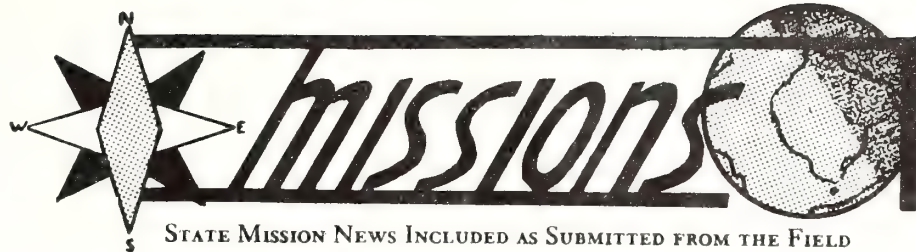
ord its authority to Peter. Our experience as Christians gives the Word its authority for our lives. Those who have no experience with God are not too concerned about His Word.

We have also a more sure word of prophecy; whereunto ye do well that ye heed, as unto a light that shineth in dark place, until the day dawn, and the star arise in your hearts" (Vs. 19). Peter, James, and John received confirmation of the identity of Christ as the promised Messiah directly from the Father. All men have the sure word of prophecy by which the same fact is established.

The sun is the day star that announces and lightens the day; so the Sun of righteousness came to announce a new day for us.

Knowing this first, that no prophecy of the scripture is of any private interpretation" (Vs. 20). "Dr. A. T. Robertson is universally regarded by all scholars as the greatest Greek scholar who ever lived, and he says that the correct translation of the prophecy of Scripture comes out of plain disclosure." He says further: 'The prophet's grasp of the prophecy, not the reader's grasp of the prophecy, not the next verse shows. Prophecy is of divine origin, not of one's private origin.' Peter is not here warning against personal interpretation of prophecy as the Roman Catholics say, but against the error of upstart prophets with no impulse from God.' The Catholic Hierarchy lays its emphasis upon the mistranslation of this prophecy because they insist that it is the hierarchy which is infallible, rather than the Bible. This, of course, Protestants do not believe. It has often been charged that the Protestant Reformation replaced the infallible church' with 'an infallible book.' If this is true, it represented bringing things back to their original New Testament state. The generally accepted Protestant concept is that, whatever our error is about the HOW, we believe that the Scriptures ARE the inspired Word of God, that they in their totality are the word of God to man, that they are, as interpreted to us by the Holy Spirit, our efficient and sole guide in matters of Christian faith and practice."—Rozell.

For the prophecy came not in old time by the will of men: but holy men spake as they were moved by the Holy Ghost" (Vs. 21). This verse corresponds with 2 Timothy 3:16, which



North Carolina Missions

A. B. Bryan, Secretary-Treasurer
P. O. Box 308
Ayden, North Carolina

The members of the North Carolina State Mission Board appreciate the support Free Will Baptists are giving to the mission program of the State Convention. It is through your efforts that we are able to carry out our Lord's command to get the gospel to all nations.

The mission board will hold its next regular meeting Monday, October 29, at Ayden. Plans call for a discussion of the various mission fields open to Free Will Baptists. In all probability a decision as to which fields should claim our attention at this time will be made. Applications from several prospective missionaries will be studied, and steps will be taken to put some of these candidates on the field at the earliest possible date.

Free Will Baptists everywhere are urged to set aside October 29 as a day of prayer for world-wide missions. They are being asked to pray especially for the leadership of the Holy Spirit upon the members of the board as they seek to plan the mission program for Free Will Baptists of North Carolina and elsewhere. Other requests include financial support and the raising up of additional missionary candidates.

Already God has given us several candidates who will soon be ready to go to foreign fields. Among these are a young minister and his wife and four others, two of whom plan to go as nurses.

Several mission stations in North Carolina are sponsored and supported by your board. Plans include other stations as funds are made available. Waiting now to be employed are two ministers from outside North Carolina: They are fine

we have already discussed. Please reread the comments on it.—*The Advanced Quarterly*.

men, and we hope to put them to work in new stations in the very near future.

The demand upon us is great, and we need your support. Our rate of progress will be determined largely by the amount of your support. We therefore call upon you to make your gifts to missions as large as possible.

The following excerpts from letters will show some of the enthusiasm for our mission program:

Grimesland, N. C. "Enclosed is a check for \$20 from the Fifth Eastern Sunday School Convention for North Carolina home missions."—*John B. Mills*.

Durham, N. C. "Enclosed is a check for \$22.52 from the Edgemont Original Free Will Baptist Church of the Western Conference. May God bless in this phase of our work."—*Hubert Stewart*.

Saratoga, N. C. "I am enclosing \$6.50 for the Saratoga GTA which we would like to go on the church fund."—*Mrs. Robert L. Parker*.

Kannapolis, N. C. "We would like for you to accept this check (ten dollars) for missions. We are a small circle in number (seven) and are very much in prayer for missions."—*Mrs. Dorothy Stuart*.

Aurora, N. C. "Enclosed is \$28 for missions from the Dublin Grove auxiliary."—*Mrs. James Swain*.

Nashville, N. C. "Enclosed is a check for \$2 from the Mt. Zion Sunday school, Nash County, for missions."—*Miss Linda Green*.

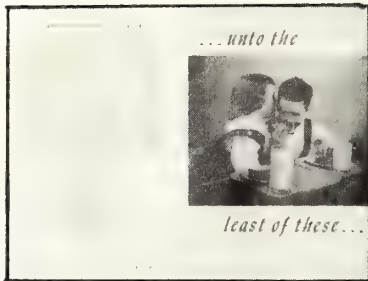
Princeton, N. C. "Enclosed is a check for foreign missions in the amount of \$75 from Rains Cross Roads church."—*Chester Radford*.

Enfield, N. C. "Enclosed you will find a check for five dollars for missions from Dawson's Grove leagues."—*Herbert R. Dechurs*.

•
A fresh mind keeps the body fresh. Take in the ideas of the day, drain off those of yesterday. As to the morrow, time enough to consider it when it becomes today.—*Edward Bulwer-Lytton*.

TWO-COLOR BULLETINS

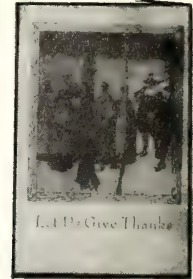
FOR USE IN *November*



November 4
(Children's Home Month)



November 11
(Veteran's Day)



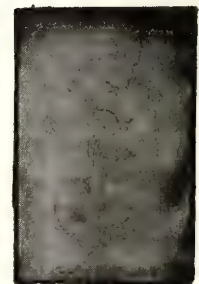
November 18
(Thanksgiving)

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The bulletins, designed and printed by the Free Will Baptist Press, come to you at the low cost of \$1.15 per hundred with your own imprint on the front cover, or 95c per hundred without the imprint.

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P. O. Box 158

Ayden, North Carolina

the Free Will Baptist

Ayden, North Carolina, Wednesday, October 31, 1962



EDITORIAL

AFRAID OF THE TRUTH?

It appears to this editor that many denominational leaders are afraid of the truth. This statement is made in view of the fact that in recent months several moderators of conferences and associations in the various states have deliberately forbidden level-headed men of integrity to speak. They have even refused to allow some of them to make an announcement; and at times, they have refused to even recognize others.

A specific example of what is taking place was seen recently in the editor's home state when the Rev. E. C. Morris of Tifton, Georgia, was refused the privilege of making an announcement relative to his booklet, "That You May Know." As was pointed out a few weeks ago in an editorial, this booklet is the best treatment of the controversy between the North Carolina State Convention and the National Association available. It is written by a man of integrity who has given his life to the Free Will Baptist Church; and he has presented the information in a simple, concise, and reasonable manner. He is fair in every respect.

Why then would anyone bar him from announcing that he has copies of the booklet available for those who want them? Could it be that those who do not want his booklet distributed are afraid of the information it contains? Are they afraid of the unbiased, true facts?

Another specific example took place in North Carolina a few weeks ago when six ministers loyal to the State Convention attended one of the annual conferences. When the six brethren went in and sat down, the moderator who is supporting the National Association did not even recognize them. (And he knew them well.) A few minutes later, however, an official of the newly organized state association came in; and the moderator extended him all the courtesy that was due him and the other six brethren. Is it not the custom to recognize and welcome all visitors?

At the noon hour the six men stood near the main entrance so that they could at least greet those who were present. Much to their surprise, more than ninety per cent of the people conveniently avoided the main entrance and left the building by way of a flight of stairs leading to the basement and a side exit.

Why were these men not recognized? Why were they shunned? Were the ministers and delegates afraid of them? Were they operating in such a way that they were afraid these men would expose them?

This editor cannot say whether or not any of these men are afraid of the truth, but a close look at the way they operate surely does make one awfully suspicious.

History bears out the fact that men who are open and above board have nothing to hide. They are not afraid of being exposed. They know that the truth will stand at all times, and they do not have to resort to secrecy and undercover methods.

History also shows that evil men—those who are dishonest and who would betray others—always operate under cover, behind closed doors, or shrouded in secrecy. Why? Jesus gives the answer in John 3:20:

"For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved."

This editor does not accuse any of these leaders being evil or of operating under the cover. But when they refuse to let someone speak or when they try to prevent people from getting good information as is often done at the present time, they certainly do place themselves in a very suspicious place. Furthermore, Jesus pointed out that people shall be known by their fruit they bear.

Again Jesus said, "... Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many" (Matthew 24:4). Since that time many have come actually in His name to deceive; and many others pose as His ambassadors and deceive untold multitudes more.

Free Will Baptists, will you be deceived? Will you be kept from the truth? Will you be swept away by those who try to suppress the truth? Will you know the truth so that you can make the right decisions.

Properly informed people will make the right decisions, and they will do the right things; but those who are not informed cannot make the proper decisions.

This editor appealed to the readers a few weeks ago to listen to men of integrity so that they would be persuaded by those who are selfishly ambitious. Now he suggests also that everyone get the full truth. One should not be denied the truth or full information by anyone. Each is entitled to the whole truth and nothing but the truth.

The first printing of "That You May Know" has been depleted already, but a new printing will be ready for distribution by the time this issue of "The Free Will Baptist" is mailed. The booklet sells for \$0.10 and may be ordered from the press or the Rev. E. C. Morris, Tifton, Georgia.

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THE FREE WILL BAPTIST

RALPH LIGHTSEY, Editor

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The Wise Walk of the Christian

Rev. Andrew Telford, D. D.

AS Paul comes to a close in his Letter to the Christians at Colosse, he seeks to win them to a life of spiritual attainment by the method of exhortation. He opens chapter 4 by exhorting masters to deal with their servants as Christians, knowing that they have a Master in heaven. Then he exhorts them in the matter of prayer, and that to pray for. The content of their attention is twofold. It has to do with the unlocking of a door, "that God would open unto us a door of utterance"; also the unfolding of a truth, "to make known the mystery of Christ" (Colossians 4:3). Paul is always concerned about his public Christian testimony, and the public witness of those who are Christians.

In Colossians 4:5 he says, "Walk in wisdom toward them that are without." He is concerned that the Christian's life will be Christlike toward those "without." They are never to be forgotten those "within." "For what have I to do to judge them also that are without? do not ye judge them that are without" (1 Corinthians 5:12). "Moreover (a bishop) must have a good report from them which are without" (1 Timothy 3:7). The saints in Thessalonica were to walk honestly toward those "without" (1 Thessalonians 4:12).

Paul is greatly concerned about the walk of the believer as we notice in Colossians 4:5, 6. He tells them they are to walk in wisdom toward them that are without, redeeming the time. Let your speech be alway with grace, seasoned with salt, that ye may know how to answer every man." Paul is here dealing with the wise walk of a Christian.

He mentions four things which must be included. Such a walk involves:

SPIRITUAL WISDOM

"Walk in wisdom" (Colossians 4:5). This is not human cleverness, but a wisdom that comes down from heaven. It is given and inspired by the Holy Spirit. Paul speaks about this wisdom in his letter. "First he speaks of earthly wisdom: 'This wisdom descendeth not from above, but is earthly, sensual, devilish. Where envying and strife is, there is confusion and every evil work' (James 3:16). This is the wisdom of this

world. It is born in the unregenerate heart of the natural man. It never pleases God, and constantly causes confusion and trouble.

Now listen to what James says about the wisdom from above: "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy" (James 3:17). "That is the wisdom that comes down from heaven, and is to be manifested by God's people toward those who are 'without.'"

Does the world see these graces and virtues in your life and mine? First is purity. Does the world see that our lives are pure and clean? Then, are we peaceable and gentle? Some Christians are anything but gentle, and to have anything to do with them, you can count on trouble. They are easily vexed, and they are hard to get along with.

Then we are to be easily intreated. You wouldn't think of daring to entreat some Christians. To tell them they're wrong would insult them. Read this verse on your knees, and see if your life pleases God. Do it now.

This is the wisdom that Paul prayed that the Christians might have in Colosse. "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing" (Colossians 1:9, 10). Such a walk as Paul pleads for involves more than spiritual wisdom.

II. SUDDEN ACTION

"Redeeming the time" (Colossians 4:5). The word *time* here means fleeting opportunity. There is to be no delayed action. There is to be an immediate response. There is to be no interval of time to elapse. That moment of "time" must be redeemed for Christ. The obedient Christian will immediately respond to the divine command given. We are never to put off until tomorrow that which we can, must, and should do today. "Now is the time." There may be no "tomorrow" for any of us. What is done must be done today.

The work of the Lord, the cause of Christ, and the need of the world de-

mands that we get down to business and do something about it immediately. We are not to say, "There are yet four months, and then cometh harvest." The fields are ripe all around us. Cast in the sickle before we lose the harvest.

As Christians, we are responsible for the generation in which we live. We are not responsible for the last generation, nor for the one which is to come. But our influence on this one will carry a blessing into the generation which is to come. Let us then "redeem the time." Someone has said that the word *redeem* has a hint to the cost of sudden action. Delay is always dangerous. "Whatsoever he saith unto you, do it."

To walk in wisdom involves

III. SEASONED SPEECH

"Let your speech be alway with grace, seasoned with salt" (Colossians 4:6). The word *grace* here means graciousness. Our speech must have a pleasant manner and much pleasing matter. It is not only important what you say, but it is important how you say it. Graciousness in speech is not mere human charm. It is an endowment of the grace of Christ in the human heart.

Then the speech is to be seasoned with salt, not insipid talk. There are many vegetables that are insipid when eaten, if they are not seasoned with salt. There's a lot of talk from Christians that is insipid. We are to have well-seasoned speech—a speech that will arrest corruption and also advance godliness; speech that will invite others to come for a second helping. Is your speaking inviting, or does it take a lot of grace on the part of others to listen to you?

Such a walk involves a

IV. SOUND ANSWER

"That ye may know how ye ought to answer every man" (Colossians 4:6). The questions of outsiders should be answered with care. "And be ready always to give an answer to every man that asketh you a reason of the hope that is in you" (1 Peter 3:15). The answer must be well known if the answer is to be well shown. What you would explain simply, you must understand deeply.

Paul had a good reason for saying to Timothy, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Are you a Christian? Do you walk conscious of the endowment and enablement of a wisdom that is not your own? We are to seek that wisdom which is from above. —Reprinted from the Gospel Herald.

Young People and Stickability

by Walter E. Isenhour

I DO not find the word *stickability* in my dictionary, but I have heard it used a few times, although it may be a word that someone has coined and the dictionary does not give it.

To me the word simply means the ability to stick. When one is doing the right thing, aiming for the right goal, pursuing the right course, standing for the right thing, working at the right job, studying the right books, seeking the right kind of an education, sincerely desiring to fill the right place in life, with his faith in God above everything else, wanting only to do His will, it means much indeed to stick. Here is where anyone wins out, or loses out, if he doesn't use the utmost care and set his heart and soul on God continually.

I do not say it to boast, but say it truthfully, that when I was a boy on the farm whatever my father assigned for me to do I did it. I simply stuck to the job until it was finished. I never shirked my duty and my assignment, never laid down on the job, never said I couldn't do it, or wouldn't. Father could depend upon me, and this has followed me across the years of life, and I am now past seventy-two. Sometimes the work my father told me to do was quite hard, and I hardly felt able for the task, but I stuck to it. This has characterized my life's work. Maybe I have not succeeded as some people have, but God has wonderfully blessed me and made me a blessing to thousands of people, or I believe He has.

The reason that so many people never accomplish anything good, great, and worthwhile in life is because they won't stick. They try this, that and the other, and drift from pillar to post, thinking they may do better "over in another pasture," or that the other fellow has the best place, which he wants and seeks after, eventually finding that he never arrives at any worthwhile goal, nor enjoys any good and great success.

Young people, be sure you are right, or seek earnestly for the right, then stick. Discouragements will come, but stick. You will have to meet oppositions, maybe reverses, but stick. Sometimes failure may stare you in the face, and to win may seem impossible, but stick. It may appear to you there is

no use trying any longer for what you have set out to do, but stick. Don't give up. Perhaps glorious victory is very near the quitting point, or where one is about to quit.

James Whitcomb Riley was one of America's most beloved and famous poets. It is said that he wrote poetry for twenty years and submitted it to one magazine before the first poem was accepted for publication. This was the beginning of his success and fame. It took patience, perseverance, study, work and stickability to hold on for twenty years and refuse to throw up his hands and say, "I'm a failure; I'll just quit." The pressure might have been very strong toward the quitting point, but he stuck. Perhaps he had to boost and bolster up his faith and stickability many times, but he held on. No doubt millions of people have read his poetry and admired it, many of whom have doubtless been greatly helped thereby.

Learn a lesson from the postage stamp. It sticks. It refuses to drop off willingly. As it travels over hills and mountains, across valleys and swollen streams, over rough and rugged roads sometimes, through sunshine and rain, cold and heat, winds and storms, deserts and oceans, even going sometimes to the uttermost parts of the earth, and to nooks and corners with its letters and packages, it sticks. Postage stamps enter into millions and millions of homes, bearing news, carrying blessings, encouraging hearts, taking checks and money, or money orders, helping to run business, paying bills, helping the poor and needy, going among all classes of people. It sticks, generally speaking, until it faithfully discharges its duty. Yes, it sticks, sticks, sticks.

As well as I remember, when I was a boy, I gave a recitation entitled "Stick to Your Bush." It meant stick to your work, your job, your assignment. Stay in your place. Stay where you are put if you are rightly put. Don't be fluctuating. Don't be "wishy-washy." Clean the fruit off the bush. Other bushes may look more attractive, but stay with yours. Illustrations may bob up before you, but stick until you are through, and something greater and more important may await you. Sometimes the little in-

significant place may be of great and vital importance. It may be the school of preparation.

Some people may not have great ability, but they have tremendous stickability. Dear boy, girl, youth, this may be you. Stickability may oftentimes mean more than great ability. It is possible that great ability without stickability may amount to very little. But stickability with small ability may climb the highest and scale the mountains. It may carry off the laurels after winning the prize. I think if I had to choose between great ability with little stickability, or little ability and great stickability, I would choose the latter. Both together are wonderful.

Let me advise you, dear youth, my loved reader, stick to God, stick to His church. Hold on. Stick to the Sunday school, stick to your prayer life, stick wherever God wants you and put you. The place sometimes may seem small and the finances insufficient; but God takes care of His own, somehow or someway. Perhaps He has a larger field awaiting you if you will prove yourself faithful in the small place, and will stick there until He can depend upon you. Learn well the lesson of stickability; you would succeed in this life and enter the portals of glory when your work is finished and your race on earth is run. Amen, and AMEN.

Resolutions of Central Conference

Whereas a resolution was passed at the 205th annual session of the Central Conference, held with Hugo Church, that recognized the danger of using men who are not in sympathy with the program and work of the conference who reads as follows:

"1. That we, the ministers of the North Carolina Central Conference of Original Free Will Baptists, go on record as being definitely opposed to a church endorsing, cooperating with, supporting any person or group of persons by tendering them the use of churches or pulpits unless it is a person or group of persons of sound doctrine and a good Christian reputation.

"2. That no pastor or church in the conference accept any man or group in the service of the church unless they are acquainted with the individual or individuals and are satisfied concerning his or their character and doctrine to the extent that they are willing to answer

(continued on page thirteen)



THE CHURCH - WORLD-WIDE

CATHOLIC BISHOP SAYS U.S. 'OFFICIALLY ATHEISTIC'

Worcester, Mass. (EP)—The United States "is officially an atheistic nation." This is the blunt evaluation of a Roman Catholic bishop.

Addressing members of Serra International, organization of laymen working with clergy to promote priesthood vocations, Auxiliary Bishop Thomas J. Conroy of Boston declared that "from an attitude of indifference toward a multitude of religious sects, the government has evolved toward an attitude of indifference to religion itself."

Charging that the prevailing attitude of the nation toward religion is not the attitude of the founding fathers, the bishop said (with reference to the U. S. Supreme Court's ruling on a Regents-sponsored prayer said in New York State public schools, "It would be unthinkable that such a prayer could be recited in a Catholic school or made part of a liturgical service, yet, even this grudging recognition of a Supreme Being which the prayer implies has been called into question on constitutional grounds."

CITIZENS ASK REMOVAL OF PUBLIC SCHOOL RELIGION

Washington, D. C. (EP)—Four citizens of Florida have filed a comprehensive appeal with the U. S. Supreme Court to remove many religious practices from public schools.

Specifically, the appeal asks the Court to prohibit:

The regular reading of verses from the Holy Bible in assemblies of classes;

The regular recitation of the Lord's Prayer and other religious and sectarian prayers;

The conducting of religious and sectarian baccalaureate programs;

The conducting of a religious census among the children to ascertain their religious affiliations and the religious affiliations of their parents; and

The conducting of religious tests as a qualification for the employment of teachers.

FREE WILL BAPTIST

The case was filed by Leo Pfeffer against the Dade County Board of Public Instruction, Dade County, Florida, on behalf of Howard Chamberlin, an agnostic, Edward Renick and Philip Stern, both Jews, and Mrs. Elsie Throner, a Unitarian.

SOVIET PAPER TELLS ATHEISTS TO USE BIBLE

Moscow (EP)—Russian high schools should train Soviet youth in the Bible with the intent of "exposing its religious character."

So says an editorial in *Komsomol Pravda*, prominent Soviet youth journal. The paper admitted that the "very interesting character preaching" in the churches demanded such a program of indoctrination. It said that modern religious preaching was more effective than most atheist programs developed for the school system.

POLISH ATHEISTS MAP PLANS TO DRAW CHILDREN

Warsaw (EP)—As schools opened in Communist-controlled Poland, the Polish Atheist Societies' magazine *Argumenty* launched a campaign in rural areas to draw children away from religious classes.

The paper suggests organizing various outdoor events to attract youngsters away from the catechetical courses being given by priests and lay teachers after school hours.

At the same time, the paper called for intensified efforts to recruit rural teachers into the ranks of atheist societies. It said that "without atheist teachers, we shall make very little headway in ridding the schools of religion."

YOUTH PARLIAMENT AGAINST MORNING PRAYERS IN SCHOOLS

Gothenburg, Sweden (EP)—The central organization of senior pupils in Swedish schools (SECO), at its annual "parliament" here, adopted by 129 votes

to 77 a motion requesting the authorities to prohibit hymn-singing and the active participation of pupils in unison prayers in the schools' morning assembly. They propose instead that morning prayers be held on a voluntary basis.

A reservation, signed by 34 delegates, stated that the parliament had not taken account of general opinion in the schools, and claimed that most pupils want to see morning prayers continued in their present form.

SIX CHRISTIANS ELECTED JAPAN LEGISLATORS

Among a veteran legislator who was a leading layman in the former Japan Methodist Church, were elected to seats in the House of Councillors, the upper house of the Japanese Diet (Parliament) in recent elections.

The six were among 10 Christians who ran for office.

A surprise of the election was the victory of the entire slate of candidates of the Soka Gakkai, one of the so-called "new religions" which have flourished in Japan since World War II. The Soka Gakkai, which is a militantly evangelistic group of Buddhist background, now has 15 representatives in the House of Councillors.

RECORD MISSIONS BUDGET ADOPTED BY SOUTHERN BAPTISTS

Richmond, Va. (EP)—A record budget of \$20,427,908 for 1963 was adopted by the Southern Baptist Convention's Foreign Mission Board at its annual meeting here. The budget represents an increase of more than \$1 million over this year's appropriation.

'BOOKMOBILE' ROLLS IN THE CONGO

Biblical literature in cities and villages of the Congo's interior has been launched by missionaries of the Presbyterian Church in the U. S. (Southern).

The denomination's Board of World Missions said the vehicle, which holds about 4 tons of books, will be used to supply stock to a chain of bookstores and for evangelistic rallies. Literature also will be sold from the truck in various parts of the Congo.

"Narrow-minded persons are like narrow-necked bottles—the less they have in them, the more noise they make pouring it out."

News + Notes of Denominational Interest

Reedy Branch Church To Observe Homecoming

The Reedy Branch Free Will Baptist Church, Route 1, Winterville, North Carolina, will celebrate its one hundred and sixty-second year on homecoming Sunday, November 4, 1962. A special program has been planned for the day which should prove to be very inspirational and enjoyable.

Following the Sunday school and morning worship services, dinner will be spread on the church grounds.

A cordial invitation is extended to all former pastors, former members, present members, and friends of the church.

Revival in Progress Followed by Homecoming

Revival services are in progress at the LaGrange Free Will Baptist Church, LaGrange, North Carolina, with the Rev. Sam Kennedy as the evangelist. Services began Sunday night, October 28 and will continue through Saturday night, November 3.

The annual homecoming of the church will be held Sunday, November 4, with a picnic lunch served on the church grounds. In the afternoon, there will be a song service from 1:30 to 3:00 p. m.

The public is cordially invited to attend these services.

Revival in Progress At Faith Church

Revival services are being held at Faith Free Will Baptist Church, Morehead City, North Carolina, this week with the Rev. Walter Carter as the guest speaker. Services are beginning each evening at 7:30 and are featuring special music. The meeting will come to a close on Saturday night, November 3.

The Rev. J. B. Starnes is the pastor.

Holly Springs Church Announces Revival

Revival services will begin at Holly Springs Original Free Will Baptist Church, Route 2, Kenly, North Carolina, Sunday night, November 4, and continue through Saturday night, November 10.

The evangelist will be the Rev. W. E. Renfrow. The services are to begin each evening at 7:30.

The pastor, the Rev. W. L. Poythress, and the church extend a cordial welcome to everyone to attend these services.

Howard Conducts King's Cross Roads Revival

Revival services are in progress at King's Cross Roads Free Will Baptist Church near Farmville, North Carolina, with the Rev. Sheldon Howard, pastor of Spring Branch church, as the evangelist. Services began October 28 and will continue through November 3. Special music is being rendered at each service. Mr. Howard is being assisted by the pastor, the Rev. L. B. Manning.

The pastor and the church invite you to attend the remaining nights of this meeting.

Saratoga Church Host to Central Conference

The Central Conference of Original Free Will Baptists of North Carolina will convene with the First Free Will Baptist Church of Saratoga, North Carolina, November 7, 8, 1962. Below is the program for the conference:

Wednesday Morning Session

- 9:00—Registration of Ministers and Delegates
- 10:00—Devotions, The Rev. Norman Ard
- 10:15—Welcome Address, The Rev. Bobby Bazen
- 10:20—Response, Mr. George Harrison
- 10:25—Moderator's Message
 - Recognition of Visitors
 - Appointment of Committees
- 10:45—Report of State Convention, The Rev. C. L. Patrick
- 10:55—Report of the Free Will Baptist Press, The Rev. N. B. Barrow
- 11:05—Report of the Free Will Baptist Fellowship at East Carolina College, The Rev. R. B. Crawford
- 11:15—Report of Mount Olive Junior College, The Rev. W. Burkette Raper
- 11:30—Morning Worship

—Introductory Sermon, The Rev. F. B. Cherry

12:00—Lunch

Wednesday Afternoon Session

- 1:30—Devotions, The Rev. Frank R. Harrison
- 1:40—Business Period
 - Partial Report of Credentials Committee
 - Report of Executive Committee
 - Report of Ordaining Council
 - Report of Conference Mission Board
 - Report of Trustees
 - Report of Historian, The Rev. Hubert Burress
- 3:20—Report of Cragmont Assembly, Mr. Fountain Taylor
- 3:30—Adjournment

Thursday Morning Session

- 9:00—Final Registration
- 9:30—Devotions, The Rev. Charles Sapp
- 9:45—Business Period
 - Reading of Minutes of Previous Day
 - Recognition of Visitors
 - Report of Obituary Committee
 - Report of Temperance Committee
 - Report of Resolutions Committee
 - Report of Credentials Committee
- 10:45—Report of State Mission Board, The Rev. R. H. Jackson
- 10:55—Report of Superannuation Board, The Rev. Walter Reynolds
- 11:05—Report of Church Finance Association, The Rev. M. L. Johnson
- 11:15—Report of Children's Home, The Rev. M. L. Johnson
- 11:30—Morning Worship
 - Convention Sermon, The Rev. Michael Pelt
- 12:00—Lunch

Thursday Afternoon Session

- 1:30—Devotions, The Rev. Kenneth Grubbs
- 1:40—Business Period
 - Report of Finance Committee
 - Report of Treasurer
 - Final Business
- 3:00—Adjournment

Fall Revival at Dilda's Grove Church

The fall revival at Dilda's Grove Free Will Baptist Church, located near Fountain, North Carolina, will begin on November 5 and continue through November 11. The evangelist for the meeting will be the Rev. J. W. Everton of Clinton, North Carolina. Services will be

each evening at 7:30. The pastor, the Rev. R. L. Norville, and the church cordially invite the public to attend these services. Everyone is requested to pray for a revival and that many decisions for Christ will be made during this series of meetings.

Revival Rose Hill

The Rev. C. L. Patrick of Walstonburg, North Carolina, will be the evangelist for a revival meeting at Rose Hill Original Free Will Baptist Church the week of November 4-10. The church is located on Route 1, Winterville, North Carolina, between Venter's Cross Roads and the Pitt County Home. Services will begin each evening at 7:30 p. m. and will feature special music, youth singing, and gospel preaching. Mr. Patrick will be assisted by the pastor, the Rev. Clifton Lee.

The pastor and congregation extend an invitation to all former members, friends, and visitors of the church.

Rose Hill church has been a member of the Central Conference of Original Free Will Baptists of North Carolina since 1875.

Revival and Homecoming Pleasant Hill Church

Revival services will begin at Pleasant Hill Free Will Baptist Church near Lenoir, North Carolina, Sunday night, November 4, and continue through November 10. The Rev. Norman Ard of Eden will be the evangelist for the series which will begin at 7:30 each evening.

Following the revival services, the church will observe its annual homecoming on Sunday, November 11.

The pastor, the Rev. Willis Wilson, and the members invite everyone to attend the services.

Black Jack Church to Have Homecoming and Revival

Black Jack Free Will Baptist Church, Route 3, Greenville, North Carolina, will observe its annual homecoming Sunday, November 4. Following the Sunday school at 10 a. m., the pastor, the Rev. Lloyd Cherry, will deliver the homecoming worship message.

A picnic lunch will be served at noon. After the lunch a service of singing will be held.

During the week following homecoming the Rev. S. A. Smith of Beulaville will be the evangelist for revival services, which will begin each evening at 7:30.

The public is cordially invited to attend these services.

Russell's Creek Church Purchases Lot

The Russell Creek Free Will Baptist Church of Beaufort, North Carolina, has recently purchased a lot for the purpose of building a new church. The lot adjoins the old church property.

The church expresses appreciation to the members of the Friendship Circle of the church who donated \$800 towards the purchase of the property. Hoping to raise the full purchase price of the lot, the twenty-one-member circle is working toward that goal.

The circle held its regular meeting at the home of Mr. and Mrs. Harold Rolison on Wednesday, October 17. An offering of \$128.73 was received. The next meeting will be held at the home of Mr. and Mrs. Leroy Taylor.

Homecoming and Revival At Milbournie Church

Milbournie Original Free Will Baptist Church, Route 2, Wilson, North Carolina, will observe its annual homecoming the first Sunday in November. The Rev. M. E. Godwin, a former pastor, will deliver the homecoming sermon. At the close of the morning worship service the burning of the church mortgage will take place on the church steps by the trustees and the two oldest members of the church, Mr. Jessie Thorne and Mrs. Velie Winbourne.

After a picnic lunch, a special service of singing will be held.

Following the homecoming observance, revival services will be held November 5-11. The visiting speaker will be the Rev. C. M. Coats of Smithfield, assisted by the pastor, the Rev. Dewey C. Boling.

All former pastors, members, and visitors are invited to these services.

Coming Events

November 1, 2—Cape Fear Conference, Tee's Chapel Church, Route 2, Smithfield, N. C.

November 7, 8—Central Conference, Saratoga Church, Saratoga, North Carolina.

November 13-15—Georgia State Association, Pine Level Church, Chester, Ga.

November 15, 16—South Carolina State Association, Bay Branch and Bethany churches.

November 22—Thanksgiving Day

Special Conference of Gum Swamp Church

October 11, 1962

TO MEMBERS OF GUM SWAMP
FREE WILL BAPTIST CHURCH
LOCATED ON ROUTE 6,
GREENVILLE, NORTH CAROLINA

By request of several members of the Gum Swamp Free Will Baptist Church and in obedience to a resolution adopted by the Executive Committee and the Ordaining Council of the Central Conference of Original Free Will Baptists of North Carolina in joint session on October 9, 1962, as follows:

By motion that we notify the clerk of the Gum Swamp church that their pastor is not in good standing with the Central Conference inasmuch as he is not a member of a conference recognized by the Central Conference, and that we recommend that they take appropriate action to correct this situation before the annual meeting of the Central Conference, which meets November 7, 8, 1962.

A special conference of the Gum Swamp Free Will Baptist Church is called for Sunday, November 4, 1962, immediately following the church services on the morning of that date, and each member of the church is respectfully requested to attend.

The meeting is called for the special purpose of taking appropriate action as requested by the Central Conference to correct the situation which now exists in said church so that the action of the conference may be properly presented to the annual meeting of the Central Conference which convenes November 7 and 8, 1962.

Mrs. Viola H. Brown, Secretary,
Gum Swamp Free Will Baptist
Church

A. L. Morris, Chairman, Board of
Deacons
Roosevelt Spain, Deacon

KINDNESS

Kindness is the only service that will stand the storms of life and will not wash out. It will wear well, look well, and be remembered long after the prism of politeness of the complexion of courtesy has faded away. When I am gone, I hope it can be said of me that I plucked a thistle and planted a flower wherever I thought a flower would grow.
—Abraham Lincoln.

Woman's Auxiliary

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)



Patricks Honored on Silver Wedding Anniversary

The Rev. and Mrs. C. L. Patrick were honored at a reception given by the Woman's Auxiliary of Free Union church near Walstonburg, North Carolina, Sunday, October 21, in honor of their silver wedding anniversary. The auxiliary presented them a silver service as a token of their love and appreciation for all they have both done. They received many other useful and beautiful gifts. The receiving line was composed of the Patrick family, the auxiliary president, and one of the two remaining charter members of the auxiliary. Young married couples received in the study and throughout the church plant.

The Rev. Mr. Patrick has been pastor at Free Union for fourteen years. During these years the church has made outstanding growth. It has grown from a one-Sunday-a-month to full-time work. The church grounds have been completely remodeled; a parsonage and a large sanctuary with a baptistry have

been built. The old church has had a complete renovation and additions and now serves as an educational plant which houses eleven Sunday school rooms, one of which is also used as a fellowship hall; a pastor's study; nursery; and adequate bathroom facilities.

Not only has the church prospered materially but also spiritually. The church and all its auxiliaries have gained many new members. The church roll has grown; the Sunday school is at least three times as large as it was; there has been considerable growth in the Woman's Auxiliary; the Master's Men has been organized and is still growing, also the Y. P. A. and the G. T. A. for the young people. As pastor, Mr. Patrick has discovered their talents and has encouraged them to use their talents in the service of the Lord. He has shown them that upon accepting Christ they assume responsibilities unlimited and has assured them of the joy of service.

Even the pastor's family has grown. When he went to the church the family consisted of two little girls, Becky and Barbara, and a baby boy, Wayne. Since then another daughter, Sue, has been added. Now Becky is Mrs. Ray Clark

and has a daughter LuRae, and Barbara is Mrs. Charles Tyndall Herring.

There is no limit to the services both the pastor and his wife have given. The distance is too far; no hour is too late if the members need them they go with an understanding love and a faith that is contagious. If there is trouble, they go and pray; if there is happiness, they go and laugh with them; and if there is too much turkey, they will go and help with that too. Never has a pastor been more concerned about his "church family." His sympathetic understanding has helped over many rough and difficult situations, and his faithful preaching of the Word has given the people more zeal for greater service for our Lord and Saviour Jesus Christ.

"Our prayer is that God will continue to bless them and us as we continue to work together at Free Union," say the auxiliary members.

Dunn, N. C.—The Woman's Auxiliary of Lee's Chapel Original Free Will Baptist Church met Thursday, October 18, at the church for its regular meeting. In the absence of the president, Mrs. J. E. Elmore, the vice-president, Mrs. Iris Sills called the meeting to order. The group sang "I Gave My Life for Thee," and Mrs. P. M. Sills led in prayer. Mrs. J. A. Tart then gave the devotional, using her Scripture, Galatians 2:20.

The reports were given by the various committee chairmen.

It was voted to send \$5 to the Children's Home to help buy paint and to send \$15 to the Mission Board to help purchase the aluminum church. The treasurer then gave her report.

Mrs. Carolyn Hairr introduced the speaker, Mrs. O. A. Register, who gave a very inspiring message on "Faithfulness."

The meeting was closed with a prayer by Mrs. Register.

Kenly, N. C.—The Woman's Auxiliary of Holly Springs Free Will Baptist Church met for its October meeting with Mrs. Elgie Captuo. There were 12 members, 2 new members, and 1 visitor present for the meeting.

The president, Mrs. Colene Hollan called the meeting to order. Mrs. Mary Phillips, secretary, read the Scripture Galatians 2:20, and offered prayer. The theme of the program was "Faithfulness in the Stewardship of Life." Mrs. Myrtle Radford, program chairman, read the introduction and the group sang "I Gave My Life for Thee." Those taking part in the program were Mrs. Elgie Captuo

(Continued on Page Nine)

Christian Education



Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

College Day at Deep Run

Mount Olive College Day will be observed at Deep Run Free Will Baptist Church Sunday, November 4, the Rev. A. Smith, pastor, has announced. Dr. J. Burkette Raper, president of the college, will speak at the 11 a. m. service.

Last year Deep Run church contributed \$1,939.27 to Mount Olive College. The goal of the church for the 1962-63 school year is \$2,500.00.

Twenty Counties

Twenty counties in North Carolina and the states of Virginia and South Carolina are represented in the fall enrollment of 199 students at Mount Olive College.

Wayne County leads with 60 students, followed by Duplin with 40, Wayne 17, Craven 10, Sampson, and Johnston with nine each.

Onslow, Greene, and Pitt each have eight students, and Carteret, Harnett, and Wilson five. Other counties represented are Columbus, Durham, Halifax, Lee, Martin, Nash, Pamlico, and Wake.

Seven students are from Virginia and two from South Carolina.

Teaching Ministry Leads Others

Teaching leads all other vocations with the students currently enrolled at Mount Olive College. Mrs. Josephine Ricks, registrar, revealed today that 100 students are preparing for teaching careers in elementary, secondary, music, business, physical, science, and mathematics education.

Next highest preference is secretarial science and accounting with 23 students, followed by business administration with 16.

Fourteen students are preparing for the Christian ministry, chaplaincy, missions, and religious education. Engineering follows with eleven students.

Nursing, pharmacy, medical technology, and x-ray technician are the vocational goals of eight students. Four men are preparing for the legal profession.

Other vocational and professional preferences include agriculture, forestry, library science, advertising, journalism, government service, social work, science, and funeral director.

Thirty-three students are undecided about their future careers.

WHAT IS CHRISTIANITY?

In the home, it is kindness;
In business, it is honesty;
In society, it is courtesy;
In work, it is thoroughness;
In play, it is fairness;
Toward the fortunate, it is congratulations;
Toward the unfortunate, it is pity;
Toward the weak, it is help;
Toward the wicked, it is resistance
Toward the strong, it is trust;
Toward the penitent, it is forgiveness;
Toward God, it is reverence and love.

—Douglas Hyde.

Subscription Honor Roll

W. A., First Church, Wilson, N. C.	38
Mrs. J. J. Blizzard, Deep Run, N. C.	33
Fidelity Class of Ayden F.W.B. Church	31
W. A., Marsh Swamp Ch., Sims, N. C.	28
E. C. Morris, Tifton, Ga.	26
Croatan W. A., New Bern, N. C.	17
Nobles Young Men's Class of Winterville	16
W. A., St. Mary's, Lucama, N. C.	14
Rev. J. C. Griffin, Bridgeton, N. C.	13
W. A., Colquitt F.W.B. Ch., Colquitt, Ga.	12
Mr. Tom West, Plymouth, N. C.	11
C. L. Patrick, Walstonburg, N. C.	11
Pleasant Grove Night Aux., Pikeville, N. C.	11
W. A., Calvary Ch., Wilson, N. C.	10
Pleasant Hill F.W.B. Ch., Greenville, N. C.	10
W. A., Pilgrim's Home, Dover, N. C.	9
Mrs. R. L. Goff, Fountain, N. C.	9
Mrs. O. C. Merritt, Rocky Mt., N. C.	9
Pine Level W. A., Pine Level, N. C.	9
Mrs. Lester Mills, Greenville, N. C.	9
Mrs. T. E. Dickerson, Greenville, N. C.	7
Mrs. Lillian Grubbs, Mt. Olive, N. C.	7
Mt. Zion Woman's Aux., Spring Hope	6
Howard C. Pittman, Black Creek, N. C.	6
Smithfield F. W. B. Ch., Smithfield, N. C.	6
St. Mary's Aux., New Bern, N. C.	6
Powhatan F.W.B. Church, Clayton, N. C.	6
W. A., Gray Branch Ch., Deep Run, N. C.	5
Mrs. Grover Herrington, Hazlehurst, Ga.	5
A. W. Massengill, Four Oaks, N. C.	5
Mrs. L. L. Parker, Holly Ridge, N. C.	5
Mrs. Thelma Peele, Durham, N. C.	5
Mrs. Fannie F. Swindell, Arapahoe, N. C.	5
W. A., Greenville Ch., Greenville, N. C.	5
Mrs. Nellie S. Avery, Beaufort, N. C.	5
M. B. Hutchinson, McArthur, Ohio	5
W. A., First Church, Kinston, N. C.	5

Woman's Auxiliary

(continued from page eight)

Mrs. Nellie Atkinson, and Mrs. Alice Weaver. Different members gave words of thanks for the good programs in the yearbook.

The business session opened with the reading of the minutes of the last meeting, the calling of the roll, and the collecting of dues. Each officer gave her report. Mrs. Alice Weaver gave a report of the auxiliary convention which convened in Fremont.

The auxiliary's adopted minister, the Rev. Howard Pipkin, was to be remembered with a birthday gift of \$5.

Mrs. Elgie Captuo served delicious refreshments. A rising vote of thanks was given to the hostess.

The meeting adjourned with prayer.

Deep Run, N. C.—The Woman's Auxiliary of Gray Branch Free Will Baptist Church held its monthly meeting Thursday, October 11, at the church. The meeting was called to order by the president, Mrs. Laura Boyette. After the group sang "Sweet Hour of Prayer," the president gave a brief message on prayer. Mrs. Mildred Cauley led the group in prayer.

The program chairman, Mrs. J. E. Smith, gave a very interesting talk on the theme of the program, "Lord, Teach Us to Pray."

A short business period was held. The reading of the minutes were approved. Mrs. Franklin Tyndall, secretary, called the roll. Twelve members were present. Mrs. Ben Hines gave the treasurer's report. The benediction was given by Mrs. Lester Gray.

Refreshments were served by Mrs. Nora Smith.

THE MAIL BOX

AVAILABLE FOR SERVICE

"Please announce that I am now available to pastor churches part time or full time. I was ordained as a minister this week by the Eastern Conference of Original Free Will Baptists of North Carolina. Any church desiring my services may contact me at 108 Peacock Avenue, Lexington, North Carolina, or phone CH 6-4049."—The Rev. Lynwood Boyette.

NOTES

AND

QUOTES



By J. C. Griffin

SLANDER—A DANGEROUS WEAPON

Oswald J. Smith

No Christian worker can take up the sword of slander and escape the consequences. "All they that take the sword shall perish with the sword" (Matthew 26:52). So spake Jesus and history has repeatedly borne testimony to the truthfulness of His warning. Men who have slandered others have either been ruined by slander themselves or have been judged by God with death.

And it makes no difference whatever, be it borne in mind, whether the slander is true or false—the result is the same. Judgment is God's prerogative, not man's. His word is "Touch not Mine anointed, and do My prophets no harm." The statements may be absolutely true, but since no mere man is capable of judging, God's servants are accountable to Him and to Him alone. And woe betide the man who dares to set himself up as a judge and publicly slander his fellow workers; God will not let it pass.

I could tell of more than one guilty of the awful sin of slander who has been judged by death, and in some cases sudden death. For "they that take the sword shall perish with the sword." Drastic measures may be used. "Who art thou that judgest another man's servant? to his own Master he standeth or falleth." "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ." Let us not therefore judge one another anymore." God help us to hearken. "Let us not therefore judge one another anymore." Oh, that we might make that our life resolution! In the face of the words of our Lord how can we do otherwise? For the things of which we accuse others, in all probability, we ourselves are guilty and more so, though we know it not.

"Judge not, that ye be not judged.

For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye" (Matthew 7:1-5).

Remember this, my friend: he who slanders is working with the devil. Satan is a slanderer. He is continually accusing us before God. That is his biggest job and his most destructive work. Oh, my brother, are you going to do the devil's work? Are you letting him use you as one of his slanderers? God help you! What carnality! Oh, what a tragedy! God's child but the devil's agent. God's servant working for the devil. A slanderer, an accuser, in the pay of the enemy. What a disgraceful state of affairs! Once more I warn you: "All they that take the sword shall perish with the sword."

Let us remember that when we persecute or hurt the child of God, we are but persecuting Him and hurting ourselves far more.

"The tongue," quotes another, "is an unruly member that no man can tame. It is set on fire of hell—it is an unholy evil, full of deadly poison." Truer words were never written. The whole course of human history and individual experience has proved this true. One of the greatest evils that afflict the world today is that of gossiping and tale-bearing. You find it everywhere you go. It is rife in the business world, in the office and factory; its evil influence has permeated every strata of society, from the palace to the slum, and it rears its ugly head in the church, as many Christians have known from painful experience.

The tongue of the gossip has destroyed empires and has cast down mighty men. Ruined lives, blighted homes, broken hearts, and sundered friendships have been caused by the tale-bearer and through the chatter of idle tongues.

Coleridge sings in a sad but truthful refrain:

"Alas they have been friends in youth,
But whispering tongues can poison truth."

Yes, the apostle knew whereof he

spoke when he characterized the idle tongue that retains gossip and second-hand stories as being set on fire of hell.

My brethren, these things should be. Were it possible to see the terrible effects on some lives of the retailing of a piece of gossip, most Christian people, we believe, would rather cut off their tongues than give utterance to a tale of a tale.

Too late sometimes people learn what harm has been wrought by giving too ready an ear to rumor and too ready a tongue to pass it on. "Behold, he is great a matter a little fire kindleth!" the apostle also wrote. Regarding the tongue Jean Blewett in his own expressive way writes:

"The man who with the breath, lent him from heaven,

Speaks words that soil the whiteness of a life

Is but a murderer, for death is given

As surely by the tongue as by the knife."

Nothing is more needed in this world today than the manifestation of the spirit of Christ, that will scorn to speak evil of another when no good purpose can possibly be accomplished. The flow of Christian character will never bloom in an atmosphere of slander and destruction.

Brethren, where are we heading? What is to be the outcome of it all? Fifty years from now our work will be done, for many of us much sooner. The future life will then be ours. What will it mean, I wonder, as we stand together at the judgment seat of Christ? How ashamed some of us will be! Will we not be sorry we did not leave the judging of one another to the appointed day? For many whom we condemn on earth will be lauded at the Bar, and many whom we approved on earth will be condemned then.

God help us to live, think, act, and speak in the light of eternity! The instead of getting our eyes on man and judging him, watching for either his virtues or his faults, we will keep our eyes fixed on the Christ who indwells him and see no man save Jesus only.—The Salvation Tract Society.

"I see in your church convention said an old farmer to a preacher, 'tend church. We farmers never discuss how to get cattle to come to the barn. We spend our time discussing the kind of feed.'"

Questions & Answers on the Bible

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Is there any teaching in the Bible that says that when parents spare the rod they spoil the child? I have heard this a great deal, but when a friend and I tried to locate it in the Bible we failed.—D. E. T.

Answer: Yes, there are a few passages of Scripture that teach this truth; but no passage contains these exact words. Moreover, it takes only the present generation to prove this Biblical teaching. There was a type of philosophy being taught in some of the schools I attended about thirty years ago that indicated that Puritanic philosophy was narrow and exacting, giving parents too much authority in disciplining their children. Then there was a general effort on the part of some educators to influence people and laws that were destined to produce a rash of teen-age lawlessness that is now costing the United States Government several billion dollars a year, to say nothing of the suffering and heartaches it brings. Furthermore, if something does not happen that I cannot foresee at the present time, both the country and the government, as well as the home, are headed toward bankruptcy and downfall. "He that spareth his rod spoilth his son; but he that loveth him strengtheneth him betimes Chasten thy son while there is hope, and let not thy soul spare for his crying Foolishness is bound in the heart of a child; the rod of correction shall drive it far from him Withhold not correction from the child: for if thou beatest him with the rod, he shall not die The rod and reproof give wisdom: but a child left to himself bringeth his mother shame Correct thy son, and he will give thee rest; yea, he shall give delight unto thy soul" (Proverbs 13:24; 19:22; 23:13; 29:15, 17).

There is also a passage that indicates that God treats His children, the Christians, as He expects a true parent to treat a child: "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?" (Hebrews 12:6, 7).

One who is not true as a child or son is not eligible to be regarded as an heir.

Sometimes we hear professing Christians express a bad attitude in these words: "Why would God allow this to happen to me?" or "Why is it that calamity always strikes at my family or my property?" God, the same as a parent that seeks his own children's best good at all times, seeks the best good of all who truly belong to Him. He knows what to do and does it when He sees His children in need of correction. Pride and selfishness are at the root of many of the sins that Christians are the most likely to succumb to; so God lets loss of property or loss of prestige come to those of His that are about to yield to such sins.

The godly parent will not give his child everything he wants and let him have his way in everything; instead, he will give him only that which is best and that which serves the best purpose. He will let him have his way only in that which is best for him. The rod is a part of that which is best for him and even though it is painful to the true parent to have to use it, he must administer it wisely. If he does not use it when necessary, he fails in his duty to God, to himself, to other members of society, and to the child.

According to United States News and World Report, crimes of violence in the United States are still on the increase and the age of the criminals is decreasing. A Federal Bureau report on the first nine months of 1959 shows that cities of 25,000 and over hold an increase in crimes against persons—murder, rape, felony, and assault. It increased seven per cent over the same period for the previous year. Again and again such official reports indicate that crime in the United States is greatly on the increase and that parents seem unalarmed to know that this increase is to be found largely among juveniles. Many of us know families in which we have watched unrestrained children grow up, wishing that we might know that lack of discipline in the home would not result in the development of a young criminal; but in spite

Resolution Adopted by Smith's New Home Church

Inasmuch as the National Association of Free Will Baptists have taken a definite stand contrary to the teachings of Original Free Will Baptists and have proven the same by the dismissal of certain members of the North Carolina State Convention of Original Free Will Baptists, we the members of Smith's New Home Original Free Will Baptist Church do resolve:

To withdraw all support normally given to such causes of the National Association and to withhold all funds that would go to the support of any department or board that may be connected with the said National Association.

To uphold and support the program that is instituted by the North Carolina State Convention of Original Free Will Baptists in the promotion of the gospel here at home and wherever the Spirit may lead.

Be it also resolved that we cease to be a part of any action or program that might have originated with the National Association.

It is our feeling that the cause of Original Free Will Baptists of North Carolina could become jeopardized by our not taking this stand, and this action was taken to prove to others that we are in harmony with our brethren who have labored to make North Carolina Original Free Will Baptists the bulwark of faith that is able to promote Christ in a world of sin and strife.

It is also our desire that one copy of this resolution be sent to the secretary of the State Convention, another copy to the Free Will Baptist Press for publication, and a third copy to remain in the minutes of our church.

Rev. Robert Fader, Pastor

Mrs. J. J. Blizzard, Clerk

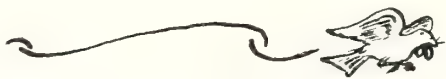
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"Habit is a cable; we weave a thread of it every day, and at last we cannot break it."

of these good wishes and our prayers, many of them have grown into just that.



STORIES for our BOYS and GIRLS



ANSWERED PRAYER

M. Alexander Arthur

EIGHT-YEAR-OLD Jerry Lester felt very grown up. He was to go on the bus alone to his aunt's house in the next town. His mother had sprained her foot and there was no one else to send.

"I'll give you the exact money to take you there," his mother said, "and the exact money to bring you back. It is all I can spare. Tell the bus driver where you want to get off and you know the road from the bus station to your aunt's place. It's a very straight trip. You'll manage," she said confidently.

Jerry's aunt was at the window when he arrived. She knew at once that his mother must be in trouble.

"What happened, Jerry?" she asked anxiously.

"Mother sprained her foot and can't walk. I'm doing the errands," he added importantly. "She sent me to get some things from you."

"Good boy, Jerry," his aunt said. "I'll hurry so that you can catch the return bus. I'll get together what she needs while you eat something."

She gave Jerry a glass of milk and some cookies and fixed in a package the things his mother asked for and hurried him away again. "You'll be home before dark and tell her I'll come tomorrow after I get the family off."

It was quitting time for most of the plants in the neighborhood, and when Jerry got to the bus station there was a long line waiting to buy tickets.

Jerry got in line with the rest, his money held tightly in his hand. They pushed him and some of the bigger ones shoved against him, but at last his turn came and he put his money down on the counter.

"I want another penny," the ticket seller said. "What are you trying to do, cheat the company?"

"That's all I have."

Jerry knew his mother gave him enough money. He counted it when he came into the bus station. Jerry searched in his pockets but the missing penny wasn't there. He must have dropped it when the men pushed him

so hard.

"Move on," the ticket seller said sourly. "You can't hold up the line."

Jerry moved aside. He wistfully watched the people put their money down and pick up their tickets and change to go out to the shed where the buses waited.

He couldn't go back to his aunt's house. The bus would leave before he could return, and it was the only one that stopped at the town where he and his mother lived.

What should he do? His mother would worry if he did not arrive home at the regular time.

His trouble showed in his face and he struggled with tears. But he mustn't cry. He would say a prayer instead and ask God to help him to get home.

He stood with his eyes shut for a moment, his lips moving very slightly. When he opened them again he felt better. After all, he thought, God even watches the sparrows. He'll take care of me and tell me what to do.

He might walk, he thought. It was four miles. That was a long way and the package was heavy. But it could be done. He would manage.

A man on the line waiting to buy his ticket was watching Jerry as he started off to walk. When he came on a level with him the man spoke.

"What's the matter, Sonny?" he asked. "You're in trouble, aren't you?"

Jerry looked at the man. His eyes were kind and he had a slight smile on his face as he watched Jerry.

Jerry suddenly decided to confide in him. All the men on the line seemed to know the man, some of them even touched their hats.

"I'm short a penny of my fare and the ticket agent won't give me a ticket."

"Did you spend it for candy?" the man asked smiling.

"No, I must have dropped it when the men pushed me so hard. My mother is going to worry if I don't get home; so I am going to walk."

"How far, Sonny?" Jerry lost control for a moment and two large tears gathered in his eyes. "Four miles," he said.

The man took Jerry's arm and pulled

him into the line.

"Come along, Sonny. I'll buy you a ticket."

"Oh, no, Mister!" Jerry said. "You will just lend me a penny I'll be right."

"Have it your way," he said with a smile. "I'll lend you a penny and you can buy your own ticket."

Jerry accepted the penny with dignity and the men in the line put him in front of them.

He bought his ticket, getting into the bus with his new friend about five minutes before it started. They found places in the rear and sat down.

"You haven't told me your name," the man said.

"It's Jerry Lester, and I should like to know yours so I can pay you back the penny. You see, you were kind to me even when you didn't know who I was."

"Jerry," he said, "I'll tell you a story."

"When I landed in this part of the country some years ago I did just what you did—I lost some of my money."

"A stranger saw me, standing aside just as you were today. He lent me enough to get me to the people I wanted to meet. He even put me on the train in charge of the conductor."

"Did you ever see him again?" Jerry asked.

"No. He told me what his name was. Everybody on the train seemed to know him, but I have never come across him and I overlooked getting his address. The man paused for a moment. He liked to help boys, because he helped me when I needed it so badly."

He took out a little notebook and a pencil. "Tell me where you live, Jerry. I'd like to meet your father."

"My father is dead," Jerry said simply. "My mother has to work; but she lives home at present with a sprained foot. That's why I wanted to get home so fast so badly."

"Ah," said the man thoughtfully. After a moment he said, "I want you to come and visit me at my office some time soon. I'd like to see you again." He handed Jerry a card which he put in his pocket.

(continued on page thirteen)

When Jerry arrived at his own home he told his mother about the man who gave him the penny when he had lost one. He took the card out of his pocket and handed it to her. She read it aloud. "John Patterson, Minister at Faith's Mission Chapel." On the other side John Patterson had written, "I should like to get better acquainted with Jerry. I hope he will come sometime to the chapel office, to meet me."

"Did you read what was on the back of the card?" she asked him. She handed it to Jerry who read it through and then handed it up.

"Could I go, Mother?" he asked. "Without him I would have had to walk home, and he was so kind to me when he was beside me. The bus conductor knows me, and so does the bus driver. I thought God was sure taking care of me when I prayed after I lost the penny and he came along. That's the way God answers prayer, isn't it?"

"Yes, Jerry," his mother said quietly. "When I can walk again, we'll both go to see John Patterson, to thank him."—*Portland Herald*.

RESOLUTIONS OF CENTRAL CONFERENCE

(continued from page four)

conference for the result of any surrendered.

3. Any church or pastor violating these resolutions shall be reported to the conference for disciplining." Resolutions signed by Reverends D. A. Windham and D. W. Alexander.

Whereas because of the present confusion in our denomination, we are facing the danger of the same dangers from those who have either been excommunicated or have been declared out of fellowship by the Central Conference and the other conferences of the State Convention; and

Whereas it seems to be evident that there is an effort on the part of those who have withdrawn from the State Convention to divide our churches and bring about a state of confusion that would result in the loss of churches;

Therefore, be it resolved that we request the churches of the Central Conference to refrain from using those ministers who have been excommunicated or declared out of fellowship by the conferences and associations of the State Convention and all those ministers of the National Association about whom there is question or those known not to be in sympathy with the program of our conference and the State Convention.

In view of the fact that letters of transfer have been granted to some of our ministers to conferences and associations that are not in sympathy with the program and work of the Central Conference and State Convention, and since it seems evident that some of these ministers are aligned with the National Association and are using their influence against the State Convention and the Central Conference, this committee recommends that no church use such ministers.

Executive Committee of the Central Conference

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

"Thy word is a lamp unto my feet, and a light unto my path (PSALM 119:105)."

"BUT GOD"

"But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus" (Ephesians 2:4-7).

Some one has written the following article on this passage of Scripture which I believe that my readers will appreciate and enjoy. This writer takes no credit for this splendid work, except the time it takes to prepare it for this column.

"In the Epistle to the Ephesians we have, from the pen of the apostle Paul, a message for believers in the Lord Jesus Christ. In the first chapter we are told how many blessings are ours in Him, and we discover that we have been chosen in Christ before the world's foundation—for a purpose: 'that we should be holy and without blame before Him.' We learn, further, that our acceptance before God is 'in the beloved' and not through any merit in ourselves. Our redemption is made possible because the Lord Jesus Christ shed His blood on

the cross to make atonement for our sins.

"The method of our salvation is written in the second chapter of the epistle. We were dead in trespasses and in sins, every one of us—that is our past. We have been made alive in Christ—that is our present state. In the ages to come God will show 'the exceeding riches of His grace in His kindness toward us through Christ Jesus'—that is our future. But we are particularly interested, in these paragraphs, in that which carried us from death in sins to life in Christ. The answer is found in the words: 'but God.'

"But God! Here is the bridge of mercy. Think back over man's history. Our first parents sinned and fled from the presence of the Lord. But God sought them out and, in mercy, covered them with coats of skins . . .

"God's chosen people were captive in Egypt, oppressed and without hope. But God provided a way of escape. There was a judgment upon Egypt. Death stalked through the land that night—either the death of the passover lamb whose blood was placed upon the doorposts for safety, or the death of the firstborn in every house where that blood was not found.

"Elijah was in the wilderness, and hungry. But God fed him by the mouths of ravens.

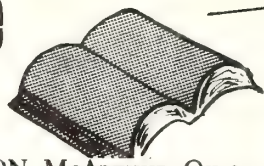
"Daniel was cast into the lions' den. But God closed their mouths. God is rich in mercy.

"It is the same blessed bridge of mercy to which we owe our salvation. We were dead in trespasses and sins. They were habitual with us. We walked according to the course of this world, according to Satan's will. 'But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath made us alive.' It is all His doing. For He loved us to such a degree, to such an endless degree, that He gave His only begotten Son who poured out His blood upon the cross so that whosoever believes in Him should not die in his sins but have everlasting life.

"We were sinners but God loved us. We were lost but Christ redeemed us. We are weak but the Holy Spirit strengthens us. Thank God for His bridge of mercy."

THOUGHT FOR THE WEEK:

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: . . ." (1 John 2:1).



Why Am I Here?

(Lesson for November 11)

Lesson: Psalm 8:3-8; Matthew 6:24-33

Golden Text: Psalm 8:4, 5

I. INTRODUCTION

The Bible serves a twofold purpose. It relates God's initiative in moving into man's experience and serves as a mirror for man to see himself as he really is. It states that man's origin came through a creative act of God. It unfolds without apology man's initial fall, then his progress in rebellion and disobedience against God. It declares categorically that man has one of two destinies as a port of entry to eternal life—heaven or hell. Without blushing it states that every man is personally responsible in life and death—he and he alone determines what his end shall be.

It proclaims that God through infinite sacrifice to Himself gave His Son, Jesus Christ, to ransom men from sin, but refuses to exercise His omnipotent power to force men into accepting His act of forgiving through Christ. Thus the Bible tells the story of man's generation, degeneration, and regeneration.

The passage that has been selected from Psalm 8 for our study today expresses King David's amazement and wonder that grace should be given to men. The passage in Matthew asks us to consider God's providential care over all creation in order that we may be able to see that we mean much more to God than the lily of the field and the birds of the air. Anxiety over food and clothing comes from attaching too much importance to temporal things and too little to things spiritual.—*The Bible Teacher*.

II. HINTS THAT HELP

The teacher should study the following background Scripture:

1. The creation of man (Genesis 1:26-31).
2. Man set over God's creation (Psalm 8).
3. A part of our lesson text (Matthew 6:24-34).
4. Jesus compared to angels (Hebrews 2:6-18).—*The Teen-Age Teacher*.

III. ADDITIONAL TRUTHS

1. "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him? (Vv. 3, 4).

When man looks upward and gazes upon the beauty and the magnificence of the heavens above him, he cannot but contemplate the wisdom and the power of God. When man considers his own insignificance and mean estate, he, like David, is driven to wonder just what it is about man that would move the omnipotent God to be concerned about him. When we know that man is only a part, and an infinitesimal part at that, of God's great creation, it should arouse in our hearts a true spirit of humility. No man can look into the heavens for long without being awe-stricken at the beauty and the greatness which he beholds. At such times he is tempted to cry out with the psalmist, "The heavens declare the glory of God, and the firmament sheweth His handiwork."

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honour" (Vs. 5).

This verse is used in a prophetic sense of Jesus, but in its literal interpretation it is applicable to the race of men. Angels, being pure in spirit, are the highest order of God's creation. Man has been created on a lower order, possessing a material body and being subject to death; yet God has greatly honored this portion of His creation, crowning man with much glory and honor, even more than that bestowed upon angels as we shall soon discover.

"Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: All sheep and oxen, yea, and the beasts of the field; The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas" (Vv. 6-8).

Herein we see stated the purpose of man's life. Man was brought into existence by God and placed upon the earth for the purpose of exercising lordship over it and over all the life that dwells upon it. This is the purpose of man's life in

general; individual life purposes are to be found in some phase or facet of this general purpose.

This is a noble calling. It reflects great deal of confidence on the part of God in man, the work of His hands. When we take into consideration regenerated man's life purpose, the responsibility of seeking and saving the lost, we see that God has reposed a great deal of faith and confidence in our ability and our willingness to fulfill that purpose. The faith that God has placed within us should move all of us to a greater determination not to prove unworthy of that confidence.—*Senior Class Quarterly*.

2. The teachings of Jesus were spiritual, but they were also practical. Over and over again, Jesus sought to impress upon His disciples the importance of putting the kingdom of God first in their lives. He sought to show them that simple faith God would take care of their every need. It was a hard lesson for them to learn, just as it is a hard lesson for us to learn today.

Man cannot serve God and mammon. The use of the word *mammon* has reference to riches or earthly possessions. In this day of prosperity and comfort, it proves to be a great temptation to man. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Vs. 24). The man who seeks to serve God while he is trying to serve the world is existing with great conflict of soul. He cannot be a servant of light and a servant of darkness. To faithfully serve God, he must release the things of this world.

Life is more than caring for the temporal or earthly things. Many people fret and fume with the selfish desire to become rich without any thoughts of God. Such people are simply making life miserable for themselves. When Christ sent the twelve disciples out to witness, he sent them forth with but very little of the world's goods. He wanted them to completely trust in their heavenly Father. "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not life more than meat, and the body than raiment?" (Vs. 25). Life consists not in eating and clothing ourselves. The apostle Paul said that he was crucified with Christ; yet, he lived. In other words, his life was Christ; he was lost himself. When man becomes overambitious, he loses his true perspective of God and things spiritual.—*The Bible Student*.

(Continued on Page Fifteen)

t. Claire Bible Class

(continued from page fourteen)

In this section of our Lord's discourse, enjoins on His hearers the necessity of a super-earthly consciousness in touch with earthly things. They were never to be anxious about the material things of life, yet, they were not to be careless and provident. "And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these" (Vv. 28, 29). This passage defines the whole attitude of mind which His followers should maintain toward necessary things. The Lord takes no thought were never intended by our Lord to mean that we are not even to think about such things as food, shelter, and raiment. On the contrary, the whole discourse is based upon the necessity of our ability to take thought. There are things of this life which are necessary, which, so far as we know, have no place in the larger life toward which we are called, but they are not provided for us by God apart from our own thought, our own endeavor, our own activity. But the purpose of these things is to produce anxiety in the hearts of Christians.

The Lord's argument here is not that we are to cease sowing and reaping and harvesting, but that if He takes care of the seed and birds who cannot do such things, much more will He take care of us who can. He has given us the ability to do those things, as well as the power of rational forethought; and on this basis, He will much more care for us. It is not that we are to neglect the use of reason, or forethought, or preparation. It is not that we are to take no thought, but that we are to take thought for the future without anxiety, knowing that, as God cares for the birds and lilies, He will perfectly take care of us.

In summing up His discourse on material things, the Lord said, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Vs. 33). Although man should not be anxious over the material things of life, there is something to be anxious about, something to seek, something to consume him. There is something that ought to drive him, making every nerve tingle and throb and every artery flow with force. What is it? The kingdom of God. Our Lord would save us from the anxiety of a lower level in order that He may develop force on the higher. We are to seek first the kingdom and righteousness of God. It

should be the underlying passion of our lives.

The meaning of the Lord's whole message is that we are to put the proper emphasis upon the spiritual, as well as the material. The spiritual, of course, takes precedence over all else; and the child of God is never to be anxious about the material things. He is to seek first the kingdom and righteousness of God, manifesting only reasonable concern over such things as food, shelter, and raiment.—*Intermediate Class Quarterly*.

It's In Your Face

You don't have to tell how you live each day,
You don't have to say if you work or you play.
A tried, true barometer serves in the place.
However you live, it will show in your face.
The false, the deceit that you bear in your heart
Will not stay inside, where it first got a start.
For sinew and blood are a thin veil of lace:
What you wear in your heart you wear in your face.
If your life is unselfish, if for others you live,
For not what you get, but how much you can give;
If you live close to God, in his infinite grace,
You don't have to tell it, it shows in your face.

—*Christian Herald*.

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *The Free Will Baptist*.

IREDELL KENNEDY

The expression, "In the midst of life there is death," proved itself true about 3:15 a. m., June 9, 1962, when stricken suddenly with a heart attack, Iredell Kennedy received the summons to go to be with the Lord. Iredell died before assistance reached him, although the Rescue Squad tried to revive him when they arrived.

Comparatively speaking, Iredell lived in a small world. Born October 12,

1911, and reared in Wayne County, he lived near Goldsboro, North Carolina, all his life. However, in his church, Stoney Creek Free Will Baptist, he was an important man. He was converted and united with the church in September, 1961. During the years his places of service were many and varied. After serving as an assistant clerk one year, he was elected as clerk and served until 1948. Elected deacon in April, 1937, he served in that position until death. He served on the building committee numerous times during the years and was currently serving in that capacity. Other offices held at intervals were Sunday school superintendent and teacher. He was teacher of the Men's Fellowship Class and maintenance supervisor when death came.

Even though Iredell never scored high in worldly fame, nor accumulated earthly wealth, being a tiller of the soil, one thing is sure, we feel confident he had his treasures laid up where moth and rust do not corrupt nor thieves break through and steal. His genuine Christian spirit, quiet serenity, steadfastness, integrity, stability, friendliness, and humility were characteristics mentioned by the many friends and relatives who attended his funeral. All felt that they had lost a good friend and that in Zion a great soldier had fallen in the field of battle.

His funeral was conducted at Stoney Creek church, July 10, 1962, at 3 p. m., with hundreds attending. Services were conducted by the pastor, the Rev. Joseph Ingram, assisted by a former pastor, the Rev. Clarence Bowen.

He left behind, for a while at least, his wife, Dessie Lancaster Howell Kennedy; five children: James R., Ashley, Winfred (Mrs. Gary Crosby) Haywood, Milton, and Gail; eight grandchildren; one brother, Ronald of Kinston, North Carolina; two sisters, Mrs. Frank Elmore and Miss Rossie Kennedy, both of Goldsboro, North Carolina, rural routes.

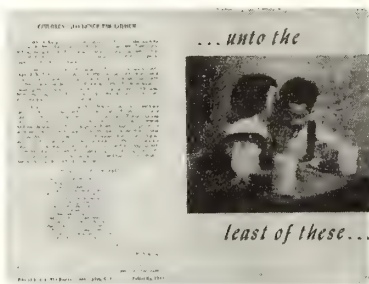
Iredell Kennedy has left this life of uncertainty, heartaches, sorrow and pain; but he has gone to be with his Lord, with whom there is joy forevermore. He has heard that blessed applause, "Come, ye blessed of my Father, inherit the place prepared for thee: thou hast been faithful over a few things, I will make thee ruler over many." Some day we shall go to be with him and see him again, by the grace of God, and shall hear him say again, "I know my Redeemer liveth."

Written by a friend, neighbor, and co-worker,

Mrs. Lillie Mac Sasser

TWO-COLOR BULLETINS

FOR USE IN *November*



November 4
(Children's Home Month)



November 11
(Veteran's Day)



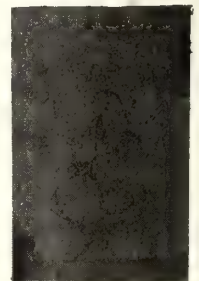
November 18
(Thanksgiving)

These inspirational bulletins can help add new beauty to your service every Sunday. Timely cover designs in two-color combinations are enhanced with an inspirational message on the back.

The bulletins, designed and printed by the Free Will Baptist Press, come to you at the low cost of \$1.15 per hundred with your own imprint on the front cover, or 95c per hundred without the imprint.

Your personal imprint, if you desire it, will be furnished as printed here only:

YOUR FREE WILL BAPTIST CHURCH
1211 East Church Street
Christiantown, Anywhere
JOHN R. DOE, Pastor



November 25

You may write for samples and order by number for each Sunday, or you may subscribe to the Automatic Bulletin Supply Service and we will send you appropriate selections on a month-by-month basis at no extra charge.

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the Free Will Baptist

Ayden, North Carolina, Wednesday, November 7, 1962

LITTLE ROCK FREE WILL BAPTIST CHURCH

Lucama, North Carolina



(See "News and Notes" inside for story.)

EDITORIAL

HOW TO FIND THOSE LOST IDEAS

(Guest Editorial)

Joseph T. Bayly
Winward Press

Dr. V. Raymond Edman, Wheaton College president, was speaking at a conference for Christian writers. "I wonder how many great ideas have been lost," he said, "because they were never written down."

God moved holy men of old to write down the Scriptures, the bedrock upon which all other Christian writing rests. He moved Martin Luther to write down the 95 Theses. He moved the Puritans to write down doctrine, Brother Lawrence and John Owen and Amy Carmichael to write down devotion, Schaff to write down history.

All the while, men were preaching. But it was not enough. A voice might stir men to act; writing kept the preacher from forgetting what God wanted him to say. A voice could be silenced by a tyrant's sword; clay tablet, scroll, papyrus, the typeset page: these were more durable than sword or tyrant.

How many voices were raised in 16th century pulpits against papal corruptions we do not know. But we do know that it was those writings of Luther, nailed to the church door and circulated throughout Europe, that kindled the Reformation. Once written, ideas resist being pushed into a corner and forgotten.

God still moves men to write.

The periodical you are reading at this moment is an attempt to convey that divine movement. Modern manufacturing and distribution techniques thrust these pages from an editor's desk across a city, a prairie, a mountain, an ocean, soon to be read by people throughout the world.

But there's another side to it.

I wonder how many great ideas have been lost, even though written, because people didn't read them! How many homes are without Christian reading matter? How many children, even in Christian homes, grow up in an environment that includes "Life," "Newsweek," "McCall's," the "Post"—but no Christian periodical?

An editor who's worth his salt isn't satisfied with a circulation of ten thousand if twenty thousand people might be reading his magazine. But how can he gain those added readers?

That's where you come in. If "The Free Will Baptist" is helpful to you and your family, if it gives you fresh ideas and information and enthusiasm for spiritual matters, then you ought to be working on your friends to subscribe. You ought to be giving subscriptions on birthdays, wedding days, other special days. You ought to be trying to get your church sold on the Every Family Plan.

And there's another reason you ought to be working to increase the circulation of this magazine. That is the economic squeeze that confronts those who produce magazines today. Almost every worthwhile periodical (secular as well as Christian) is up against struggle to make ends meet. Subscription sales and advertising revenues are just not enough to pay expense. Some Christian magazines are subsidized—as Martin Luther's writing during parts of his life, and the publications of the Wesley Movement were subsidized—to close the financial gap.

Such subsidies, direct and indirect, will probably continue to be necessary for most of our Christian magazines. Editors and readers are thankful for donations and organizations and individuals who provide them.

But these subsidies will be kept at a minimum, not altogether removed, by an increase in the number of subscribers. So get on the phone, write some letters, visit some friends and communicate to them your enthusiasm for "The Free Will Baptist."

In the past, Christian writing has outlasted the tyrant's sword. Today it may prevent such a sword from being forged.

So that the readers may have the full information concerning the various subscription plans, they are given on Page 15 of this issue. Those who are interested in helping to increase the number of subscribers may choose the plan that will best fit them.

Here is hoping that many who read this editorial will put forth their efforts to increase the circulation of "The Free Will Baptist," thereby rendering a real service to the Lord and Free Will Baptists.

Volume 77

Number 4

November 7, 1962

THE FREE WILL BAPTIST

RALPH LIGHTSEY, Editor

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Shall Not Want

James M'Conkey

If sheep could talk, and a wise and foolish sheep were holding conference, I fancy the foolish sheep would speak after this fashion: "I know where the crystal brook babbles from the bottom, and I shall never want for drink. I know where the great oak reads its leafy branches, and I shall not want for shade. I know the green pastures of tender grass, and I shall not want for food. I know where the door of the fold stands wide open, and I shall never want for refuge. I know these things, and I shall never want." Then I hear the wise sheep answering us: "O foolish sheep! Suppose the summer dries up the babbling brook, how would you quench your thirst? Suppose the pastures of green and tender grass should dry up, what would you do for food? Suppose the shepherd comes and cuts down the leading oak tree, where would be your shelter? Suppose the gaunt, gray wolf leaps into the fold, where would you go for protection?"

I have a better reason than yours. I have the best Shepherd in the world, therefore I shall not want. If the brook dries up, He will find another for me. If the tree is cut down by the woodman's ax, He will lead me to the shadow of a great rock in a weary land. If the pastures dry up under the summer's heat, He knows how to find others. When the wolf comes, He will lay down His life if need be, for His sheep. I shall never want; for I do not trust in things that may change, or in men who may prove false, but in the Shepherd who can never fail, nor doth He ever fail."

Even so do we need to learn this supreme truth, that it is not the favorableness of our circumstances, but the faithfulness of the Lord's shepherdship which is our perpetual pledge that we shall not want. Back of all circumstances is God. Circumstances may and do change, but God never. Neither abundance nor lack can affect the fact of shepherdship. Conditions of the sheep may change, but the shepherdship of the sheep is eternal. Your little store of silver and gold may shrink, but—you shall not want. Old age with its limitations and infirmities may be creeping upon you, but—you shall not want. Strength may fail, health may fail, earthly supply may be cut off, but—you shall not want. As I can say, "The Lord is my

shepherd," that means the Lord remains my Shepherd amid all the vicissitudes of human favor and fortune.

You remember our Lord's words to Satan in the wilderness temptation: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Man does live by bread. Our usual everyday bread supply is the means by which God commonly keeps us. Man does not live by bread alone. His life is from God, and God promises to sustain him even when the bread ceases. Those words of promise from the mouth of God are as sure as bread itself. A man may count upon them as surely as upon the loaf he can see, touch, and taste. "My God shall supply all your need"—that is as sure as whole-wheat bread. "I will never leave thee, nor forsake thee"—that is as good as sterling silver and gold. "The Lord is my shepherd; I shall not want"—that is as certain as green pastures, flowing streams, and full mangers. God does not fail because bread fails.

God sometimes suffers us to come into breadless places for our own spiritual good. For when bread is plentiful, silver and gold without stint, business prospering by leaps and bounds, we forget God. We grow self-dependent. We are getting all these things by our own right hand, our own keen brain, our business skill and foresight. Faith in God grows dim and faint. Second causes have hidden from our sight and faith the Shepherd-Lord who is back of them all. So we are "Led . . . of the spirit into the wilderness." We come into a desert place where there is no visible supply of bread, that we may be thrown upon God Himself and realize the Shepherdship which has been back of these things in our life, yet unrecognized by us.

Satan will tempt you to make stone-bread. This is the bread of unfaith. It is the unlawful bread. It is the bread you make when you come into a place of pinch and test, and instead of trusting the Shepherd to care for you, you make bread by unlawful means. It is the bread made outside the will of God.

That was a great lesson Jesus taught the disciples in the fishing scene of John 21. Under His direction their catch of fish had been phenomenal.

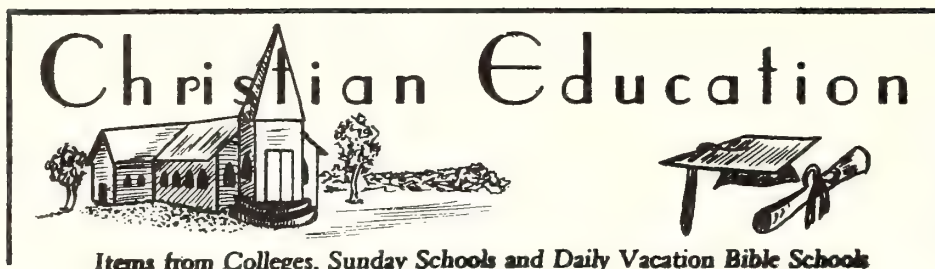
They came to shore dragging the net, full to breaking. Naturally they would expect to make their breakfast from their morning catch. But, instead, they found it all prepared. They found "A fire . . . and fish laid thereon, and bread." The Lord had a fire their hands had never kindled. He had fish they had never caught. He had bread they had never baked. That is true today. God has fish we never caught; God has bread we never baked; God has silver and gold we never mined. Though there may not now be any seeming need of trusting Him because He is blessing the toil, yet, if some day the toil should fail, does He thereupon cease to be our Shepherd?

Christ sent forth His disciples with both purse and scrip, thus caring for them in the ordinary way. But He sent them out also with neither purse nor scrip. When they returned they answered His inquiry as to whether they lacked anything, by the single word, "Nothing." Our Lord here teaches that He cares for His children ordinarily through the purse common to all, with its bits of silver and gold. But He is not limited to this. He remains our Shepherd when the purse is empty. To those who trust Him when brought into that place of nothingness, His care is just as perfect.

Perhaps the wolf has not come into your fold—yet. The sunlight floods the fields. The summer airs are kissing your cheek. The pastures are sweet and ample for all needs. But some day it will change. Trust Him when the wolf cometh. He knows all about the wolf. He Himself was rent by his bloody fangs. He laid down His life for the sheep under the wolf's fierce onslaughts. But He came back in resurrection, glory and triumph from the gates of seeming defeat.

Because God is your Shepherd you shall never want. Whisper it to yourself when the shadow falls; whisper it when business failure is impending; whisper it when awful temptation is stealing into your soul; whisper it to yourself as God's great eternal truth. As the waves of the sea dash themselves to nothingness upon the gigantic cliffs that rear themselves against them, so shall all temptations of the adversary dash themselves to pieces against your quiet faith in the Shepherd; and as the enemy comes in like a flood, the Spirit of God will uplift this blessed standard for you: "The Lord is my shepherd; I shall not want."—Reprinted from the Gospel Herald.

The Lord is my shepherd; I shall not want
(Ps. 23:1).



American Education Week Story

WHAT IS IT?

Every November, during the week which includes Veterans Day, an event known as American Education Week is observed throughout the United States. It is an audit, or annual report time—during which the schools tell their owners, the general public, about their purposes, methods, achievements, needs and problems.

HOW DID IT BEGIN?

American Education Week grew out of the revelation, during World War I, that a shocking percentage of the American people was illiterate and physically unfit. Representatives of the National Education Association and the newly formed American Legion discussed this problem, and their talks led to the observance, in 1921, of the first American Education Week. The event was part of their plan for "securing for America a program of education adequate to meet the needs of the Twentieth Century, and which will give every boy and girl that training and equipment which is rightfully his under our democratic government."

From 1922 on, the observance has been co-sponsored by the U. S. Office of Education (formerly the Bureau of Education). In 1938, the National Congress of Parents and Teachers became the fourth national sponsor.

Many other groups participate. Farm, labor, business, professional, civic, religious, fraternal, service, library, welfare, and general cultural organizations help plan and finance many AEW projects and activities.

WHAT IS THE PURPOSE OF IT?

The basic purpose of American Education Week is to make every American aware of the important role education plays in a democracy . . . and to help him realize that good schools are his personal responsibility.

Specific purposes are: to increase public understanding and appreciation of

education; to explain the modern school—today's curriculum, current teaching methods and materials; to increase pupil appreciation of their school to reveal school problems and needs; to strengthen the bonds of cooperation between school and community.

HOW ARE THESE PURPOSES ACHIEVED?

By encouraging the public to visit the schools, and by explaining the achievements and problems of the schools through a variety of media, to those who do not visit the schools.

Thirty-three million adults visited their local schools during American Education Week in 1961. Other millions were told about school problems and achievements through newspapers, magazines, radio and television, sermons, motion pictures, plays, posters and booklets.

Alice E. Lupton Scholarship

At its fall meeting in September, the North Carolina Eastern Woman's Auxiliary Convention unanimously passed the following resolution:

WHEREAS one of the most urgent and critical needs of the Original Free Will Baptist Church today is the preparation of missionary candidates and qualified ministers, and

WHEREAS Mount Olive College is the only college sponsored by the Original Free Will Baptists of North Carolina, and

WHEREAS young men and women preparing for Christian missions and the ministry are already enrolled at Mount Olive College, and the number of such students is expected to increase, and

WHEREAS the education of students from the Free Will Baptist Children's Home is a home missionary service;

THEREFORE, BE IT RESOLVED:

THAT the Eastern Auxiliary Convention of Original Free Will Baptists adopt as a special missionary project the providing of scholarships at Mount Olive

College for Free Will Baptist students preparing for both home and foreign missions, the ministry, and students from the Free Will Baptist Children's Home Middlesex;

THAT this fund be known as "The Alice E. Lupton Scholarship Fund"; and

THAT the administration of these scholarships be delegated to Mount Olive in keeping with the established policy of the college.

Each auxiliary in the Eastern Conference district is asked to send a monthly contribution to this fund. Other friends of Mrs. Lupton are also invited to help perpetuate her memory through this scholarship. Gifts should be sent to Mrs. Rom W. Mallard (Treasurer, Eastern Woman's Auxiliary Convention), Trenton, North Carolina.

"Whom shall we leave here to advocate and defend our faith, the principles we hold so dear, if we fail to teach our children?"

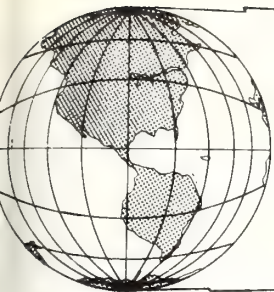
Paul Palmer Institute For Christian Workers

A Division of Mount Olive College

Paul Palmer Institute for Christian workers is designed to provide basic courses needed by students preparing for Christian service. For the convenience of in-service ministers and laymen who cannot attend classes on the Mount Olive campus, the courses are offered at off-campus centers within easy driving distance of prospective students. In addition to the off-campus courses, special courses will be offered in summer sessions on the college campus.

Although no college credit is given for courses offered in the institute, a certificate will be given to students who complete 32 units of prescribed coursework. If all courses are taken in sequence, requirements for the certificate may be met in 40 weeks. The course of study is divided into four quarters and each quarter is ten weeks in length. A student may take as many as four courses each quarter. Each course meets 80 minutes per week and carries two units of credit.

Courses required for the certificate are listed below in recommended sequence: (Sequence of courses may be revised at the discretion of college officials.)



THE CHURCH - WORLD-WIDE

Protestant Center at World's Fair Approved



New York—Plans for a united Protestant Center at the 1964-65 New York World's Fair were released last week by the Protestant Council of the City of New York.

The Rev. Dr. Arthur Lee Kinsolving, president of The Protestant Council, announced approval of the striking architectural design, which features an 80-foot tower that will serve as a landmark for visitors to the fair grounds. The tower is topped by an illuminated cross suspended within a stylized impression of the world to carry out the theme of the center—"Jesus Christ the Light of the World." It shines down upon a Court of Protestant Pioneers formed by 34 columns, each one to be dedicated to a Protestant pioneer.

Beyond the forecourt is an exhibit building of 26,000 square feet for displays showing the work of major denominations and related organizations; a reception center supplying information about the programs of the center and churches in the metropolitan New York area; a chapel for meditation and special services; a children's center combining in-

door and outdoor supervised programs for smaller children; a music garden in an outdoor area where fairgoers may rest and enjoy special recorded music; and a theater for showing a new religious motion picture to be premiered in the Protestant Center.

The structure will cover more than 30,000 square feet. The remainder of the 76,000 square-foot site will be used for the large forecourt, the children's play area, and landscaping.

The design of the Protestant Center, in addition to being approved by the board of directors of the council, has the acclaim of leaders of the major participating denominations and officials of the World's Fair. Construction on the center is scheduled to start next month. Henry W. Stone is the architect, Kempa and Schwartz are associate architects, and Ben Schlanger is the audio-visual consulting architect.

AD CITES MESSAGE FOR JEWISH HIGH HOLY DAYS

New York (EP)—A group of 120 leading Jewish lay men and women took

a full-page advertisement in daily newspapers here to release a High Holy Days' message from the Jewish Theological Seminary of America which stressed people are assured of their individual rights only when they accept their corresponding duties.

In releasing the message the group said it felt the seminary statement "has so much meaning for all people that we have moved to bring it to your attention." The ad was headlined "Who Deprives You of Your Rights?"

"All experience, history and tradition make clear," the message said, "that no right stands alone. We can enjoy a right only by accepting the duty which is its other side . . ."

Concerning the right to worship God, the message said: "We see everywhere how much the evil in human affairs comes from the tendency to mistake a part of life—power or status or possessions—for the whole of it. We can make the same error in our beliefs.

"For our right to worship God is also our duty not to fall into the idolatry of worshipping any part of His creation as though it were the whole."

CITES REASONS WHY ASIANS DON'T READ THE BIBLE

Bangalore, India (EP)—A survey being made by the United Bible Societies cites interesting reasons why Asians as a whole don't read the Bible.

Among obstacles to Bible reading are the following: the pace of modern living which leaves no time for spiritual concerns, indifference and laziness, charges that the Bible is outmoded and has ceased to speak to twentieth century man, obsolete and unintelligible language, dull pages carrying long lists of genealogies, the churches' failure to guide and instruct their members, the growing impression that the Bible has nothing unique to offer not also found in books of other religions, the utter impossibility of the standards and ideals of the Bible, the fear of being considered "pious," and the "difficulty of reconciling the idea of the God of the Bible, whose mighty acts are recorded in its pages, with the silence and non-intervention of God in the affairs of men and women today."

These difficulties, the report said, "seem to bring into focus some of the hidden weaknesses of the Church in Asia."

Among dramatic new experiments the survey lists the use of drama in South India and Malaya; adult Bible studies

(Continued on Page Sixteen)

News + Notes of Denominational Interest

Little Rock Church Dedicates Education Building

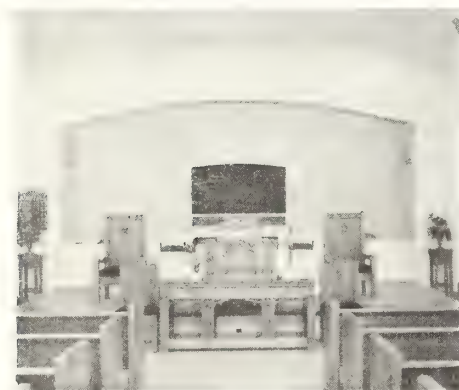
Little Rock Free Will Baptist Church, Lucama, North Carolina, dedicated its new education building, Sunday, October 21.

Organized in 1871 by Elder Daniel Davis, pastor of Union Grove church, and the deacons of Union Grove, the church soon erected its first building. In 1907 a new sanctuary was built, and in 1927 six Sunday school rooms and a choir loft were added.

The parsonage was built in 1952 and dedicated in 1956.



In 1958 a new education building was added with five rooms. Four rooms open to make one large room when needed,



and one room will serve as a kitchen to be equipped later. The sanctuary

was completely remodeled and refurnished, and a large baptistry was added.

The pastor, the Rev. Frank Ray Harrison, brought the message, "The Faithful Church," and gave the prayer of dedication.

The note was burned by L. A. Renfrow, chairman of the Board of Trustees, and Mrs. Guy Ferrell, building fund treasurer.

N. C. Superannuation Report for October, 1962

The following is the report of the Rev. Walter Reynolds, chairman-treasurer of the Board of Superannuation of the North Carolina State Convention of Free Will Baptists, for October, 1962:

Receipts

Balance on Hand October 1, 1962	\$ 5,178.86
Regular Receipts for October	1,444.99
Earmarked for Ministerial Retirement System	42.50
Total to Account For	\$ 6,666.35

Disbursements

Ministers' Monthly Checks	\$175.50
Operating Expenses	167.27
Total Disbursements	342.77

Balance on Hand November 1, 1962	\$ 6,323.58
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Receipts by Conferences

Albemarle	\$127.87
Cape Fear	98.82
Central	489.86
Eastern	483.38
Rockfish	10.00
Western	277.56

Youth Night Success At Edgemont

After the success of Youth Night held on October 3 by the Edgemont Free Will Baptist Church of Durham, North Carolina, the first Wednesday night of each month has been set aside as Youth Night. The first service of this type was

conducted by Wayne Paschall, junior choir, under the direction of Jean Peele, rendered the music for occasion; and an inspiring message prayer was brought by Don Paschall.

The next Youth Night will be November 7 with Ranny McGhee, Leroy Miller in charge of the service.

The pastor, the Rev. Raymond Jones, says that he believes that Youth Night will not only encourage the young people to be better workers in church but will also serve to call young men and women for full-Christian service.

Halloween Carnival Enjoyed By Edgemont Youth

Approximately 35 young people enjoyed a Halloween Carnival given the intermediate and teen-age Sunday school classes of Edgemont Free Baptist Church. The carnival was given by the Rev. and Mrs. Raymond Jones at the parsonage at 113 N. H. Park Avenue, Durham, North Carolina, Tuesday evening, October 30. Several of the adults of the church stopped to share in the fun and Christian fellowship with the ghosts and goblins.

Highlights of the carnival were storytelling by Mrs. E. E. ("Bo") O'Riagan, the House of Horror, the bobbing for apples, and the crowning of king and queen of carnival. Miss Amelia Rhodes and Wayne Paschall were crowned king and queen.

Mrs. Jones served the spookified apples, cake, cookies, cokes and candy. The parsonage was gaily decorated in the spirit of Halloween. From the noise and excitement midst shrieks and screams there was no doubt that fun was had by everyone.

Saint Mary's Grove League Meets

The Free Will Baptist Leagues of Saint Mary's Grove Free Will Baptist Church, Benson, North Carolina, held their fourth meeting on October 28. The meeting was opened with song and prayer.

Coming Events

November 7, 8—Central Conference, Saratoga Church, Saratoga, North Carolina.

November 13-15—Georgia State Association, Pine Level Church, Claxton, Ga.

November 15, 16—South Carolina State Association, Bay Branch and Bay Branch any churches.

November 22—Thanksgiving Day

The president, Neta Lee Byrd, presided and gave a short introduction of the topic, "Alcohol Is Everywhere," after which everyone attended his league. After reassembling in the auditorium, the group was favored with a musical solo by Eleanor Ruth Woodall, accompanied by Herman Gregory. She sang "Jesus Is My Friend."

An altar prayer was held for world peace. The service closed with a song and benediction by Gela Norris.

North Carolina Rally Reorganized

The Second Western District of Original Free Will Baptists have reorganized for the Youth for Christ Rally. The next rally is to be held at Memorial Chapel, Free Will Baptist Children's Home, Raleigh, North Carolina, on November 10, 7:30 p. m. The guest minister will be the Rev. M. L. Johnson.

Original Free Will Baptists of this district are urged to attend and to bring a carload of young people.

Guest to Speak at Wilson Church

Dr. W. Burkette Raper, president of Mount Olive College, will speak at the Free Will Baptist Church Sunday, November 11, at 7:30 p. m. The guest speaker Earl H. Glenn is pastor.

Revival in Progress at Geiger Mission

Revival services are in progress at the Geiger Mission of Original Free Will Baptists located on highway 17, Jacksonville, North Carolina, with the Rev. J. W. Hansley, pastor of Free Union Free Will Baptist Church, Pinetown, as evangelist. Services began November 10 and will continue through November 10. There is special music being played each evening in the services which begin at 7:30. The mission and its pastor cordially invite the public to attend the remaining sessions of this meeting.

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Children's Home Month

To Original Free Will Baptists of North Carolina:

"November is Children's Home Month in North Carolina."

I am sure you have read the above statement many times during recent years. I sincerely hope that each time you read this statement it awakens within you the two emotions which I feel most nearly describe the ministry of the Free Will Baptist Children's Home: *privilege and responsibility*.

I feel very deeply that it is a privilege to support this home in its ministry to worthy boys and girls. If you could just know how much it means to the children to know that they have a "home" where they can find love, understanding, guidance, and the necessities of life, it would warm your heart each time you make a generous contribution to the Children's Home. What better way can our people say "thanks" for our many blessings?

I also feel very deeply that this Children's Home is a responsibility for each one who appreciates our faith and heritage. More than a half century ago leaders of our denomination had the faith and courage to undertake what they felt to be a vital part of a worthwhile denominational program. Through their faith, courage, labor, and loyalty, we now have a Children's Home for which every loyal Original Free Will Baptist should be very grateful. It is now our privilege, and responsibility, to be faithful as we continue to build upon the foundation they laid for us.

There are two specific things you can do now. You can make your Thanksgiving offering to the Children's Home just as liberal as possible, and you can lead others to also give liberally. You can also make your plans now to attend the annual Thanksgiving service here on Thursday, November 22, at 10:30 a. m. Thanksgiving is always a special day here at the Children's Home. Please help us make it extra special this year.

Please announce in your church and other organizations that November is Children's Home Month. Invite your members to attend the Thanksgiving service and bring a generous offering and a picnic lunch.

Remember! In these days Original Free Will Baptists must demonstrate our love for, and loyalty to, our faith

WHAT DO YOU SAY?

The police say:

"Alcohol and gasoline cause accidents."

The murderer says:

"I don't know what I did; I was drunk."

The judge says:

"Alcohol makes for crime, but does not excuse it."

The psychologist says:

"Alcohol robs a man of reason."

The doctor says:

"Alcohol weakens resistance and shortens life."

The lady says:

"The breath of alcohol is repulsive."

The mother says:

"Alcohol robs the home of its security and its peace."

The children say:

"When father is sober, we run to meet him; when he is drunk, we run from him."

The wife says:

"Alcohol brings about divorce."

The undertaker says:

"Alcohol speeds up my business."

The liquor dealer says:

"Give the youth a sample and you have a customer for life."

The pastor says:

"Alcohol has robbed many a soul of its eternal life."

The Bible says:

"A drunkard shall not inherit the kingdom of heaven."

What do you say?

and heritage and our Children's Home.

Very truly yours,

M. L. Johnson

Superintendent

PROGRAM MATERIALS TO BE AVAILABLE

DEVOTION, the yearbook of woman's auxiliary programs, will be available on January 1 for the year 1963 at the Free Will Baptist Press, Ayden, North Carolina. Three new books of programs—for Master's Men, G. T. A., and Y. P. A.—will also be available on January 1, 1963. Plans are being made for these three organizations to have new names, which will appear on the program materials.

Woman's Auxiliary

Ayden, N. C.—On Tuesday evening, October 30, the Rosa Murphy Y. P. A. of Elm Grove Free Will Baptist Church gathered at the parsonage for a Halloween party. As the costumed guests arrived, they were invited into the parsonage by the pastor's wife, Mrs. Norman Ard; and movies were taken of them as they paraded around the room showing their costumes.

After all arrived, Mrs. Carolyn Craft, sponsor, announced that they were going for a walk to visit a new family in the neighborhood. The group then began the mile-long walk. As they approached the house, tension grew as spooks floated all about the roadside. A very gruesome creature stood at the door to welcome the guests. As they entered the door, a seven-foot giant greeted everyone with a handshake. Directions were given for the group to be seated on the floor for a shadow movie, "Medical Creeps." An operation was then performed.

Groups were then selected to go through the rooms. As the first group entered the first room, the captain was directed to test his strength by pulling up the pressure gauge. As he pulled, a board came from behind and—well, you can guess the rest. If the captain failed to reach 40 on the pressure gauge, all his group had to have their heads cut off by a skelton. The second room contained a little old warped lady lying in bed with the man who had shot her standing over her. Everyone registered at the funeral parlor door of the third room. The corpse was laid out before two gruesome mourners. Then through the hall and into the fourth room where a witch was brewing a tasty love potion went the groups. As spiders jumped around the fire, all the guests were forced to taste the potion. With screams and giggles galore, the tour of the haunted house ended and the long walk back to the parsonage began.

Back at the parsonage, while waiting for the fire to get under way, the group, by applause, chose Glenda Smith the girl with the best costume and Bobby Worth-

ington the boy with the best costume. Then all gathered around the fire for the roasted weiners, and Miss Sandra Beddard returned thanks for the food.

Mrs. Craft then introduced the speaker for the evening, Mr. Howard Bryan, a student at Mount Olive College. Mr. Bryan gave some very inspiring thoughts to the young and old alike.

The pastor, the Rev. Norman Ard, dismissed the party with prayer. Approximately 40 persons attended.

Ayden, N. C.—On Thursday evening, October 25, the Woman's Auxiliary of Elm Grove Free Will Baptist Church met at the home of Mrs. Rosa Murphy. Mrs. Eva Worthington, president, opened the meeting by leading the group in singing "I Gave My Life for Thee." Mrs. Alice Garris read the Scripture, Galatians 2:20, and Mrs. Willie Ball led in prayer. The program, entitled "Faithfulness in the Stewardship of Life," was presented by Mrs. Eva Worthington, Mrs. Stella Worthington, Mrs. Willie Ball, and Mrs. Carolyn Craft. After the program a chain of prayers was offered by all members present.

The roll call showed 13 members were present. Minutes were read and the treasurer's report given. It was noted that \$100 had been sent to Mount Olive College for the purchase of new lounge furniture; also \$50 had been sent on the new piano fund.

The various committees gave their reports. A short business session followed. It was decided to send \$25 to the Woman's Auxiliary State Convention toward the \$1,000 Club. Plans were also made for the fellowship supper at East Carolina College for the Free Will Baptist students.

Mrs. Willie Beddard dismissed the group and gave thanks for the refreshments.

Pink Hill, N. C.—A Halloween party was enjoyed by the children of the Ard's G.T.A. of Christian Chapel Free Will Baptist Church in the barn of Mr. Clarence Howard, Friday night, October 26.

The group enjoyed seeing their friends come dressed in their costumes. Prizes were given to the three best costumes. The winners, which were hard to pick, were Gayle Howard as grandma, Lois Blizzard as the fat man, and Denise Johnson as a fairy. Fortunes were told by Howard, and they enjoyed bobbing for apples. Some scary stories were told to some of the group.

Lois Blizzard gave a talk in which she asked all to pray for our nation and its leaders in this world crisis. All joined in a silent prayer which was closed by William Blizzard.

After prayer, everyone enjoyed refreshments of cake squares, potato chips, and Pepsi Colas.

Sponsors for the G.T.A. are Mrs. S. J. Beaton, Pat Howard, and Mr. William Blizzard. Several parents came by to see the children in their costumes. Everyone had a wonderful time.

Wilson, N. C.—The October meeting of the Woman's Auxiliary of Calvary Free Will Baptist Church met on Tuesday night at the home of Mrs. V. Bass with 16 members and 2 visitors present. The group sang "I Gave My Life for Thee" as the opening song. Mrs. Margie Pittman, president, read the Scripture taken from Galatians 2:20 and led in prayer.

The minutes were read by Mrs. Maude Etheridge, and the treasurer's report given by Mrs. Lilly Thomas. Reports were made by various chairmen. Shirley Avera and Mrs. Martha Barlow gave an interesting report on the district convention.

The monthly program, "Faithfulness in the Stewardship of Life," written by Mrs. Earl Glenn, was given by Retha White, Mrs. Freddie Vinson, Mrs. Bartlett. Mrs. Rosalie Jones closed with prayer.

Mrs. Bass served refreshments during the social hour.

FAIR ENOUGH

A woman waiting at the door to go to the store had her arms full of coats, and four little children at her side.

Her husband, coming down the street, asked why she was standing there. She replied, handing him the coats, "I don't know. I think you put the children's coats on them and I'll go honk the horn."

Big Surprises at Shady Grove

BIG surprises were in store for the large host of members and friends at Shady Grove Free Will Baptist church in Sampson County, North Carolina, at their annual Homecoming and Harvest Day October 21.

It was no surprise, however, that about 100 came from just about everywhere to enjoy the well-planned program and the beautiful outdoor dinner. Featured on the program in the afternoon were the Hopewell Methodist Choir, conducted by Merrill Williams, and members of the Rev. J. C. Moye family of Snow Hill. Both groups brought several beautiful floral arrangements. Mrs. Carroll Wooten and Mrs. Cleveland Bass of the local church honored the older members and spoke in memory of five members who died during the past year.

The Harvest Day offering, given in the usual processional march to the altar, amounted to \$3,745, with more to come later.

The big surprise of the day for many people and particularly for the pastor, the Rev. C. F. Bowen, was a most interesting "This Is Your Life" presentation for the pastor in recognition of his silver anniversary in the gospel ministry, having been ordained twenty-five years ago this month.

This surprise feature was effectively presided over by Mrs. Kermit Jackson, who called the pastor to the microphone and proceeded to unfold many salient highlights of his ministerial career, much to his complete surprise and delightful frustration. Mrs. Jackson revealed that the pastor had entered high school at Campbell College in 1939 and completed four years in two, that he then completed his junior college work there, and that he then went to Wake Forest College to receive his B. A. degree. She stated that he had served as student body president at both colleges; was elected to Omicron Delta Kappa, national leadership fraternity, at Wake Forest; was named in Who's Who in Colleges and Universities in America; and was winner of the coveted

Ward Medal for the best oration in his senior year at Wake Forest.

The "Life" story further showed that he served churches in Nashville, Tennessee. While in Nashville he did graduate work at Vanderbilt University and Peabody College. He received his M. A. degree from the latter in 1957. From 1953-59 he was professor of history and Christian education at Free Will Baptist Bible College.

Surprise guests on the program included Mr. and Mrs. Earl Bracey of Nashville, Tennessee, close friends of the pastor's family; Mr. and Mrs. Bill Brennan of Richmond (Mrs. Brennan is the pastor's sister and her husband is executive secretary of the Athletic Commission of Virginia); Dr. Leslie Campbell, president of Campbell College, and Miss Mable Powell of the English faculty of Campbell, both former teachers of the pastor; the Rev. Raymond Jones, pastor of Edgemont Free Will Baptist Church of Durham who was a former student of the pastor; Mr. and Mrs. L. H. McDade, Mrs. Bowen's sister and brother-in-law of Durham; and Mrs. S. D. Garrard of Durham, the pastor's mother-in-law.

Letters of congratulation were read from friends who were unable to attend. These included Dr. William A. Bland of Cary, the pastor's roommate at Wake Forest; the Rev. Charles B. Howard, evangelist from Buie's Creek and a former teacher and close friend; the Rev. Henry Melvin of Nashville, his former pastor; the Rev. and Mrs. Kirby Joe Godwin of Fairbanks, Alaska, members of the pastor's church and missionaries to Alaska; and Mrs. J. C. Sasser of Goldsboro, close friend of the family.

Mrs. J. C. Moye of Snow Hill, Mrs. Bill Taylor and her daughter Ruth and son Billy, and Mr. and Mrs. Robert Moye, business manager of Mount Olive College, paid tribute to the pastor also. They have been close friends for about twenty-five years.

A high point in the "Life" program was the point when the pastor's wife,

looking somewhat radiant in the flush of excitement, and his son Jeff were presented and joined the growing group of important guests.

The homecoming committee, composed of Nelson Stewart, Mrs. A. M. Honeycutt, and Mrs. Leo Willis pinned beautiful corsages and boutonnieres on all the guests. Mrs. Morton Dalma West, church organist, set the mood throughout the program at the organ console, playing appropriately enough the wedding march when Mrs. Bowen was presented at the point that reference was made to their marriage, and "Rock-a-Bye Baby" at the point that reference was made to Jeff's birth.

Toward the conclusion of the presentation, Mrs. Jackson said, "Perhaps you have often dreamed of finding a pot of gold at the end of the rainbow. Well, we don't have a pot of gold for you, but we do have a pot of silver which we want you to have in commemoration of this, your twenty-fifth anniversary in the ministry." It was then that a small earthen pot was brought out filled with 100 silver dollars. Such a wonderful gift for any minister!

At the lunch hour a group of the church presented the pastor with a lovely cake crowned with a large silver "25" as an expression of their appreciation for their pastor.

Mr. Bowen was completely surprised at the wonderful program; and Dr. Leslie Campbell remarked, "This is the first time I have ever known Clarence to be without something to say!"



After Church

One man went away from a preaching service saying, "That was a fine sermon." Another said, "Pretty good choir." Another remarked, "The Soprano flatted a little." A fourth said, "Service too long for this weather." Another said, "Too many preliminaries." One woman said, "The people in the choir whispered too much." Another said, "The minister's prayer was beautiful." One stranger said, "The sermon helped me. I will try to be a better man from now on." But where were the nine? . . . I may not be to blame for my own economic poverty. But I do not know where to lay the blame for my poverty of spiritual life, except on my own failure to acquire the riches of God's grace . . . What will you say to the first soul you meet in the other world? Better be getting a pleasant greeting ready.—C. M. S.

NOTES

|| AND ||

QUOTES



By J. C. Griffin

THINGS THAT MAKE OUR SOUL REJOICE

1. When I drive up to the rear of an automobile and see a bumper sticker which says, "We support Mount Olive Junior College," I say, "There is one of North Carolina's friends," even though he lives in another state. I know that he is a friend to the Original Free Will Baptists of North Carolina. He is looking to our future success. He is saying, "I believe in Christian education as taught and lived at Mount Olive Junior College."

2. When I read such as this, "Scholarship Fund," followed by these words, "Mount Olive—A new scholarship has been established at Mount Olive College," my soul rejoices. We have just read in the Raleigh News and Observer that a new scholarship fund was established by the children of Mr. and Mrs. Luther Dail. Thank God for children who follow their ancestors in good things. The grandfather of these children, Mr. E. E. Dail, was one of the strong supporters of the Ayden Free Will Baptist Seminary. He believed in Christian education and backed his belief with finance.

3. A young man who is a student at Mount Olive wrote his mother telling about his grade in his Bible class. The boy, who had just finished high school in New Bern, said, "Mother I received a higher mark than an ordained minister did." This young man expressed his highest degree of satisfaction with Mount Olive College. It is good news to this scribe when good news comes from any of our institutions. We love good reports and hate evil. Good comes from God. Evil comes from Satan.

Peter says: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Peter 5:8). Of course Satan works through men and women. He never comes down the road with the pitchfork on his back and his

tail switching about and his horns fully visible on the sides of his head. Often he is dressed in the finest of clothes. He is very deceiving. Sometimes he dresses as a minister. Sometimes he gets into the pulpit. Sometimes he will, if possible, deceive the very elect. "For false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if it were possible, even the elect" (Mark 13:22). Satan is a deceiver; God calls him such. Read Revelation 20:10 and learn what becomes of Satan.

4. In October I preached, by invitation, at People's Chapel near Elm City. The first year that I preached after being ordained, People's Chapel was one of the three churches that I preached at on monthly trips. The church edifice has been built on the opposite side of the road from that on which it stood when I entered the pulpit as pastor in the fall of 1910. They have a nice frame house of worship. They have classrooms and several nice classes. It was a pleasure to worship with that congregation again and find them standing for "... the faith ... once delivered unto the saints" (Jude 3), and also believing in and following the government that has been in existence for more than 200 years. They belong to the old Original Free Will Baptists. We found that their budget for 1962-63 made mention of every organization of the State Convention of North Carolina, including the new Mission Board of North Carolina, for both home and foreign missions. God is blessing the missionary program of North Carolina. I rejoice every time I receive news that our state program has reached and is reaching the hearts of our people as never before. Do not let Satan discourage you about missions. We are missionary-minded people, and churches that put very little into the missionary program in the past are enlarging their budgets for our missionary program.

HURTFUL

It has been reported to this scribe that a leading minister, one whom I used to know well and who was well set in the doctrine of water baptism, stated sometime in recent months that if water baptism was voted out of the church by a majority that he would go along with the church. I wonder if a church that forsook the command of the Lord in baptism could be called a Baptist church. I do not think so. Maybe that brother would, but I would not; neither would I go with a majority who voted water baptism out of the communion. I

am an old fashioned Original Free Will Baptist, and I am not ashamed of it.

A story is told of an American, an Englishman, and an Irishman, who were discussing what they had rather be if they were not what they were. The American said, "If I were not an American, I had rather be an Englishman." The Englishman said, "If I were not an Englishman, I had rather be an American." Then one said, "Pat, if you were not an Irishman, what had you rather be?" Pat answered and said, "If I were not an Irishman, I would be ashamed of myself." If I were to turn my back on the Children's Home at Middlesex, an institution that I helped to put into existence and have supported for more than 40 years; if I were to turn my back on the Free Will Baptist Press at Ayden, an institution that I helped to dig out of a heap of ashes that has served the denomination when there was no other; if I were to turn my back on Cragmont, after supporting and enjoying so many weeks there; and if I were to turn my back on Mount Olive Junior College, after praying for many years for a college that we could call our own and supporting it as I have, I would be like the Irishman—ashamed of myself.

THANKS

I thank that great number of saints who complimented "Notes and Quotes" while I visited People's Chapel, October 7. God bless you, good friends.

Pride Rebuked

The life and death of our Lord Jesus Christ are a standing rebuke to every form of pride:

Pride of Birth: "Is not this the carpenter's son?"

Pride of Wealth: "The Son of man hath not where to lay his head."

Pride of Personal Appearance: "He hath no form nor comeliness."

Pride of Reputation: "Made himself of no reputation."

Pride of Superiority: "I am ... as one that serveth."

Pride of Ability: "I can of mine own self do nothing."

Pride of Will: "I seek not mine own will."

Pride of Resentment: "Father, forgive them."—*Christian Digest*.

Questions & Answers on the Bible

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: I understand that you believe every Christian is baptized by the Holy Ghost in the same act or at the same time they are born again. If this is true, why were the disciples baptized with the Holy Ghost sometime after they were saved?—Mrs. C. Jones, California.

Answer: The disciples were living before, as well as after, the day of Pentecost, the day that wonderful event Jesus had promised—the coming of the Holy Spirit—was fulfilled and the day at many scholars regard as the spiritual birthday of the church. “These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you” (John 14:25, 26). “But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me” (John 15:26). “Howbeit when he, the Spirit of truth, is come, he will abide with you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you” (John 16:13, 14). “For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. . . . But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:5-8).

We have in several places in the Scriptures the account of the Holy Spirit's coming. Only a few examples will be sufficient here. “And when the day of Pentecost was fully come, they were gathered with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it

sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance” (Acts 2:1-4). “And when they had prayed, the place was shaken when they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness” (Acts 4:31).

The Holy Spirit, it seems, is given to or comes upon each Christian when he is saved to enable him to do the task God has set him apart for. “But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will” (1 Corinthians 12:7-11). The new birth is a spiritual birth brought about by the Spirit.

“Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again he cannot see the kingdom of God. . . . Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit” (John 3:3, 5, 6). It is a teaching that we shall not understand so well here, but one that we must accept and observe and one which we may understand better in the future. “Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit” (John 3:7, 8). “For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know

even as also I am known” (1 Corinthians 13:12).

The following Scriptures, I think, indicate that all are baptized at the time of the new or spiritual birth. “For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit” (1 Corinthians 12:13). “I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire” (Matthew 3:11). “It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life (John 6:63). “There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus” (Galatians 3:28). “But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby” (Ephesians 2:13-16). “But the manifestation of the Spirit is given to every man to profit withal” (1 Corinthians 12:7). “In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living waters. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)” (John 7:37-39).

We might note that the twelfth chapter of 1 Corinthians presents the church as the body of which Christ is the head. The Holy Spirit, who has taken His abode in us, wants to control us according to Christ's mind; hence we should subject our wills and thinking entirely to the Holy Spirit. One should wait for no kind of feeling; but when he is born again, he should begin instantly to yield and to listen to the still small voice that speaks to the new heart. Such would be a happy, useful, fruitful, and faithful Christian. And oh, how we might relieve the heartaches of so many

(Continued on Page Sixteen)



STORIES for our BOYS and GIRLS



EVA'S CUP OF COLD WATER

I CAN'T do anything for people," said Eva. "I'd like to help everybody, but I just have to sit here and let them help me. There's nothing I can do."

"Nothing, Eva?" said her teacher. "Are you so sure of that?"

"Of course I am. I can't even go to school like the others. But it is so kind of you to come and teach me! I'm not grumbling about that—but I can't do a thing for you in return."

"Why, yes, you can, Eva," said Miss Randall, looking tenderly at the wet eyes and quivering lips. "You can and you do. You give me love and cheerful greetings and good lessons—something all teachers appreciate and do not always get. And now that you are a Christian, you can give at least a cup of cold water, dear, in Jesus' name."

"How?" Eva asked with brightening eyes.

"Why, as you sit at your window or on the porch, many pass besides the ones who come in to chat with you. Can you not give them something even out of the little you have? Does not our Lord say that 'whosoever shall give a cup of cold water' in His name shall not lose his reward? There are little opportunities—a word of comfort, of sympathy or cheer, as well as the literal cup of water. I am sure you will find chances if you watch for them."

Cheered and encouraged, Eva watched for the little opportunities instead of brooding over her lameness and helplessness. Her home was in a mountain district at the foot of the Blue Ridge and close by the roadside. Numbers of children passed on their way to school. They had grown accustomed to the sad little face at the window, and often tossed her a merry good morning.

Once she had been almost too unhappy and too envious of their freedom to respond to their greetings; but now, with the new thought Miss Randall had given to her, she would smile and nod in return. It seemed very little, but

perhaps the chance to give the cup of water would come later.

One day Eva was reading from Luke 10, about the good Samaritan. As she read, she thought, "Maybe some time I'll have a chance to help someone worse off than I." That time was closer than Eva knew. A little boy came by crying. He had fallen and bruised his knee on the stones by the roadside. Eva took up her crutches and made her way to the gate.

"Bring him in, please," she said to his little sister who was trying in vain to soothe him. "Oh, his leg is all cut and bleeding! Let me get some water."

She limped back to the house and her "cup of cold water" was of comfort indeed. The lad's leg was tied up with a soft handkerchief, his hot little face bathed and a cool drink offered them both. Soon they went on their way refreshed and happy.

This was the beginning of Eva's little ministry of "cold water." The school children soon fell into the way of pausing for the drink of water and the merry or sympathetic greeting that always went with it. Giving of what she had, Eva forgot that she had ever complained of her lack of opportunity.

On a beautiful September day Eva's mother placed her chair outdoors so she might enjoy the freshness of the morning. Here she sat, intent on a story, yet not too busy to look up and nod pleasantly when anyone went by.

No one had passed for some time when the sound of brakes caught her attention. A car filled with a group of young people stopped at the gate. A young man jumped out.

"Good morning," he said, "can we get a drink of water here? We are very thirsty. Mountain-climbing is thirsty work."

Eva's face brightened. Here was a chance for her "cup of cold water."

"Please come in," she said cordially. "We have nice cold water. I'll get some in a minute. Won't you stop and rest a little?"

"Thank you, but we must get back to town," the young man answered, and

Eva, taking up her crutches, hurried into the house for the water.

When she returned she found that the party had changed their minds, and accepted her invitation to stop and rest and were standing on the porch.

Eva's mother brought chairs and urged them to sit down while she gave the buttermilk cool from the dairy, and cookies hot from the oven. Then, while the others chatted with Eva, Dr. Hasting, the young man who had asked for the water, led her mother to tell the story of Eva's accident three years before, her injured hip and the unskilled treatment of an ignorant doctor which had left her lame.

The physician listened attentively, asking a question now and then, until he knew all. When the others arose to go, he said hurriedly:

"Madam, I am a doctor. I have made a specialty of just such cases as hers, and it seems to me from what you have told me that your little girl's case may not be incurable. I should like to see her again, and, if you are willing, I will come back in a few days and make an examination."

"Oh, doctor," the mother exclaimed with tears in her eyes, "you give me new hope. But we are poor—we cannot—"

"It shall cost you nothing," he answered kindly. "I am interested in the case. Say nothing to her yet, because I should not like to disappoint her if nothing can be done. But I hope you may be able to help her. I will come back soon."

He shook hands, and then turned and looked into Eva's bright face.

"Good-by, Sunshine! We shall see each other again soon," he said smiling.

Two weeks later, he did come, and Eva learned that she was to go to the great hospital where people were cured and could throw away their crutches and grow strong and well. Her joy knew no bounds.

For the little she had been able to do—her cup of cold water given in her name—Eva was beginning to enjoy her reward.—Selected.

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

*Word is a lamp unto my feet, and a light
unto my path (PSALM 119:105).*

CAN WE WIN?

And let us not be weary in well doing for in due season we shall reap, if faint not" (Galatians 6:9).

The question in the subject of this week's meditation has been asked a number of times in recent months regarding the condition brought about in our denomination because of the confusion existing and seemingly not abating.

Those of us who are true to the original Free Will Baptist beliefs and practices as we have known them for more than two hundred years have given assurance to inquirers that we will win and remain true to God and His Word. The text above, along with numerous scriptures, gives us that assurance, if ———— we, you can go on from that if.

The poet has given us the following beautiful, truthful, and encouraging verses which are worthy of our careful consideration as we strive to hold fast and carry on:

THE RIGHT MUST WIN

It is hard to work for God,
To rise and take his part
On this battle-field of earth,
And not sometimes lose heart!

Hides himself so wondrously,
As though there were no God;
Is at least seen when all the powers
Of ill are most abroad.

He deserts us at the hour
The fight is all but lost;
He seems to leave us to ourselves
Just when we need him most.

There is less to try our faith,
In our mysterious creed,
Than in the godless look of earth
In these our hours of need.

Our masters good, good seems to change
To ill with greatest ease;

And, worst of all, the good with good
Is all cross purposes.

It is not so, but so it looks,
And we lose courage then;
And doubts will come if God hath kept
His promises to men.

Ah! God is other than we think;
His ways are far above;
Far beyond reason's height, and reached
Only by childlike love.

The look, the fashion, of God's ways
Love's lifelong study are;
She can be bold, and guess, and act
When reason would not dare.

She has a prudence of her own;
Her step is firm and free.
Yet there is cautious science, too,
In her simplicity.

Workman of God! oh, lose not heart,
But learn what God is like,
And in the darkest battle-field,
Thou shalt know where to strike.

Thrice blest is he to whom is given
The instinct that can tell
That God is on the field when he
Is most invisible.

Blest, too, is he who can divine
Where real right doth lie,
Who dares to take the side that seems
Wrong to man's blindfold eye.

Then learn to scorn the praise of men
And learn to lose with God;
For Jesus won the world through shame
And beckons thee his road.

God's glory is a wondrous thing,
Most strange in all its ways,
And, of all things on earth, least like
What men agree to praise.

God's justice is a bed where we
Our anxious hearts may lay,
And, weary with ourselves, may sleep
Our discontent away.

For right is right, since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin.

—Frederick William Faber.

THOUGHT FOR THE WEEK:

"They that sow in tears shall reap
in joy. He that goeth forth and weep-
eth, bearing precious seed, shall doubt-
less come again with rejoicing, bringing
his sheaves with him" (Psalm 126:5, 6).

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *The Free Will Baptist*.

NAOMI LITTLE HART

On Monday, October 15, 1962, God saw fit to call from her earthly home to be with Him in heaven our sister, Mrs. Naomi Little Hart, age 67.

She was a very faithful member of Edgewood Free Will Baptist Church near Macclesfield, North Carolina. She always wore a smile and had a willing mind to help others. She was a Sunday school teacher for many years and was an inspiration to those that knew her. As an humble Christian, Mrs. Hart was loved and respected by all. She will be missed by her family, church, community, and friends. The life of this Christian woman will never be forgotten and will serve as an example for others to live a Christian life.

Funeral services were conducted at the home by her pastor, the Rev. James Lupton, assisted by the Rev. R. L. Norville and the Rev. Elbert Edwards. Interment followed in the family cemetery near the home.

Survivors are her husband, four sons, three daughters, several grandchildren, and a host of friends.

To loved ones and friends I would like to say, "She is not dead, she just went away to a better land to wait for her Christian loved ones and friends to join hands with her one day."

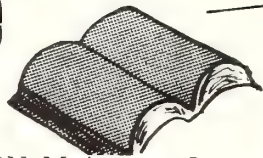
Written by a friend,
Mrs. J. T. Trevathan

THE MAIL BOX

AVAILABLE FOR PASTORATE

"This is to notify the public that I was ordained as a Free Will Baptist minister on October 25, 1962, and that I am available on second and fourth Sundays to pastor a church. If anyone is interested in a trial sermon, please write me at the address below, or call Kinston 7-1228 in the daytime. I am a member of the First Free Will Baptist Church of Kinston, North Carolina.

"I also have my own equipment for showing films in sound and color. I show these for a freewill offering for missionary funds."—The Rev. Robert Earl O'Quinn, 6-E Simon Bright Apartments, Kinston, North Carolina.



Redemption: God's Call

(Lesson for November 18)

Lesson: Ephesians 2:1-10

Golden Text: 1 Timothy 2:5, 6

I. INTRODUCTION

Man in his created state was in the image of God and after the likeness of God. As such, he was not a sinner; in fact, there was no sin in him. To him all things were good, and the will of God for Adam was a big thing. He could freely partake of anything in the Garden of Eden, with the exception of the tree of knowledge of good and evil. He was to refrain from this under penalty of death.

How long man lived in this state of innocence is not known. The story of his fall, however, is given in Genesis 3; and as a result of his disobedience, sin passed to all the human race. Man, therefore, in his natural condition is a sinner, an alien to the kingdom of God, and a condemned creature on the road to eternal ruin.

Although man, through and by his own choice, goes contrary to the plan God has for him, God is still concerned about him. The Creator loves the creature; and because of this love, He provided a way of redemption. From the very beginning, Jesus Christ was given as a remedy for the sins of man.

—Intermediate Class Quarterly.

II. HINTS THAT HELP

Attention should be given to the following background Scripture:

1. The suffering Saviour (Isaiah 53).
2. Reconciliation (2 Corinthians 5:18-21).
3. Redemption through the blood (Ephesians 1:3-10).
4. Our lesson text (Ephesians 2:1-10).
5. Peace through the blood (Colossians 1:15-22).
6. Christ our ransom (1 Timothy 2:5, 6).

—The Teen-Age Teacher

III. ADDITIONAL TRUTHS

1. "And you hath he quickened, who were dead in trespasses and in sins" (Vs. 1).

Who were dead translated literally would be "and you also being dead." This means man was and is liable to eternal death. The reason for this—trespasses and sins. There may be a difference between these words. They are in juxtaposition with each other and hence do not require close definition, but it might be interesting to observe that etymologically they do point up a distinction. Trespasses points to sin as a fall; whereas, the Greek word for sins points to sin as failure. Men are therefore dead because of sin.

"Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Vs. 2).

We walked according to the course of this world. *World* here refers to the world as a period, a time, a system with special emphasis on the transitoriness of it all. It is evil and to live according to it is to live in trespasses and in sins.

According to: The apostle states emphatically that the Ephesians were living under the government of Satan. The realm of Satan's power is spoken of as the air, but it is generally conceded that He rules in all realms of the world system. The ancients thought Satan's abode was in the air. We tend to laugh at such conceptions today. Many do not believe in the devil as a living personality. But you had better think carefully before you throw Satan out the window and relegate him to the limboes of the past. He is not easily banished. We still talk about the very atmosphere being tainted. The best way to fall victim to evil is to underestimate it. Jesus believed in a personal devil and talked to him. Luther even went so far as to throw an ink bottle at him. To be sure, evil is far more personal than modern man dares imagine.

The spirit that now worketh in the children of disobedience: Here is a contrast between the saved and the lost.

The Holy Spirit lives in and influences the Christian; the spirit of disobedience lives in and rules the lost. Satan works through the lost to bring about his purposes in the world. The Holy Spirit works within the believer. While obedience is the essential character of true Christians, disobedience is the essential character of the unbeliever.

"Among whom also we all had our conversation in times past in the lusts of the flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others" (Vs. 3).

Among whom indicates they were not exceptional. All men, Jews and Gentiles and himself, had their conversation or manner of life, controlled by the lusts of the flesh.

Summary Statement: We are reminded first and foremost of the somber and benighted background out of which we came. We have been rescued from the reign of terror and have been translated into the expanding morn of God's eternal purpose. While we were pinned away under the scourge of iniquity, far from being alive to all the allurements of sin, we were dead toward God, we are arrested in our downward flight. We were not slightly sick; mortification had set in; we were rotten to the core. Sin was not in an arrested state of development. It was and is a seed-plot of impending doom.

We were unconscious dupes of the engineer of human tragedy; we had become puppets for this design, who were energetically in the children of disobedience. Our blindness to this lord of misrule, our rejection of this diabolical power, is just so much more the testimony of his active operation.—The Bible Teacher.

2. "But God, who is rich in mercy, his great love wherewith he loved us. Even when we were dead in sins, he quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus" (Vs. 4-7). As man is corrupt in nature and sinful in his practice, he cannot possess nor merit nor have a claim upon God; it requires much mercy to remove so much misery and to pardon his many transgressions. But God's great love is the groundwork of his salvation. In reference to man, that love assumes the form of mercy; and that mercy provides the Saviour, the Lord

St. Claire Bible Class

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us Christ. It is, therefore, by God's mercy in Christ that salvation for man is provided.

The initiative for our redemption is with God. While we were dead in trespasses and sins, He loved us enough to give His only begotten Son that we might not perish, but have eternal life. And that gift on His part was not because we deserved to be saved, but all because of His love. Nothing which we had done, or could do, moved God to provide a remedy for our sin. Solely because of His infinite love, salvation's work was initiated.

Man's only part in his salvation is the acceptance of the gift of God. He is absolutely helpless to do more; but from the time he becomes the recipient of the salvation God provided for him, it is to show forth the proof of it by fully following the Lord Jesus Christ.—*Intermediate Class Quarterly.*

3. (1) Salvation is a gift of God. It is not by works, for by grace are ye saved through faith, and that not of yourselves: it is the gift of God" (Vs. 8). Grace is God's unmerited favor to man; that is, it is a favor or gift which man does not deserve; neither can he earn it. Man receives it by faith, apart from any works of his own. Man may possess some moral principles, but they will not save him.

(2) Man's works cannot save him. "Not of works, lest any man should boast" (Vs. 9). If anything that man could do had anything to do with his salvation, he would not be wholly indebted to God. Thus, he could boast that he had a hand in it, even throughout eternity.

(3) The Christian is the workmanship of God. "For we are his workmanship, created in Christ Jesus unto good works, which God hath ordained that we should walk in them" (Vs. 10). After the sinner is quickened in Christ, it is to walk in good works. He does this by a constant exercising of faith.

Let us remember that man cannot save himself; he must trust in Christ as his Saviour. To do so, he must recognize that he is lost; that he has sinned and come short of the glory of God. Then he must believe that Christ can redeem, or save, him. He then asks for Christ's forgiveness; he repents and turns from his wicked ways. This is conversion. Have you experienced it in your own heart?

—*The Bible Student.*

The Free Will Baptist

This denominational weekly paper should have a prominent place in the reading matter of every Free Will Baptist home. Every issue carries the following items for instruction, information and inspiration: Pointed editorial comment upon Bible doctrine, personal living, church administration, and all phases of the denominational program; feature articles written by Free Will Baptists and selected feature articles of intrinsic value by outstanding Christian writers; publicity on all institutions and agencies of the denomination; regular columns by outstanding denominational writers on doctrine, devotions and Christian comfort; timely comments on the Sunday school lesson; interesting stories for children and youth; news items and reports from churches, church groups and individuals.

Subscription Plans

Because we desire to see *THE FREE WILL BAPTIST* going each week into every home in the denomination, we have adopted three plans whereby subscriptions are solicited for us on the field:

1. *The Every Family Plan:* Under this arrangement the local church votes to place *The Free Will Baptist* in each home in its membership. The church clerk sends us the names and correct mailing addresses of the families in the church. Upon receipt of the list of names and addresses, we send *The Free Will Baptist* to these people and bill the church quarterly for the entire subscription price for the quarter less 10 per cent. If any families in the church are already subscribers, we subtract the amount of their credit from the quarterly bill. Names can be added to or subtracted from the church list at any time, upon notification from the church clerk. Bills are sent by us to the churches on this plan according to the calendar quarter.

2. *The Church Group Plan:* This arrangement is designed for organizations in churches which do not adopt the Every Family Plan. If any church group such as a Sunday school class, the woman's auxiliary, a league or other group wishes to solicit subscriptions for us, we ask that they send us five subscriptions in the first lot, deducting ten per cent from their total subscription collection at the individual subscription price (\$2 per year), keep the ten per cent for their treasury and send us the remainder of their collection together with the names and correct mailing addresses of the subscriptions solicited. For instance, if a church group solicits five subscriptions to *The Free Will Baptist* in its first lot, its total collection for these subscriptions will be \$10. The group keeps \$1 for its treasury and sends us \$9, together with the names and addresses of the people to whom *The Free Will Baptist* is to be sent for one year. The plan starts anew at the beginning of each fiscal year, July 1, and no credits given in any one year may be carried over and credited on the new year.

3. *Individual Solicitations:* In any church which is not following Plan 1 or 2, we offer an individual an avenue of outstanding service to the Lord. Any individual who will solicit five one-year subscriptions to *The Free Will Baptist* and send us the full subscription collection (\$2 per year per subscriber), we shall place his name on our honor roll of solicitors to appear monthly in *The Free Will Baptist*. When he has solicited 10 one-year subscriptions in any fiscal year, we shall allocate a bonus subscription to his credit; he may use this bonus to renew his own subscription for one year or he may send us the name and mailing address of some other person to whom we will send *The Free Will Baptist* for one year without charge.

Any church group or individual interested in soliciting subscriptions under Plan 1 or Plan 2, should contact us and let us send receipt books and subscription blanks for their convenience in administering this service.

Questions & Answers

(continued from page eleven)

that wander off in the dark valley of indecision and despair, if we should only hear that voice.

The disciples, I believe, were already born again before the death of Christ, since they understood His parables and other teachings; but in the sense that all now receive the Holy Spirit as an ever present abiding personal Comforter, they did not until Pentecost because He had not so presented Himself in the world. Now all that have been born again since Pentecost have been baptized by the Spirit. This happened at the time of the new birth.

The three thousand souls who believed and were added to the church on the day of Pentecost did not await for a seasoning or preparation period, but were then filled or baptized with the Holy Ghost. (See Acts 2; compare Galatians 3:13, 14.)

Dr. Talbot, in his book *Bible Questions Explained*, has, I think, correctly said the following on page 130: "The baptism of the Holy Spirit is never future experience of the believer in this day of grace. There is no salvation outside the body of Christ; and every saved person becomes a member of that body by divine baptism."

I am so glad to know that I am a member of this wonderful body of which Christ is the head; and though terribly imperfect in carrying out the function allotted me, yet some sweet day in the future, now unknown to me, I shall be perfected and shall carry out my part as perfectly as Christ the Head is now accomplishing.

Christian Education

(continued from page four)

FIRST QUARTER

Bible I	units
(Pentateuch and Historical Books)	2
Communication Skills I	2
Free Will Baptist History and Theology	2
Church and Sunday School Administration	2

SECOND QUARTER

Bible II	units
(Wisdom Literature and Prophets)	2
Communication Skills II	2
Evangelism and Missions	2
Pastoral Care	2

THIRD QUARTER

Bible III (The Gospels)	units
Theology I	2
Church History I	2
Sermon Preparation	2

FOURTH QUARTER

Bible IV (Acts and Epistles)	units
Theology II	2
Church History II	2
Christian Worship	2

Costs are listed as follows:

Application fee (paid once)	\$10.00
Registration fee (paid each quarter)	5.00
Tuition fee (per course)	20.00
(\$25.00 for husband and wife)	
Graduation fee (paid once)	5.00

Further information may be obtained by writing:

Dr. Roy O'Donnell, Dean
Mount Olive College
Mount Olive, North Carolina

Church to Observe College Day

Howell Swamp church, Walstonburg, will observe Mount Olive College Day Sunday, November 11, the Reverend Sheldon Howard, pastor, has announced. Dr. W. Burkette Raper, president of Mount Olive College and a former pastor of Howell Swamp church, will speak at the morning worship service. Last year Howell Swamp church gave \$413.14 to the college. Its goal for the 1962-63 fiscal year is \$625.

Mount Olive College Day will be observed at Peace Free Will Baptist Church, near Pinetops, Sunday, November 11, the Rev. Hubert Burress, pastor, has announced. Dr. Roy C. O'Donnell, dean of the college, will be guest minister at the 11 a. m. worship service. Last year Peace church gave \$67.75 to Mount Olive College. Its goal for the 1962-63 school year is \$100.

THE CHURCH— WORLD-WIDE

(continued from page five)

which have been conducted in Lushan Hills, Singapore, and Manila; and lunch hour groups conducted in firms in Tokyo.

It also cites the emphasis on Bible instruction in undergraduate schools in South Korea; expository preaching in Ceylon and Japan; Bible studies conducted in Manila, Hong Kong, South Korea, Japan, and Ceylon; and lists as both "a inspiration and a warning" the "Bible without the Church" as illustrated by the nonchurch movement in Japan.

RELIGIOUS JOURNALS' POSTAL RATE TO GO UP

Washington, D. C. (EP)—House and Senate conferees agreed here to increase postage rates for all religious and non-profit periodicals circulating in second class mail by 20 per cent.

The increase will advance the present rate of 1.5 cents per pound to 1.8 cents in steps of one-tenth of a cent per pound over a three-year period.

The rate would go up to 1.6 cents per pound in 1963 to 1.7 cents in 1964 and 1.8 cents in 1965. The minimum rate per piece would remain at one-eighth of a cent, however.

The Senate conferees, in turn, agreed to leave the rate for non-profit organizations using third-class mail at the present level of 1 and 1/4 cents per piece, urged by the House. They fixed the pound rate for third class matter at 5 per cent of the commercial users' rate which will have the effect of reducing it to nine cents a pound. The pound rate will be applicable when circulation weigh two ounces or more.

In another amendment, conferees agreed to raise the rate for educational materials and library books from 9 cents for the first pound to 10 cents, but leave the rate for additional pounds at 5 cents per pound.

The regular book rate will be unchanged.

the **Free Will Baptist**

Ayden, North Carolina, Wednesday, November 14, 1962



Interior

ELM GROVE FREE WILL BAPTIST CHURCH

Ayden, North Carolina

(See "News and Notes" inside for story.)

Editorial

THE BIRTH OF THANKSGIVING

When the Pilgrims landed on the bleak shore of New England, it was five days before Christmas in 1620. They found no sweet Christmas spirit pervading the land; instead, they found a cheerless, howling wilderness, with painted savages lurking in the depths. There were no warm, comfortable homes to welcome them. Their lot was a shelterless forest, with icy winds whistling through the tree tops. There was no provision for their security and well being except that unforgettable covenant into which they had entered with one another and with God.

Into this laboratory of the wilderness this God-fearing group brought everything they possessed. Their resources of food, clothing, and supplies were meager and insufficient. But their faith in the sovereignty of God, the authority of the Bible, and the security of the believer was profound—the kind that is not easily shaken. They were also firm believers in the sanctity of the Sabbath. And their faith was coupled with those qualities of soul that genuine piety inevitably begets: courage, fortitude, gratitude, and a deep sense of peace.

How did this small band of Pilgrims fare in this land of wilderness, adventure, and promise? From the beginning they faced difficulty. They labored through the most heartbreaking year of depression in the history of America. In that first year of untold hardships, crop failures, and disease, they suffered the loss of over half their number through death. They lost much; yet, they did not lose all. Their humble homes provided shelter for the winter ahead; their food supply, though scant, would last until another harvest; friendly relations had been established with the Indians; and God was still on His throne.

At this juncture, some unknown person led the little company out of the atmosphere of sorrow, homesickness, and despair into the atmosphere of praise and thanksgiving. Attention was focused on the real wealth of that sturdy aristocracy of the wilderness, so poor in earthly possessions but so rich in character, fellowship, and worship. There they discovered that the shortest way to God may lead through the valley of adversity instead of the sunny highlands of prosperity. The result, therefore, was the proclamation of a day of thanksgiving. But suppose they had proclaimed a day of wailing instead? Humanly speaking, there would have been some logic for such a course. But wailing never saved a people or lifted a saint to higher ground. Aware of that fact, this little band praised God for all His goodness to them. Conscious of all their heartaches, they were grateful for that which they had.

Thanksgiving Day is just ahead. We live in the greatest nation on earth, and we enjoy a bountiful supply of the necessities and comforts of life. But are we as grateful as this small band of Pilgrims? In reality, we ought to be much more thankful than they; for our lot is far better than theirs.

The feeling of this noble company of Pilgrims must have been similar to that which is expressed in following poem:

Thank God!

Thank God for life!

E'en though it bring much bitterness and strife,
And all our fairest hopes be wrecked and lost,
E'en though there be more ill than good in life,
We cling to life and reckon not the cost.
Thank God for life!

Thank God for love!

For though sometimes grief follows in its wake,
Still we forget love's sorrow in love's joy,
And cherish tears with smiles for love's dear sake;
Only in heaven is bliss without alloy.
Thank God for love!

Thank God for pain!

No tear hath ever yet been shed in vain,
And in the end each sorrowing heart shall find
No curse, but blessings in the hand of pain;
Even when he smiteth, then is God most kind.
Thank God for pain!

Thank God for death!

Who touches anguished lips and stills their breath
And giveth peace unto each troubled breast;
Grief flies before thy touch, O blessed death;
God's sweetest gift; thy name in heaven is Rest.
Thank God for death!

—Author Unknown

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THE FREE WILL BAPTIST

RALPH LIGHTSEY, Editor

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Six Months.....
One Year.....

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THE FREE WILL BAPTIST PRESS

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His

Unspeakable Gift

WOULD LIKE to call your attention to a very brief text: Thanks be to God for his unspeakable gift (2 Corinthians 9:15).

What is a gift? Well, that is easy. A gift is something we receive, that's all. You reach out your hand and receive it, you refuse it. Certainly you can't do anything to merit it. I think that merit is a gift is preposterous. Can you imagine a small boy coming to your door saying, "Could you give me something to do so that I can earn a birthday gift?" A gift is a gift—it is given, that's all. It's something nice, something lovely—something glorious perhaps, something you had always wanted, and now someone has given it to you. Will you refuse it? Well, that seems a silly question.

Now I want you to think about God. Try to recall something about the heavenly Father that doesn't associate Himself with His giving. He is the great Giver. That is His nature. The best gifts in life aren't free; they are given. Air, soil, water, shelter, clothing, health, beauty, fellowship, love, health, peace—these are God's gifts to men. They are not His "unspeakable gift." It is something else.

What does our Scripture say? I find cross reference in Ephesians 2:8: "By grace you are saved . . . it is the gift of God." So we must ask, What is grace? What is the grace of God? We evangelists have a very fast answer to that one: "Grace is something we like to use. We say, 'Grace is unmerited favor.'" We think we have exhausted its meaning; we think that we have uttered something profound. But really we have barely introduced the subject. I have tried hard to think of an analogy that might make this important word great and meaningful to a generation that actually has very little understanding of it. The best I could come up with was something like this: Grace is like something astonishing

happening to you. An outsider, one outside the church of Christ would say, a stunning piece of luck, a million to one shot. Think of a man blown out to sea in his canoe that has been capsized. There he is in mid-ocean, miles from shore and he is swimming. He doesn't know in which direction he is swimming. But suddenly out of nowhere a helicopter appears overhead and approaches him dropping a ladder. That's like grace!

Or think of a man walking on a hunting trip through the great Smoky Mountains. Suddenly he steps on a rattlesnake and the rattler turns his head and strikes him just above the ankle. The man sits down trembling, looks at his wound, wonders whether to cut it open or not, gets out his knife, prepares to lance it, but then decides he had better go for a doctor. He hurries back to his car, panicking, gets

By Dr. Sherwood Wirt

Editor, *Decision*

into the car, drives to the nearest town, gets a doctor, goes into the hospital and there he is examined. They check the wound and they find that there is no poison in it. They ask him, "Did you notice anything else around at the time you saw the snake?" He says, "Yes, I noticed there was a dead rabbit there." "Well," they tell him, "the snake used up his venom on the rabbit and he had none left for you. You're well, you are discharged." That's grace!

Or take an example of the theological professor giving a lecture, perhaps on some obscure topic like the transcendentalist movement of the 19th century, or the 8th century controversy between Rabbertus and the Pope. At the close of the class one of his students comes up to

him and says, "I've been converted." Well, that's grace!

You see, grace is something marvelous that comes to us that we had nothing to do with, that we had no right to expect. It is something that turns our sorrows into joy, our sunsets to sunrises, our misery to ecstasy, our death to life. Grace is more than favor. It is wisdom, it is power, it is salvation, it is the outpouring of divine love on a world that is ready to turn itself into the ash heap of the universe. Grace is what saves us. Grace is what gives meaning to the church; it is what makes sense of all its worship. It is the *Sine qua non* of Christianity—a Latin expression which means "without which nothing." For without grace we of the evangelical faith are just one more entry in the international steeple chase of religion.

Now we must go and ask, What is the nature of this grace that we have been describing? I find another cross-reference, this time in Romans 6:23: ". . . the gift of God is eternal life through Jesus Christ our Lord." This then is the answer that we have been looking for. This is the unspeakable gift. It is nothing more or less than Jesus Christ. He was a man, interested in saving other men. He shed His blood to save me. He rose from the dead and today He is alive looking for souls, looking for bodies, looking for hearts in which to dwell. He is looking for personalities to invade and capture—personalities with which He can have close fellowship. He is looking for big men to make small and small men that He can make even smaller so that He might be enlarged in them. He is looking for women who have been spending their lives trying to fill their cups at every cistern. He wants them to turn their cups upside down so that he might cleanse and then make them vessels of grace and fill them with the water of life.

Dr. Ralph Mitchell, one of the members of our staff, tells of something that happened to him a few years before World War II. He was on a tour of Russia. He says, "On our second day in Leningrad our tourist party was shown through some of the great buildings of the city by a very clever and cultured young lady guide. When we came to St. Isaac's Cathedral, reputed to be the second largest cathedral in the world, we saw that it was being used as an anti-God museum. There were many grotesque caricatures of God along with other exhibits. In one corner we were shown an icon of Jesus Christ. With a pre-

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His Unspeakable Gift

(Continued from Page Three)

emptory wave of her hand the young lady said, 'Jesus Christ, but only a myth.' I could not allow that to go past unchallenged; so I quietly said, 'Excuse me, young lady, are we allowed to ask questions?' "

Dr. Mitchell and his Scottish accent—you can just hear him saying, "Are we permitted to ask questions?"

"What is your question, sir?"

"Did you say that Jesus Christ is only a myth?"

"Yes, I did."

"Well then," Mr. Mitchell asked, "did you read Josephus when you were being trained? I know that you have a good education by the fluent way that you speak English."

There was a surprised expression on her face as she said, "No, I did not."

"What a pity," said Dr. Mitchell, "for he referred to a historical Jesus and you know that Josephus was a Jewish historian who was born only three or four years after Jesus Christ died."

Dr. Mitchell stopped. No one spoke. "Then," he says, "I asked, 'May I add one thing more?'" The Russian guide added, "I suppose so, since everybody seems to be listening."

There was a tense atmosphere as Dr. Mitchell turned around to the whole group and said, "Ladies and gentlemen, there is no need for me to argue the historicity of Jesus Christ. The fact has been tested by too many indisputable evidences. However, I desire to testify to a living Christ." You could have heard a pin drop in that large museum. "You ask me how do I know that Christ is alive?" Dr. Mitchell went on. "My answer is that I have been talking to Him this very morning in my hotel bedroom." That is God's gift.

I wish I could share with you this morning something that has been happening in the country of British Uganda in the heart of Africa. Here a revival has been going on for 35 years. Here the most remarkable movement of the Holy Spirit has been affecting an entire church. There are seven million people in Uganda and over half of them are at least nominal Christians. Within this church there is a movement of God that is an indigenous expression of African Christianity that could not have possibly been put there by Europeans. Young men are now going out from Uganda to tell of what Jesus has done for them, not only to other parts of Afri-

ca, but even to this country. Right now two young men, William Nagenda and Festo Kivengere, are on tour across America describing the blessing of Jesus in the Uganda revival. This is a great movement of God and it is based completely upon a simple preoccupation with Jesus in the meetings that those men hold.

Listen to this testimony from one of the men in this revival. He says, "A saved man has a fire within him. A saved man is a friend of all . . . You remember that Jesus prayed that they may all be one. This is not the wish of the devil. We know he does not want that—this is the work of the Spirit. He who has the Lord inside has no war inside. There is only peace inside."

Sometimes I feel that there is something too different about our American Christianity. It has too many coats of shellac on it. We can't get close to one another. We don't want to get close to one another. We are afraid that if we get too close to our Christian brethren we might be criticized. So we build fences around ourselves and demand each other's respect. Then when things begin to go wrong we hide them from one another and we wonder why it is that Jesus doesn't seem to help.

The other night I preached at a rescue mission. After the invitation I walked down the aisle to talk to some of the men who hadn't come forward. There was one man of about 30 years, dusty, dirty, with a hard voice and very preoccupied. I felt led to speak to him. "Won't you let Jesus help you?" I asked. He shook his head and turned his face toward the wall. "He can't help me," he said. The man had a cold, closed heart. That's the way we are so much of the time.

When a man finally does let the gates down, then the dam bursts and he can hardly control himself to contain the happiness. He has kept it in so long. Friends, that's no way to live. Jesus wants us to be in walking fellowship with Him, hour by hour. We are to keep short accounts with God. We are to keep bringing those sins to Him for forgiveness. We are to be exhorting one another, encouraging one another, daily. That's what Hebrews 3:13 says. We are not to be afraid of one another.

My Uganda friends remarked to me, "There is a tremendous difference between criticism and challenge in love. We do provoke each other and we rebuke each other. If one of us has a cold heart, we will tell him so. 'Brother, when you spoke today, your heart was not

warm.' But it is done in love and not a critical spirit." The result is that the Uganda men feel safe in one another. When one is found at fault he doesn't to defend himself, he just takes it to Jesus. As Festo Kivengere said, "The Holy Spirit has to do a tremendous amount of simplification before there is a break-through. Jesus can understand your troubles, even if I can't."

You and I will have to admit that a lot of the things we have been doing have been baptized with self-interest, personal ambition, camouflages, and Christian persiflage. What's more, we had to repent of it. Here you are, in the business of telling others—what about yourself? We need to bring our dirty hands to Jesus and ask that they may be washed. We need to bring our true writers to the Cross. We need a good healthy sense of remorse that is so strong that it will make us quit doing the things that have been hateful in God's sight. You know what I am talking about. Then after we have put those things away we can hold out our empty hands and receive forgiveness, and take the wonderful unspeakable gift—the gift of the grace of God in our Lord Jesus Christ, the gift of eternal life with Him.

Then you'll write like Paul—with fervor and with hardly breath to put a period. You'll never make the canon with your writing, but you'll put some life into your bones.

Prayer Meeting

by Frances B. Erickson

There's a blessing that awaits us
Every time we wend our way
To the church on Wednesday evening
Where the saints all meet to pray

For the cares that would perplex us,
And dishearten or disturb,
Are forgotten in Christ's presence,
As we feast upon His Word!

When someone arises, shining,
With God's glory on his face,
Every word of blood-bought victory
Brings new consciousness of grace

There's a blessing in the singing,
In the humbleness of prayer,
In the fellowship of Christians.

It's God's hour! You should be there

—Herald of Holiness



THE CHURCH - WORLD-WIDE

CHURCHES REPORTED OPEN IN RED CHINA

HONG KONG (EP)—Refugees from inland China have reportedly told Assemblies of God missionaries here that "Holy Ghost" or Pentecostal churches are allowed to remain open in China. Missionaries believe the churches mentioned were those established by missionaries before the Communist regime lowered the bamboo curtain. No names and locations were given, and the reasons why Communists allow the continued operation of Pentecostal churches in Red China are not known.

Recently published reports in Communist newspapers of Red China indicate 160 new believers had joined one Assemblies of God church.

REDS PUBLISH PAPER TO DRIVE WEDGE

HONG KONG (EP)—Divide and conquer is the apparent strategy of Communists in North Vietnam. The Reds have published a pseudo-Catholic weekly, *Chinh-Nghia*, in an attempt to drive a wedge between the Catholic laity and their priests and bishops.

The Red paper describes itself as "the organ of the National Committee for liberating Vietnamese Catholics who Love Peace and their Country."

In a disguised "letters to the editor" and articles attributed to priests, the publication urges the bishops to show their spirit of cooperation.

In one article, initialed "V.T.N.," the publication declared that "the church authorities should think carefully and cooperate with the good will of the state" and openly attacked the bishops.

LATIN AMERICANS FORM TEACHING COMMISSION

LIMA, Peru (EP)—Christian education representing church councils in 11 countries of Central and Southern America have formed the Latin American Evangelical Commission for Christian teaching.

Clergy and lay leaders both attended the Latin American Consultation on

Christian Education here. Their main concern was the religious education of Latin youths.

Among topics discussed were special needs in the preparation of Sunday school courses, Christian literature for young people, training of youth leaders, and the formation of Christian education regional committees in Latin American countries.

EUB DELEGATES LAUD PRESIDENT'S CUBA STAND

GRAND RAPIDS, Mich. (EP)—Delegates to the quadrennial General Conference of the Evangelical United Brethren church here resolved to join other Christians in confessing "our failures which have contributed" to the Cuban crisis and in interceding for divine guidance for peace.

Noting that large areas of the world are in a state of revolution and fear, "and that over half of the world's population are under the powers of anti-Christian despotism," the delegates cited President Kennedy's "courageous effort to safeguard the security and freedom of our hemisphere."

FOUR STUDENTS DROP COLLEGE GEOLOGY COURSE

SAN FRANCISCO (EP)—Four students, described only as "fundamentalists," have withdrawn from a geology course at San Francisco State College here on the grounds that the teachings conflicted with their religious beliefs.

The students, unidentified, left a class conducted by Dr. York Mandra, but did not withdraw from the college.

In dropping Dr. Mandra's class, the students said the instructor taught that the earth could never have been covered completely with water as the Bible story of Noah relates.

One of the students was quoted as saying that instructors "wanted to twist us with their so-called facts until we accept nothing on faith."

Dr. Mandra said he regretted the students' withdrawal. "When truth is known," he said, "religion and science are definitely found to be compatible."

PUBLIC SCHOOLS IN U. S. PERMIT BIBLE READINGS

ST. PAUL, Minn. (EP)—Is Bible reading a regular practice in the public schools of America?

A new book by a St. Paul professor, Dr. Richard B. Dierenfield of Macalester College, reveals that Bible reading is practiced regularly in about 42 per cent of this country's public schools.

His findings, based on a survey of religious practices on 4,000 public school systems, are reported in *Religion in American Public Schools*, published by Public Affairs Press.

Dr. Dierenfield's book reports wide regional variations in Bible reading. It is found in 77 per cent of the schools in the South, 67 per cent of those in the East, 18 per cent of those in the Midwest, and only 11 per cent of Western schools.

One third of the nation's public schools conduct daily "homeroom devotional exercises" which usually include the recitation of the Lord's Prayer as well as Bible reading.

In some instances, Dr. Dierenfield reports, the exercises include short devotional talks and singing of hymns. Again, these practices are very common in schools of the South (60 per cent) and East (68 per cent) but quite rare in the Midwest (6 per cent) and West (2 per cent).

SCHOOL BOARD DEFENDS BIBLE READINGS IN N. Y.

ALBANY, N. Y. (EP)—The School Board of Levittown, N. Y., has filed with the State Education Department a statement defending its classroom daily opening exercises, which include Bible reading and singing of the fourth stanza of "America."

Such practices, the Levittown board claimed, do not conflict with the June decision by the U. S. Supreme Court banning a New York Board of Regents' prayer from public schools.

Under the Levittown formula each school day opens with the students reciting the Pledge of Allegiance, followed by either a reading from the Bible or the recitation or singing of the "America" stanza which calls for God's protection of the U. S., or the reading from national documents.

Pupils are not required to participate in any portion of the exercises to which some Levittown parents have objected.

The statement pointed out that parents who seek to have the exercises prohibited "enjoy no lawful authority to interfere with participation by the children of others who choose to join in the daily exercises."

news & notes of Denominational Interest

Baptismal Scene Given By Elm Grove Y. P. A.

The baptismal scene shown above and seen in the picture on the front cover is the recently completed project of the Rosa Murphy Y. P. A. of Elm Grove Free Will Baptist Church, Route 1, Ayden, North Carolina.

Begun in April, 1961, with nine girls, the organization has now grown to

along with a fluorescent light and a traverse rod for the drape, was purchased.

After the project was completed, the scene was dedicated under the leadership of Mrs. Craft. After thanking each person who had contributed to the project, she chose the story of the baptism of Jesus Christ for the Scripture reading. Then the painting was dedicated to God to be used for His glory. Miss Linda



twenty-two members. Mrs. Carolyn Craft, elected at the beginning, is still serving as sponsor. In October the boys joined the group.

For the first project the group decided to have a scene painted in the baptistry of the church and to purchase a drape for it. All the members began to work to raise the money for the project. Mr. Delmar Bateman donated his time to surfacing the walls with masonite in preparation for the painting. Fortunately there was an artist right in the church. Raymond Harrison, an art student at East Carolina College and illustrator for the Free Will Baptist Press, painted the scene during his spare time.

A bronze and green brocaded drape,

Worthington rendered a message in song. As she sang the last verse, all lights except those in the baptistry were turned off and the drape was pulled for the first time.

The church has recently undergone further remodeling. The floors have been carpeted from wall to wall with a beautiful green carpet. Although it was a project of the Adult Sunday School Class, the Y. P. A. raised \$40.25 toward this project.

Honoring one of the oldest members of the woman's auxiliary of the church, the group named their auxiliary for Mrs. Rosa Murphy, a wonderful example for young people. Three former members of the Y. P. A. are now enrolled at Mount

Olive College; one has dedicated herself to the mission field.

Mrs. Craft says, "We at Elm Grove are proud of our young people. We praise God for their talents, and our prayer is that they will use them in service to God."

N. C. Children's Home Report for October, 1962

The Free Will Baptist Children's Home, Middlesex, North Carolina, reports the following receipts for October 1962. Receipts have been mailed to each individual, auxiliary, or organization contributing, but totals are shown here only from each conference for the period covered. The books and files are open at the home for inspection or checking for any particular receipt.

General Fund

Albemarle Conference	\$ 400.
Blue Ridge Association	25.
Cape Fear Conference	234.
Central Conference	1,098.
Eastern Conference	1,041.
French Broad Association	25.
Pee Dee Association	135.
Rockfish Conference	11.
Western Conference	728.
Miscellaneous	2,003.

Central Conference Building Fund

Central Conference	14.
McLeod Education Loan Fund	125.
Jesse Woodard Memorial Student Loan	5.
Western Conference	5.

Clothing Fund

Central Conference	217.
Eastern Conference	100.
French Broad Association	40.
Western Conference	135.

Total \$6,342.

Annual Thanksgiving Service at Free Will Baptist Children's Home

The annual Thanksgiving service will be held at the Free Will Baptist Children's Home, Middlesex, North Carolina on Thanksgiving Day, November 22. The program will begin in the Memorial Chapel at 10:30 a. m. and will conclude with a picnic lunch served on the camp at noon.

This traditional event has come to

Coming Events

November 13-15—Georgia State Association, Pine Level Church, Cherokee, Ga.

November 15, 16—South Carolina State Association, Bay Branch and Betany churches.

November 22—Thanksgiving Day

of the special occasions in the lives of the children and staff of the Children's Home as well as to hundreds of Original Free Will Baptists throughout the state. Original Free Will Baptists and their friends are invited to attend the service this year and to bring a generous Thanksgiving offering and a picnic lunch, thereby making this an extra special event. The Reverend C. L. Patrick, president of the North Carolina State Convention of Original Free Will Baptists and pastor of the Free Union church, Greene County, will deliver the Thanksgiving message. Special music will be furnished by the Children's Home and groups from the Free Union church.

Representatives from the statewide conventions, annual conferences, and denominational institutions of Original Free Will Baptists will be recognized and bring greetings from their respective organizations or institutions.

The Children's Home has enjoyed a very good year and desires the presence of as many of its supporters as possible to join in sincere Thanksgiving for the many blessings received during the year.

Churches to Observe College Day

Mount Olive College Day will be observed Sunday, November 18, at Pine Level Free Will Baptist Church, North Carolina, the Reverend R. H. Jackson, pastor, has announced. Dr. W. Burkette Ober, president of the college, will speak at the 11 a. m. worship service.

Spring Branch church, Walstonburg, will also observe Sunday, November 18, as Mount Olive College Day. The Reverend Sheldon Howard is pastor. Dr. W. C. O'Donnell, dean of Mount Olive College, will speak at the 11 a. m. worship service.

Justice Rodman to Speak at Homecoming

Associate Justice William B. Rodman, of the Supreme Court of North Carolina, Raleigh, and a native of Washington, North Carolina, will be the special guest speaker at Free Union Free Will Baptist Church, Route 1, Pinetown, North Carolina, for the homecoming and vest day program Sunday, November 18, 1962, at 2 p. m.

The church will begin the day's special observance with Sunday school at 10 a. m. The pastor, the Rev. David W. Patrick, will deliver the harvest day message at 11 a. m. During this service, time will be given for the homecoming and harvest day offering, and to receive the proceeds from the God's program which began in the spring

and other gifts. This offering will be used for the budget of the church to pay off the indebtedness incurred a few years ago to build a new sanctuary whose value is about \$80,000.

At the close of the morning worship service, lunch will be served on the church lawn in picnic style.

After the lunch hour, all will reassemble in the church to hear the message by Justice Rodman.

Special singing will be rendered by the church choir, quartet, and others throughout the day's services.

The church and pastor extend an invitation to all members, former members, former pastors, neighbors, friends, and the public in general to come and enjoy the day.

Elm Grove G.T.A. Reorganizes And Has Halloween Party

On October 27 the Elm Grove G. T. A.'s of Ayden, North Carolina, met to reorganize. Eleven members and one visitor were present to begin the organization sponsored by Mrs. Norman Ard and Mrs. Claxton McLawhorn.

The meeting was opened with the singing of "Bringing in the Sheaves," followed by prayer led by Diane Briley. After the business period Mrs. Ard talked to the group about the little things that they as G. T. A.'s could do now to prepare them for bigger things as they grow up.

Following the reorganizational meeting, on Thursday, November 1, the costumed children met at the parsonage for a night of "Trick or Treat." The group of twenty-seven children were driven to the homes of several of the church members who were expecting them and who handed out the treats.

Upon returning to the parsonage, everyone was served hot dogs, potato chips and drinks. Prizes were given to Dale Griffin and Vicki Jones for having the best costumes.

Mrs. Ard again led the devotion on prayer in which she told the story "Answered Prayer." After the devotion the group was dismissed by prayer.

Doing an injury puts you below your enemy; revenging one makes you but even with him; forgiving him sets you above him.—*Odd Moments*.

A man's own good breeding is his best security against other people's ill manners.—*Chesterfield*.

A Lighted Candle

Throughout the Bible God is forever pictured as coming to grips with the soul of man. If any truth is clear, it is that God has commerce with the human spirit. Sometimes in desert solitudes, sometimes on flaming mountaintops, sometimes in the huts of slaves, and sometimes in the courts of kings, God has spoken and men have answered, "Speak, Lord, for thy servant heareth."

The psalmist found God, and out of experience testified, "For thou wilt light my candle; the Lord my God will enlighten my darkness" (Psalm 18:28). "The spirit of man is the candle of the Lord"—and God lights the candle. He puts flame to the candle of my heart. My lamp was cold and dark. He set it afire.

When men try to tell what has happened in life-changing experiences, like Paul, they speak of it in terms of passing from darkness to light. After Jacob's destiny-shaping grapple at Peniel, "the sun rose upon him." It was morning, without and within. Paul was very much aware of the "blinding light" on the Damascus road. It was at dawning that Jesus rose from the dead.

Through Jesus Christ God will also light our souls. If we will draw nigh to Him, He will make our darkness to shine. Anna Bryant expressed our heart's desire thus:

"If I covet one high grace,
It is this—upon my face
Just to show an inner light,
To illumine others' night.
"Give me such a look, so high,
That the saddest passer-by
Of a sudden glad will say,
'Somewhere shines the sun today!'"

—*The Free Methodist*.

EFFICIENCY

The police of a big city were hot on the trail of an escaped convict. When they learned that the fugitive was heading for a small town downstate, they called the local constable there.

"You send me a picture of that guy and I'll get him," the constable promised.

Immediately, the city police mailed the constable a dozen pictures of the wanted man—profile, full face, standing, sitting, and in various costumes.

Within twenty-four hours, the constable called back. "We got eleven of those crooks," he boasted excitedly, "and I guarantee to jug the last one before morning!"

Woman's Auxiliary

Farmville, N. C.—The Woman's Auxiliary of Marlboro Free Will Baptist Church met in regular session in the fellowship building Tuesday evening, October 30, at 7:30. The president, Mrs. Grover Lee Smith, called the meeting to order and led the group in singing "Have Thine Own Way, Lord," followed with the group reading in unison Galatians 2:20. Prayer was offered by Mrs. Claude Joyner. Mrs. Cook Blair acted as program chairman. The topic for discussion, "Faithfulness in the Stewardship of Life," was given by Mrs. Jack Parker, Mrs. J. P. Whitehurst, and Mrs. Claude Joyner.

The secretary, Mrs. Loyd Allen, read the minutes for August and September and called the roll. There were 27 members and one visitor, little Miss Jan Whitehurst, present. The treasurer reported \$46.46 in the treasury. Two members, Mrs. Loyd Allen and Mrs. Sam Hobgood, Jr., paid birthday dues. Several members paid their September dues. Mrs. Jack Nanney reported sending cards and visiting several sick friends. The Y.P.A. leader, Mrs. Johnnie R. Parker, reported on the young people's activities. Mrs. Claude Joyner thanked the auxiliary for flowers and cards sent her during her recent illness.

The auxiliary voted to sell 12 measures of Brunswick stew on November 2, with the proceeds to be used to pay back money borrowed from Mrs. Dessie Little to finish the floor in the fellowship building.

A thank you note was read by the president from the J. C. Brock, Sr., family. A letter of appreciation was read from Glenn Worthington, the auxiliary adopted orphan boy; his picture was enclosed.

Plans were made to serve supper to 35 Free Will Baptist students at East Carolina College on Monday night, November 19. Volunteers to serve the supper were Mrs. Claude Joyner, Mrs. Robert Moore, and Mrs. Cook Blair.

Mrs. Robert Moore reported on the auxiliary convention which met at Grimsley church in September. Mrs.

Ichabod Allen reported on the Christmas program and supper to be held in the fellowship building. The supper will be turkey with all the trimmings. Mrs. Roy Carraway dismissed with prayer.

The hostesses, Mrs. Minnie Mae Hinson and Mrs. J. T. Bundy, served refreshments.

Durham, N. C.—The Woman's Auxiliary of the Edgemont Free Will Baptist Church of the Western Conference, held its regular monthly meeting Tuesday, October 29, at the home of Mrs. Thelma Peele.

The meeting was opened with the devotional given by the program chairman, Mrs. Charlotte Griffin. Her topic was "Faithfulness in Fellowship with Christ," based on Galatians 2:20. Mrs. Ruby Yeatts led the group in prayer.

Mrs. Peele presided over the meeting. In the business period Mrs. Grace Jones, the delegate to the Western District Auxiliary Convention, gave a very interesting report of the meeting.

After adjournment refreshments were enjoyed by all.

Hanging on to Sin

A child was one day playing with a valuable vase, when he put his hand in to it and could not withdraw it. His father, too, tried to get it out, but all in vain. They were talking of breaking the vase when the father said, "Now my son, make one more try. Open your hand and hold your fingers out straight, as you see me doing, and then pull."

To their astonishment the little fellow said: "Oh, no, I couldn't put my fingers out like that, for if I did I would drop my penny."

How like people today! They get in trouble, but unless they are willing to "forsake" their sins, God cannot help them. But he that confesseth and forsaketh his sins shall find mercy (Proverbs 28:13).—*New Century Leader*.

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *The Free Will Baptist*.

MR. ATLAS WEBB

On Tuesday, July 17, 1962, God called home Mr. Atlas Webb. Born January 1, 1891, in Wilson County, he was an active and faithful member of Owen's Chapel church as long as his health permitted, and had been a ruling elder of the church since about 1925. He was also a member of the \$5 Builder's Club in the Free Will Baptist denomination. Mr. Atlas, as he was called by everyone, was loved and respected by all. Though there is a vacancy in the church and community which can never be filled, we know he is happy with our Lord. Surely he could say, "I have fought a good fight, I have finished my course and am ready to receive my crown of glory that will never fade away."

He is survived by his wife, Mrs. Effie Webb; two daughters, Mrs. Daisy Owen and Mrs. Ethel Webb; one son, Velva Webb; eight grandchildren; and eleven great-grandchildren.

Funeral services were conducted at Owen's Chapel church by the Rev. Dr. Beaman, assisted by the Rev. R. W. A. man. He was laid to rest in the Maplewood Cemetery, Wilson, North Carolina, beneath a beautiful mound of flowers.

Written by Grandson and Wife
Mr. and Mrs. Brooks Owens
Kinston, North Carolina

MR. JESSE WOODARD

We, the members of the Kenly Free Will Baptist Church, Kenly, North Carolina, pause to pay tribute of love and respect to the memory of one of our most faithful brothers in Christ, Mr. Jesse Woodard. Mr. Woodard was 47 years old at the time of his death. Although his life was short here, there will never be anyone who can live a more devoted life as a Christian than he. He was deacon of the church for seven years, taught the young people's Sunday school class, and was treasurer of the church until his health would not permit him to do so.

He leaves to mourn his passing his most devoted wife, the former Jessie Pearl Graham; two sons, Frank and Roy; five sisters and two brothers; a number of

sons and nephews; and a host of friends. We feel that our loss is his eternal gain. After his death his son found the following poem in his billfold:

LIVING BOUQUETS

When I quit this mortal shore,
And mosey 'round the earth no more,
Don't weep, don't sigh, don't sob;
I may have struck a better job.

Don't go and buy a large bouquet,
For which you'll find it hard to pay;
Don't mope around and feel all blue,
I may be better off than you.

Don't tell the folks, I was a Saint,
Or any old thing that I ain't;
If you have jam like that to spread,
Please hand it out before I'm dead.

If you have roses—bless your soul;
Just pin one in my buttonhole
While I'm alive and well today;
Don't wait until I've gone away.
Be it resolved:

1. That we give thanks to our God for
his life, his service, and most of all, his
great influence upon all of us.

2. That we extend to the family our
deepest love and sympathy in the loss of
our husband and father.

3. That a copy of these resolutions be
recorded in the church's minutes, a copy
sent to the family, and a copy sent
to *The Free Will Baptist* for publication.

Mrs. Millard Snipes

Responsible for Our Beliefs

Dr. R. A. Meek

One nowadays frequently hears the
statement that it makes little difference
what one believes if only one's conduct
is moral.

There never was a teaching more false
and misleading. The essential truths of
Christianity are cognizable and men are
responsible for their beliefs. Such is the
clarification of the divine voice both in
nature and revelation. The man who
takes strychnine for quinine and swal-
lows it must pay the penalty with his life.

So he who turns away from the gospel
of Christ, upon which divinity is so
plainly stamped and the truth of which
is attested by the power of the Holy
Spirit, to embrace some other faith, or
to grope along through the world with
no faith, commits suicide.

THE FREE WILL BAPTIST

Unbelief touching the fundamentals is
a grave sin; and, regardless of what one's
outward acts may be, it shuts out every
hope of heaven.

"If ye believe not that I am he, ye shall
die in your sins."

"He that believeth on the Son hath
everlasting life: and he that believeth
not on the Son shall not see life; but the
wrath of God abideth on him."

A person who does not accept the
cardinal truths of the divine Revelation
cannot live as he ought. Christianity is
deeper than one's mere external conduct;

it is an inward life, and necessitates right
motives, as well as correct behavior. No
individual can possess that life and be
actuated by Christlike motives without
the coming of the Holy Spirit into his
heart, and He comes alone in response
to belief in the gospel of our Lord.
There can be no really holy living apart
from the great plan of redemption set
forth in the Word of God, the personal
application of which is contingent upon
a sound and appropriating faith."—*Fel-
lowship News*.

Christmas Cards



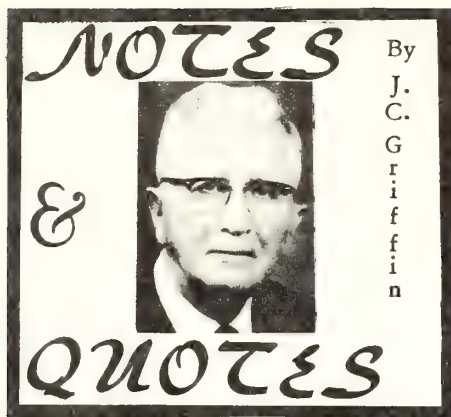
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SOME HIGHLIGHTS OF THE ORIGINAL EASTERN CONFERENCE

Our Eastern Conference of Original Free Will Baptists closed one of the best sessions ever held, Thursday, October 25. There was so much good that this writer will not attempt to give all the good things, since he is not a member of the publicity committee; but he will give just a few of the highlights of the conference.

The attendance was extra good and the fellowship was unexcelled. Motions pertaining to the denomination were discussed and passed or either lost in the most friendly Christian attitude.

One of the outstanding events was the ordaining of three young men to the gospel ministry. The ordination service was conducted by the ordaining council. It was impressive and given with great solemnity.

Two other great highlights were two sermons. One, the conference sermon, was given by the Rev. Lloyd Vernon. Brother Vernon took for a text Matthew 24:13, "But he that shall endure unto the end, the same shall be saved." From this text, with other Scriptures, the speaker emphasized the importance of perseverance. He referred to Hebrews 6:4-6, "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame." With much reasoning he warned against the danger of "falling from grace," showing that it was possible for a person who is saved to make shipwreck of his faith and be finally lost.

The other sermon was the ordination sermon delivered by the Rev. J. B. Starnes, pastor of Faith church, Morehead City. Brother Starnes assured the

young men that in the ministry they will have trials and that some will want to see miracles, but he assured them that Christ did not come to perform miracles, but to seek and to save the lost. His mission was to save; however, He performed miracles. When He gave His commission, He said, "Go ye into all the world and preach the gospel." So the greatest miracle that can be performed is seen in the gospel that makes an honest man out of a thief, a sober man out of a drunk, and a truthful man out of liar. These young preachers were urged to preach the Word and to regard themselves as servants of the Lord to bring men to Him to be saved.

The mission report revealed the fact that we have two young people ready to go to the foreign mission field as soon as sufficient funds are placed in the treasury and the proper arrangements can be made with the governments. They are the son of the Rev. Walter Carter and his wife. These are already prepared to work in the mission field. Then, as has been reported before, we have two young ladies who are preparing for the mission field. So it is up to us to rush our mission offerings to our state mission treasurer and put these young people on the field as soon as legal steps can be arranged. God answers prayer. So if you have been wearing a long frown on your face, cheer up and put on a smile and dig deep into your billfold and get an offering as large as you can, or get out your checkbook and make out a check with as many numerals as possible. If it is five or six, do not make two or three. You may have been robbing God; if so, repent and pay up. God is calling Original (when I say Original, I mean the Palmer decedents) Free Will Baptists.

CONFUSION

A short time ago a couple of ladies said to me, "Brother Griffin, recently, some preachers were in our community working against our church, trying to get our folks stirred up and confused over the issue between the National and the State." I suppose that these preachers thought that they were doing "missionary work." But from the evidence given by these good women, they were causing confusion.

Now God says by the inspired apostle Paul, "For God is not the author of confusion, but of peace, as in all the churches of the saints." (1 Corinthians 14:33). Well then, if God is not the author of confusion, these fellows were causing confusion; so there is only one other author, when speaking of good and evil. God is the author of all that is good. Satan is

the author of all that is sinful. If I go out and confuse people who want to know the truth, I am working for Satan. If I go out and teach the way of truth, the Lord is on hand to guide and explain the truth by the Holy Spirit. God works through and with men; for Paul said "For we are labourers together with God; ye are God's husbandry, ye are God's building" (1 Corinthians 3:9).

As God works with and through men, also Satan works through men. Satan entered into Judas Iscariot before he betrayed the Master. When the devil gets into a man or woman and begins to work that person will come out against the teaching of Christ and begin to follow men. The devil had gained such a hold on the church at Corinth that they had quit following Christ and were following men because they had become so carnal. They were so carnal that Paul could not speak unto them as spiritual. Satan led them to such a state of carnality that some were crying out for Paul, some for Apollos, and some for Cephas. But thank God there were some who were for Christ. (See 1 Corinthians 1 and 3.)

Satan can cause a lot of confusion when he gets into a church. In the church you will hear prayers like this: "Have mercy on them." There are some people who get so good that they never say "us" when praying. They pray for others instead of praying for others. Their carnality leads them to hatred, they can really pray at the person that they hate.

DANIEL PRAYED

"And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy unto them that love him, and to them that keep his commandments; We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: Neither have we hearkened unto thy servants the prophets which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land" (Daniel 9:4-6).

So when Daniel prayed he used the pronoun we, but a great many of us say you. May God help us to confess our sins with those for whom we pray. Believe that we will accomplish more. Amen.

You can dodge responsibilities; but you cannot dodge the results of your dodging.—*The Defender*.



Questions & Answers on the Bible

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Please explain "For if we willfully after that we have received knowledge of the truth, there remaineth no more sacrifice for sins" (Hebrews 10:26). Does this mean that if one sins knowingly after he has received the knowledge of the truth there is no longer any hope of pardon or salvation for him?—J. C. M.

Answer: I do not think so. There is, I think, a difference in the sin which one commits inconsiderately or from ignorance or weakness and in that committed willfully. One may sin knowingly without sinning willfully. I mean by this that he may know that which he is doing is wrong; and yet he is not doing it voluntarily or of his own accord, but rather under the compulsion of temptation that, at least for the time, is too strong for him to resist. In such a case God will know.

Several scholars that I have consulted think that the word *willfully* in the passage under consideration comes from the same Greek word translated *willingly* in "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind" (1 Peter 5:2). Here a contrast is drawn between the Christian who does his work by constraint and the one who does it willingly; that is, with a heart full of joy or glory. In other words, the Holy Spirit is using the same word in 1 Peter 5:2 to describe both the willingness and personal joy with which a called-out person should feed the flock of God. A preacher or prophet is said to be the feeder, for he gives the Word from God to those to whom he is sent. Jonah was the Word as God told him to do, not only after the chastening of God had impelled him; so he did not give the Word forth in the attitude that 1 Peter 2 is exhorting its readers to do. Paul, when testifying before Festus, did the job Peter exhorts his readers to do. So to conclude by the use of slang that Hebrews 10:26 is talking about the fellow who gets a real kick out of sinning will-

fully and knowingly as he offers no constraint. He would seem in this act to have no conscience against it. As another Scripture indicates, his conscience would act only as though it were seared with a hot iron. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron" (1 Timothy 4:1, 2). This kind of willful sinning as depicted in the whole of Hebrews 10:26-31 is apparently the same as that presented in Hebrews 6:4-6. In both passages the Holy Spirit shows that such as He is talking about cannot be saved anymore; for to save these would necessitate Christ's dying for them again which, according to these words, He shall never do. I do not know where the line is, but it surely seems to me that Jesus' words in Matthew 12:31-34, spoken to unsaved Pharisees, indicates that now in this the age of the blessed Holy Spirit a sinner may go so far in deliberate blasphemy against Him and His work that he will cross the line from whence he can never return and from which he can never be saved.

There seems also equal teaching in the passage from which Hebrews 10:26 is taken, as also in Hebrews 6:4-6, that a saved person is warned so as to hinder him from crossing the same or a like line from whence he may not return; but as I have already tried to say, this is not, I think, just an ordinary sin committed by the ordinary believer, but one that the Christian has been deliberate in committing knowingly and enjoying. "He, that being often reproveth hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Proverbs 29:1). This verse seems to indicate that one who persists in sin shall meet with sudden calamity. That seems to be the case in God's judgment upon the whole world in the judgment of the flood, by which all the world except Noah and his family died, and in the destruction of Sodom

and Gomorrah in which the whole population of those cities except Lot and his family were destroyed. All such Biblical teaching is designed to help us see the folly of our disobedience before sudden destruction is meted out to us while we are in our sins.

Question: Does the Bible teach that we should work for rewards?—Mary Tyn-dalle, Arkansas.

Answer: Yes, I think so. It constantly holds out rewards both spiritual and temporal as an incentive to faithful services. We were told by our blessed Saviour, while He was here on earth, to lay up treasures. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also" (Matthew 6:19-21). This does not indicate, however, that we as Christians should serve merely for rewards, but because of the love we have for Jesus Christ. While serving, we may remember without its being wrong that there are rewards awaiting; for they have been promised by Him whom the Scriptures tell us will do more than He has promised.

There is no situation in human life or experience for which advice from God cannot be found in the Bible—whether it be personal, social, national or international.—G. Campbell Morgan.

Fifteen minutes a day devoted to one definite study will make one a master in a dozen years.—Edward Howard Griggs.

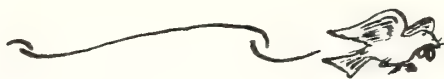
ATTENTION!

Members of Ordaining Councils

There will be a meeting of all the ordaining councils of the conferences of the State Convention on November 19, 1962, in the First Free Will Baptist Church, Kinston, North Carolina, at 10:00 a. m. The purpose of this meeting is to seek to attain a more standard procedure for examining and ordaining candidates for the ministry. This is an important meeting. All the members of every council are urged to be present.



STORIES for our BOYS and GIRLS



LOST SCARF

Margaret N. Freeman

MARTHA bit her lip and faced the curious eyes of her classmates. Cynthia's face was red as she repeated, "I never saw you wearing a scarf with the map of states printed on it before today. Are you sure you didn't pick up my scarf?"

Martha shook her head miserably. "Mother got this in the city for me last week. I thought it would be fun if we could have them alike—"

"Yes, I know how much you've liked mine," Cynthia blurted out, "I just don't see how mine could disappear into nowhere."

Martha thought, "I'm glad school is out so I can hurry home before I break down and cry in front of everybody. How could Cynthia accuse me of stealing, especially before all my classmates?"

"Wait! Martha!" someone called. Martha turned around. Eileen came running. "I just think it's awful of Cynthia to say a thing like that—before everybody, too! How long have you had your scarf, Martha?"

Martha thought miserably, "Eileen isn't really sure if I'm guilty or not. How will anyone ever believe I'm innocent after Cynthia practically accusing me of stealing?" Angry thoughts began to seethe.

The ugly feeling inside grew. She felt cross and disagreeable. Her mother asked her to set the table and she grumbled, "I don't feel like it," but her dad's determined expression sent her scurrying to do it. When brother Bobby ran to her and asked her to play, she pushed him rudely out of the way. At bedtime she tried to pray as she usually did, but words would not come. She felt restless.

"How will they act in school today?" she wondered as she got ready next morning, but everyone seemed to have forgotten the scarf incident and treated her as always. Martha joined in the games and thought, "I'm glad Cynthia is late today." But Cynthia had a bad cold and stayed home all day.

"We'll have a test on the fractions we have been studying the past two

weeks," the teacher announced. "The test will be first period tomorrow morning."

A triumphant feeling swept over Martha. She had nothing to dread in the arithmetic test. But Cynthia! Ha! She'd probably fail the test. She had to study hard to make passing grades in arithmetic. Serves her right! Martha gloated. She doesn't even know about the test—she won't be one bit prepared.

But mixed up with the feeling of triumph was a desolate, empty feeling, too. She and Cynthia had been happy friends sharing many good times together. Cynthia was a grand girl really, except for her habit of popping off in a fit of temper. For many weeks now, Martha had been praying that her friend would learn to know Jesus and begin going to Sunday school with her, for Cynthia's folks never attended church or Sunday school.

"Did I really mean it?" Martha asked herself, "or did I just pray for her because it's the thing to do?" Martha had felt a little smug because her place in Sunday school was never empty on Sunday morning. The superintendent announced last Sunday that she had the best attendance record in the whole junior department. "Well, what good is that doing you," Someone whispered inside, "when you can harbor this ugly feeling against Cynthia?"

"I'm all wrong," Martha thought, and now she felt even worse than when Cynthia accused her of taking the scarf. "Please, Jesus, help me not to feel this ugly way about Cynthia. You know she needs to know You. And help her to find her scarf so she won't think I took it." Martha felt better after telling Jesus these things.

"My uncle gave me 30 cents for treats for me and a friend," Eileen said to Martha after school. "Won't you have some ice cream with me?"

Martha shook her head. "I'm going home the other way this evening."

Eileen eyed the book in Martha's hand. "You don't have to study for arithmetic, do you?"

"Thanks a lot for the invitation, Eileen. I'd love some ice cream, but I've decided to stop at Cynthia's on the way home and tell her about the test."

"After the way she treated you Eileen gasped. "Why, that's silly! Come along with me and enjoy yourself."

"I couldn't, knowing Cynthia would probably fail the test. I guess I'd find it was partly my fault. You do understand, don't you, Eileen? I will go with you some other time."

Eileen's smile spread warmly. "Sure run along! Say, no wonder you have the best attendance record in Sunday school. You really do something about what you learn there, don't you?"

Martha nodded. A happy feeling brought a gay little tune to her lips as she walked toward Cynthia's home.

Cynthia looked surprised and a little pale. "I had a cold so Mother made me stay home today, but I'm better so be back in school tomorrow. Any special assignments?"

"Well, nothing extra except an arithmetic test on fractions," Martha smiled shyly.

"Fractions!" Cynthia wailed. "Never, never pass."

"Oh, yes, you will!" Martha assured her. "I brought your book home and I'll help you review if you want me to."

"Want you to? Oh—Martha," she stammered, "you are a real friend and I love you!"

Martha thought miserably, "But I suppose she still thinks I took her scarf."

Cynthia's brother Terry raced into the room with a teasing smile, looking first at Cynthia, then at Martha. "Guess what I found out in the yard."

"A baby bird—a new rock for your collection?" Cynthia guessed.

"A bug, or worm, or a toad?" Martha shivered knowing Terry's delight in teasing.

"Nope! You're both a mile off. The scarf of yours you're always saying they like so much, Cynthia. It doesn't look much now, does it? It's dirty and wet as a sponge—!"

He looked amazed as Cynthia burst into tears. "All that fuss—over a little old scarf! Mom will get you another won't she?"

"I'm not crying about that," Cynthia sniffed. "Oh, Martha," she wailed, "I

(continued on page sixteen)

Thy word is a lamp unto my feet,
and a light unto my path
(PSALM 119:105).



REV. WILLET L. MORETZ
Swannanoa, N. C.

Light The Pathway

GOD IS LIGHT

"This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all" (1 John 1:5).

This week I give you the following written by James M. Ghysels and published in *The Christian Digest*, in February, 1955:

That "God is light" is a remarkable statement. It is in line with another statement of the same author, "God is love." It is similar also to the statement found in John's Gospel: "God is light."

We usually think of light in a material sense. We think of the light of the sun, the morning light, daylight, candlelight, moonlight, electric light. All of these are light in the material sense. The best definition people used to have for light was that light is the absence of darkness. Now we know more about light than the ancients did, but even now it remains a mystery. Even Einstein did not know much about it. How it can travel 186,000 miles a second is beyond us. God is its Creator; and if light is a mystery, it is no wonder that He who created it is a mystery too. God is the greatest of all mysteries!

We should divest ourselves, however, of all material conceptions when we think of the divine Being. Light in nature is a material thing, and a created thing; but God is a Spirit and the Creator, and all material and earthly notions concerning Him must be removed from our minds.

When the apostle says in the text that God is light and that in Him there is no darkness at all, he is undoubtedly thinking of God as a perfect Being, perfect not only in knowledge, joy, and blessedness, but also in ethics. There is no sin in Him. He is pure and holy. Darkness and sin are companions, but in God there is no darkness. The thief prefers the

night to commit his crimes. Crime flourishes in the dark. So does wickedness. People often go off in the dark to commit wrong. Evidently they think that if no human eyes see what they are doing, neither do divine eyes. We say this simply to point out that sin and darkness go hand in hand.

If darkness is a synonym of sin, as it is, and as it is particularly in the writings of John, then the statement that "God is light, and in him is no darkness at all" means that in Him there is no sin at all. He is the perfect God, absolutely pure and holy. In Him there is no imperfection, not a spot or a blemish. Some day God's redeemed people will be spotless and unblemished also, but whatever goodness they will have will be given to them. In other words, it will be derived goodness. The goodness and holiness of God are original and underived. He is absolutely, infinitely perfect, and in Him there is not the slightest semblance of imperfection or evil!

Of course, this is an easy thing for us to say, but it is not so easy to understand. For us, imperfect and finite humans, it is impossible to realize what perfection means. And so it is impossible for us to form an adequate conception of God. He is just too great. He is far beyond our reach. He lives on a height which is for us inaccessible. His goodness and purity, like His greatness, are unsearchable and past finding out!

We should always think of God in a worthy manner. And yet we cannot. We think of Him too much as being like ourselves. It is a good thing that He is not like us. We were created in His image, and that means that there is some resemblance between Him and us; but since sin came, there is not much of the resemblance left.

Perhaps the old definition, therefore, that light is the absence of darkness will stand us in good stead when we think of the divine Being and when we think of our calling in this world. All darkness is absent from Him. There is no sin in Him. There is no unfairness in Him. There is no vindictiveness in Him. There is no desire in Him to get even, or to get the best of anyone.

To be sure, He does not wink at evil. He is too holy for that. But still He is patient and forbearing, and never unduly angry or unjust.

God is light. He is pure. He is holy. He is perfect!

We are glad beyond words that "God is light" and that "in him there is no darkness at all"; but we rejoice also to know that in the Christ of Calvary this

HOLD HIGH THE TORCH

Hold high the torch!
You did not light its glow—
'Twas given you by other hands, you know.
'Tis yours to keep it burning bright,
Yours to pass on when you no more need light;
For there are other feet that we must guide,
And other forms go marching by our side;
Their eyes are watching every smile and tear
And efforts which we think are not worthwhile,
Are sometimes just the very helps they need,
Actions to which their souls would give most heed;
So that in turn they'll hold it high
And say, "I watched someone else carry it this way."
If brighter paths should beckon you to choose,
Would your small gain compare with all you'd lose?
Hold high the torch!
You did not light its glow—
'Twas given you by other hands, you know.
I think it started down its pathway bright,
The day the Maker said, "Let there be light."
And He once said, who hung on Calvary's tree—
"Ye are the light of the world." . . .
Go! . . . Shine—for me.

—Author Unknown.

EARTHQUAKE

There had been several earthquake shocks in the neighborhood, so a married couple sent their little boy to an uncle who lived in another state.

A few days later, the parents received this telegram: "Am returning your boy. Please send earthquake."

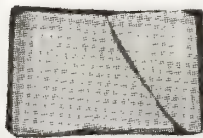
Life is not so short but that there is always time enough for courtesy.—*Emerson*.

God is a God of love, that He is all love, and that for His people there is no hate in Him at all!

THOUGHT FOR THE WEEK:

"Christ has taken the dark door of death and replaced it with the shining gate of life."

ST. CLAIRE BIBLE CLASS



Redemption: Man's Response

(Lesson for November 25)

Lesson: Acts 16:25-34

Golden Text: Ephesians 2:8

I. INTRODUCTION

How would you feel if you would offer someone you loved a gift, without any strings attached, and he refused the gift? Surely we would be deeply hurt, and we would feel that the person who was offered the gift was very foolish, and it is likely that we would not offer it any more. God, however, has offered redemption to man that is free, and many men refuse it. The offer was not made once, but it is extended until the end of the age of grace.

It is pathetic, yet true, that Jesus came unto His own, but His own received Him not (see John 1:11). "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12). The offer still stands, and it is up to man to respond.

This lesson is very closely associated with last Sunday's. The emphasis last week was on God's call to redemption; whereas, this lesson today is concerned with man's response to God's call. There is a time when God speaks to every individual. The manner in which He speaks varies with each individual and circumstance. God desires that each person respond to His call by following Him. The sad truth is, however, that human beings offer excuse after excuse for not responding. Yet, none of the excuses which man offers are valid. Is it not true that the erring heart longs for forgiveness? If so, that need can be met in Christ Jesus.—*The Bible Student*.

II. HINTS THAT HELP

The teacher should study the following background Scripture in preparing this lesson:

1. The lesson text (Acts 16:25-34).
2. Justification by faith (Romans 5:1-11).

3. Man responds to God's call by confessing and believing on Christ the Lord (Romans 10:4-13).

4. The message of light (1 John 1:5-10).—*The Teen-Age Teacher*.

III. ADDITIONAL TRUTHS

1. It is easy to see that we are living in the day of alibis. Men and women, both old and young, are prone to make excuses. Either a person tries to give a reason for his mistakes, or he wants to blame someone else. Furthermore, people generally try to escape accepting the responsibility for wrong; and in addition, some people even try to justify wrong. Still others try to make it appear they think the wrong is actually right.

As a person looks at himself in the light of his everyday surroundings, he may never get a clear picture of himself. Almost without exception, any of us can find in others some things that we think ought not to be there; yet, we fail to see that there is also something in us that the other person disapproves. In fact, the majority of us can picture ourselves as being almost perfect; but with the same eyes, we see the other fellow as being almost a devil. At this point, however, we fail to observe the teaching of our Lord when He told us to remove the beam from our own eye so we can see the mote in the eye of the other person.

Although we may count ourselves as being in good shape as we compare ourselves with others, and we usually look for the worst fellow when doing so, we may see our true self when we look in on the Word and the revelation God makes of Himself. When we see Him, all our righteousness becomes as filthy rags; our goodness fades away completely. It is then we see our sin and our failures. We join with Paul, Isaiah, and others in declaring what wretched sinners we really are.

As long as things went along naturally, the Philippian jailer had no apparent difficulty in keeping Paul and Silas bound in the prison. His conscience seemed not to bother him at all. But when the earthquake shook the prison so violently that all the doors swung open and every one's bands were loosed, it was more than he could take. Up to that time, the

forces of evil had not been routed; but when the church earnestly and fervently prayed, the unmatched power of the eternal God changed the whole story. The jailer recognized it as more than he could take; and he would have taken his life with his own sword, had it not been for Paul's exclamation. As never before, he saw himself. He came to the full realization that he was a sinner; and, furthermore, he stood helpless and hopeless before his superiors, to say nothing of his relationship before God.—*Intermediate Class Quarterly*.

2. "But Paul cried with a loud voice, saying, Do thyself no harm: for we are here" (Vs. 28).

A man is never justified in taking his own life. In the vast majority of the cases, things will not be nearly as dark as they at first appear. To this man, things appeared so dark that he thought that he had no avenue of escape except through self-destruction, but when things were seen in their proper perspective there was nothing wrong at all. This forms a very definite proof that most of our troubles are imaginary.

We note from this that the disciples Jesus are charged with the responsibility of keeping misinformed people from doing harm to themselves. We must remember that evil exercises a destroying influence; and, since this is true, our efforts should be directed toward the destruction of evil that it might not be given the opportunity of destroying men.

"Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, And brought them out, and said, Sirs, what must I do to be saved?" (Vs. 29, 30).

This keeper was greatly pleased to hear the voice of Paul telling him that all the prisoners were still within the prison, but he also realized that some miracle had been here performed. Up until that time his thoughts had been concerned about his physical safety, but he here saw something that serves to make him concerned about the welfare of his soul. He is convinced that this miracle has been brought to pass through the influence of these two prisoners—Paul and Silas; therefore, he addresses this question to them. This is a very important question. It testifies to the fact that the person asking the question realizes his lost condition and is anxious to discover how he can escape from that condition and find salvation.

Though salvation is of God, there are many things that man can do. He must cooperate with the Spirit of God.

(Continued on Page Sixteen)

n Urgent Appeal for A Family Altar

Chaplain J. A. Bryant

For four busy years as a chaplain I had to be pastor, parent, and brother to American servicemen. With my own eyes I have seen hundreds become children of God and begin living for Christ in the most difficult surroundings. I have seen the glorious results of Christian training as hundreds of men and officers, by the grace of God, demonstrated the spirit of Christ in the camps. These things keep me alive and encouraged in service for my Lord.

On the other hand, I have seen hundreds of men disintegrate in body, mind, and soul on the very brink of hell. We stand helplessly by and watch with horror and amazement as men and officers sell themselves to hell and drag their companions with them. I know and you know the cause of their moral failure. As parents, many are guilty before God and man. My pity goes out to all such, and indeed, any person needs pity as he faces these evil days without God.

There are no more tears left in my heart to shed for these men. There is only a dead ache which grows steadily more intense as the days and men pass in review. The faces of men without spiritual hope, as they tramp on and out to eternity, make me speechless with amazement.

Your Gethsemane and mine will be endless unless we "... seek of him a right way for us, and for our little ones, and for all our substance" (Ezra 8:21).

My dear friends, place no value on anything you have or on anything anyone else has unless it directly or indirectly contributes to the Christian training of your children and those of your neighbors'. It is too late to give us training to millions. They will have to blunder their confused way through this hellish age without God and without spiritual equipment which could have been given them around a family altar.

Regardless of what it may bring you—ridicule, social ostracism, persecution, death—build and maintain a family altar now. You have no right to sleep and eat with children in your home without being in the ways of Christ, until you obey the command of God to teach them His Word. More than we need food, clothes, money or shelter; more than argument, even more than peace, we need Christian homes!—Condensed; selected.

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Boys' and Girls' Stories

(continued from page twelve)

always accusing people and losing my temper. Why can't I be like you?"

Martha's eyes shone. "Cynthia," she said eagerly, "in Sunday school this quarter we're studying helps from the Bible about those very things. Jesus will show you how. Won't you please come along with me and start next Sunday?"

Cynthia looked at Martha thoughtfully and sniffed a couple of times. "Yes," she said, "I believe I will. Mom will let me, I know, when I tell her how much it means to me."

Martha opened the arithmetic book. "And now," she said happily, "let's get at those fractions!"—*My Pleasure*.

St. Claire Bible Class

(continued from page fourteen)

can hear and believe the gospel of Christ, he can repent of his sins, and, most of all, through an act of personal faith, he can accept the Lord Jesus as Saviour.—*Senior Class Quarterly*.

3. "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Vs. 31). The word *believe* as used here carries the connotation of faith. There are many people who have beliefs about Jesus, but they are not saved. Only belief or faith from the heart will bring salvation. Note that it is the Lord Jesus Christ that saves and not the belief. If the belief saved, one might believe in anything and be saved. Our faith or belief connects us with God's grace which is in Christ Jesus and thereby we are saved.

The belief that brings one into contact with God's saving grace is made up of at least three parts. First, one must believe that he is lost; otherwise he would have no desire or inclination to turn to Christ or anything else for salvation. One must feel that he is lost before he can be saved. Second, there must be a desire to be saved. Jesus said, "Blessed are they that hunger and thirst after righteousness for they shall be filled." God never saves anyone who does not desire to be saved. Third, one

must believe that Christ is the only Saviour from sin. All of these things are involved in the belief that brings one in contact with God's saving grace.

When Paul and Silas used the words, *and thy house*, they did not mean that the man's whole household would be saved by his acceptance of Christ. Each individual must accept Christ for himself. We believe that they knew that through the man's influence and testimony his family would be led to the Lord. Fathers have a great deal more to do with the salvation of their families than many of them suppose.

"And they spake unto him the words of the Lord, and to all that were in the house" (Vs. 32). There is no doubt that Paul and Silas went on to explain to this man and the others in the house what they meant by believing on Christ. They told about Jesus because this is the gospel.

"And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway" (Vs. 33). "Was it all worth while? Read the story to the end, and look at the man. See what he did. He washed their stripes, and he took them up into his own house, the place where he lived over the prison. The marginal reading here is a little more accurate, if a little more blunt: 'he spread a table before them' . . . This brutalized Philipian jailer is doing what God does. He washed their stripes and spread a table before them. This is the one, final, unanswerable argument for Christianity. This is the Christian miracle. . . ."—*G. Campbell Morgan*.

"And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house" (Vs. 34). The man had something to rejoice about. Paul and Silas had befriended him by seeing that no prisoners escaped and he was spared physically. But far greater, he had believed on the Lord Jesus and had been saved spiritually for eternity. Moreover, his family had heard the gospel and had been saved. What more could a man have to rejoice about?—*The Advanced Quarterly*.

The Waving Girl of Savannah

Some years ago a secular magazine printed the following: "Florence Martus was seventeen then. That was nearly forty years ago. She was living with her people on a little island on the Savannah river; she was born there; she loved the great river and the ships which sail up the great river from the ocean beyond

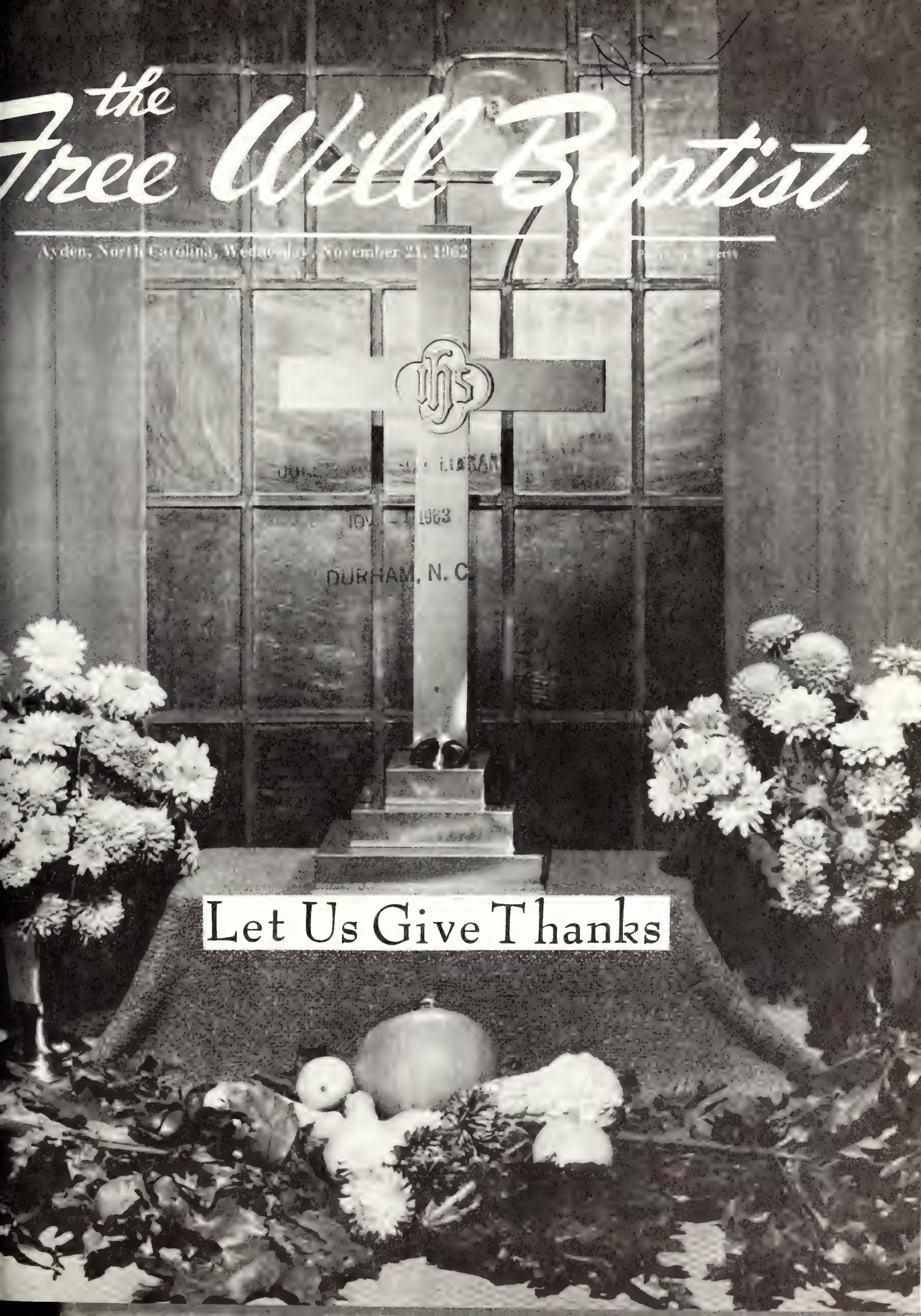
She loved the men of the sea; but she loved one above all others, more even than her own life. They were to be married when he returned from his new voyage across the sea. She promised to wait for him, and welcome him up the river; if it were day, she would wave a white handkerchief, and if it were night she would wave a lantern. "Ship after ship came up the river; week succeeded week, year followed year, but he never came back. The sailors on the ships saw the girl on the island waving a white handkerchief by day and a lighted lantern by night. Forty years have passed and she is no longer young. She still waves to every ship which comes up the river, in longing hope, that he may someday come back to her, that he may be yielded alive from the depths of the sea. Sailors have come to love her and they bring her beautiful presents from the four corners of the earth. . . . She is known the world over as the 'waving girl of the Savannah.' . . . The world loves Florence Martus because she is faithful in a faithless age, because she has kept faith with her lover."

The bride of Christ, too, must be faithful to her absent Lover; but, in His case, He has not been swallowed up by the sea of human history; He is very much alive, and He will surely come again, even as He said. Blessed are His people who love for Him has not grown cold, through the years of waiting. "For yet a little while, and He that shall come will come and will not tarry" (Hebrews 10:37).—*Christian Victory*.

Manners easily and rapidly mature to morals.—*Horace Mann*.

the Free Will Baptist

Ayden, North Carolina, Wednesday, November 21, 1962



Let Us Give Thanks

Editorial

THANKSGIVING

This week people from all over America and from every walk of life will observe Thanksgiving Day in one way or another. The observance of this day dates back to 1621 when the small band of Pilgrims in New England gathered to thank God for His goodness to them. Although they had suffered many hardships, including the loss of more than half of their number, during that first year in America, they assembled to express their gratitude for that which they did have.

During the 341 years that have followed, Thanksgiving has taken on varying shades of meaning. Although the idea in the minds and hearts of the Pilgrims was that of expressing thanks to God for His blessings, few people today think of it in that light only. The day is still a reminder that everyone should earnestly and sincerely praise God for the blessings he enjoys, but only a few really take time out to render special thanks. Our time is taken up in so many other ways that the idea of giving thanks has become secondary; it is crowded out and pushed aside.

Every honest American agrees that he lives in the greatest nation on earth. Our standard of living is unexcelled. No other people in any age has enjoyed so many of the comforts and luxuries of life. The things that we normally think of as actual necessities would be unusual luxuries to the majority of people in other nations. But we take all these things for granted.

There are many things in this land of untold bounty for which we ought to be grateful. First of all, there is the Christian religion and the freedom of worship. Every American has the privilege of worshipping God according to the dictates of his own conscience, and he can do so without interference from others.

A second thing for which to be thankful is our form of government. Every person old enough to vote can actively participate in our democratic form of government. By casting his vote, he has a part in the governing of the country in which he lives. In the final analysis, we have the type of government the people want.

Our educational system is another thing for which everyone should be grateful. Almost without exception, every normal American can get the kind of education he desires, whether little or much. A good education is within the reach of everyone who is willing to apply himself.

The freedom to choose one's work or vocation is a privilege enjoyed more by Americans than any other people. There is no caste system nor groove into which we fall. We are free to choose and pursue any type of honorable work; and with our capitalistic system, the sky is the limit to those who have the proper initiative and ability. How grateful we ought to be for this privilege.

On and on we could go counting the things for which we ought to be grateful, for they are numberless; but the important thing is the proper expression

of our thanks. "In every thing give thanks: for this is the will of God in Christ Jesus concerning you" (Thessalonians 5:18).

As has already been pointed out, we in America have much for which to give thanks; and in the light of the verse quoted above, we ought to give thanks much more than the majority of us actually do. Each of us in his own words and in his own way can express his thanks to his God for all His blessings. Regardless of what his position in life or what he may be doing, each of us can give thanks. Place, position, words, and the like do not matter a great deal; the important thing is the proper expression of thanks in spirit and deed. Genuine thanksgiving goes beyond the shallow and superficial things of the moment. It is real and lasting, and it manifests itself in the lives of those who are thankful.

Let us now turn to the Scripture and read the psalmist's exhortation to praise God:

1 PRAISE ye the LORD. Praise God in his sanctuary: praise him in the firmament of his power.

2 Praise him for his mighty acts: praise him according to his excellent greatness.

3 Praise him with the sound of the trumpet: praise him with the psaltery and harp.

4 Praise him with the timbrel and dance: praise him with stringed instruments and organs.

5 Praise him upon the loud cymbals: praise him upon the high sounding cymbals.

6 Let every thing that hath breath praise the LORD. Praise ye the LORD.

—Psalm 150

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THE FREE WILL BAPTIST

RALPH LIGHTSEY, Editor

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Thanksgiving

in Perilous Times

Now when Daniel knew that the decree was signed, he went into his chamber; and, his windows being open in chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before him, as he did aforetime" (Dan. 6:10).

AM sure that all who read this will agree that Daniel was a remarkable character. To me he is one of the most wonderful characters in all the Scriptures. The first view which we have of him is as a lad fourteen years of age. Daniel was blessed with good companionship as the opening verses of this book indicate. Well disciplined, he refused to eat at the king's table and to taste of the delicacies which were offered him. Whenever Daniel comes in view throughout the book which bears his name, it is to behold him as a hero among men. He was full of faith, courage and zeal for God. Dr. C. I. Scofield wrote of him, "In the polluted atmosphere of an oriental court, he lived a life of singular piety and usefulness."

It is interesting to note that Daniel is to have possessed an excellent spirit, a pure, an overflowing spirit. I believe it means that his life was bubbling with goodness. This spirit which shined in him is often mentioned throughout the book. Is it any wonder that Daniel said, "... thou art greatly beloved." While it does not mean that Daniel was not a sinner as are other men, so far as the Biblical record is concerned, no particular sin is recorded against him. In this respect he is like Job.

As we read the particular section of the text of this message is found,

we shall discover that this mighty man of old rendered his thanks to God under most difficult circumstances. It is not hard to thank God "when everything goes along like a song," but the difficulty arises "when everything seems to go dead wrong." This is the acid test of our gratitude. We are quick to bear our witness as to the goodness of God when some great blessing comes our way and we are lusty in our praises of Him. But is not God just as much God when He permits the fiery furnace experiences or the den of lions for His servant? We are living in dark days, and I believe in the very days Paul described in his second epistle to young Timothy. Who will deny that "perilous times" are upon us? and we see through the mists of these confused days and lift our hearts to God in praise? Too many are overcome by present-day conditions and their hearts are failing them for fear.

The Word teaches us that ingratitude is one of the characteristics of these last days. So absorbed in his own affairs, man forgets there is a God to thank. He gives himself all the credit for the things he enjoys and experiences. Every Christian knows there are a multitude of things which transpire daily to call forth our thankfulness to the Father above. Alas, alas, even we who profess to love Him do not thank Him enough. Oh, may none of the characteristics of these last days be found in the lives of His redeemed people!

The chapter before us gives a grand exhibition of the excellent spirit that possessed this remarkable man of God. First, we discover thanksgiving in the face of

DECEITFULNESS

We shall see that Daniel was a victim of his fellow courtiers. Verse four reads,

"Then the presidents and princes sought to find occasion against Daniel concern-

ing the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him."

Those associated with Daniel in the conduct of national affairs were jealous of him and were motivated by a desire to trap him.

There is nothing quite so cruel as the violence of jealousy. This vicious sin knows no limits. It will stoop to the very lowest level for gratification. Though he was the victim of the evil spirit which was in his fellow associates, the excellent spirit which was in Daniel lifted him above them, and in the face of terrible opposition he found occasion to give thanks to this God. The faithlessness and failures of others often affect the faithfulness of the saints of God. It was otherwise with Daniel. I find so many people out of touch with God and with their fellows all because some one, somewhere and somehow has affected them. Daniel allowed none of this to creep into his heart.

When we find ourselves the object of bitter jealousy with men seeking to undermine us, let us get on our knees three times a day and praise God for His saving and keeping power, and for the testings which come to us. There is a divine purpose in each of these trials. We need to learn to give thanks even when friends fail us and we discover ourselves to be the victims of others.

As we read on we shall see how God's servant rendered his thanksgiving in the face of

DIFFICULTY

It is hard enough to give thanks when we know that we are being deceived by others, but it is more vexing when we are beset on every side by difficulties.

"Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God" (v. 5).

A man's salvation is the most precious thing he possesses. When his religious convictions and scruples are touched he is certainly faced with the gravest of difficulties. How thankful we ought to be at this hour that our nation guarantees to us freedom of worship. Life would be most miserable and intolerable if we did not have this freedom.

It was a great testimony which Daniel's enemies bore concerning him. This prophet had not hidden his Christian experience so that none would see it. All within the palace and possibly throughout the kingdom signaled him
(continued on next page)

By R. S. BEAL, D.D.,
Tucson, Arizona

Thanksgiving in Perilous Times

(continued from page three)

as a man of God. But the question arises—what would Daniel yield? What beliefs would he be willing to surrender so that he might fit into the difficult situation which those ungodly men had connived? Would he cover over for the time being and wait for the storm to abate? Would he wait until things settled down? No, not this Daniel. The plight in which he found himself simply offered an open door for further loyalty to God and an opportunity to keep on thanking Him.

Every difficulty ought to be a spur to drive us closer to God. "Our light affliction, which is but for a moment, worketh for us . . ." not against us. The Christian life is not free from difficulties. There are rough places all along the way. A brother said to me awhile back, "The way to glory is a rugged trail." Unquestionably there will be many disappointments and persecutions. Daniel sets a fine example in showing the spirit of thankfulness through them all.

I am reminded of the farmer who was invited to dine with a gentleman, and while there asked a blessing at the table as was his custom. His host said jeeringly, "That is old-fashioned. It is not customary nowadays for well educated people to pray at the table." The farmer answered that with him it was customary, but that some on his farm never prayed over their food. "Ah, then," said the gentleman, "they are sensible and enlightened. Who are they?" The farmer answered, "They are my pigs."

The next passage reveals that Daniel gave thanks in the face of

DARKNESS

It did seem a dark day as these men sought to scandalize this blessed man of God.

"Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever. All the presidents of the kingdom, the governors, and the princes, the counselors, and the captains have consulted together to establish a royal statute, and to make a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions" (vv. 6, 7).

Truly this looked dark for the man of God. Seeing they could not trip him concerning his love for God, they would now seek to trap him. For thirty days

they plotted to shut his mouth so that he could not give thanks to his God as he was wont to do. But thirty days was too long a time for him to remain off his knees. He could not wait a month to commune with God. While such waiting does not bother some folk, it did Daniel. Some can go for weeks and months and never drop upon their knees before God. They may believe in prayer, but surely do not practice it. The only time they call upon God is in the hour of distress when everything looks blacker than midnight.

As these men went about their dastardly deed in their subtlety to the king, the heavy clouds were gathering over the head of Daniel. Things were getting darker by the minute. But not for a moment is there the slightest indication that Daniel worried or even so much as fretted. Thanksgiving to God was welling up in his heart.

Even in the dark days which are upon us, can we be grateful to God? We sing, "Count your many blessings, name them one by one," but how impossible even in these days to enumerate all the good things which God has showered upon us because of His grace and mercy.

The next passage reveals how Daniel was thankful even in the face of

DISGRACE

"Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. Wherefore King Darius signed the writing and the decree" (vv. 8, 9).

What would the signing of this decree mean to Daniel? It would compel him to be disobedient to his sovereign. It would automatically depose him from his position of authority. It would mean humiliation and disgrace. What a miserable reward for all of his faithfulness and labor! Many people prefer death to disgrace. One greatly troubled soul said to me one day, "Oh, the humiliation of it all!" And my heart went out to her as she felt she had been disgraced. With all of this upon him, yet this wondrous servant of God found occasion to give his thanks three times a day.

"In everything give thanks . . ." (1 Thessalonians 5:18). Is it not true that there is scarcely a condition through which we pass but that things could have been worse? The old Negro's philosophy was wise and good, "Bless de Lord, 'taint no worse." We always deserve worse no matter how sorrowful

may be the actual situation. Let us always praise the Lord that but for His special mercies it would be worse with us today.

I am reminded of the preacher who said to his flock, "Next Wednesday evening we will talk about the trouble we never had." So at the meeting a woman said, "I do thank God I have never had the appendicitis." Another arose and said, "I thank God I have never had to have an operation." A third said, "I thank God I've never had a drunken husband." Thereupon a fourth got up and said, "I thank God I've never had a husband of any sort."

The last thing I want you to note is that Daniel gave thanks in the face of

DEATH

"Then the king commanded, and they brought forth Daniel, and cast him into the den of lions . . ." (v. 16).

Did the prophet cease to thank God? Not for a moment. He had more occasion than ever to praise His name. No one could know experimentally the wondrous working of God's delivering power. However, I am sure he could say with Job of old, "Though he slay me, yet will I trust him . . ." (Job 13:15). The greatest of early Christian preachers, perhaps the greatest in all Christian history, was Chrysostom. His motto was: "Glory to God for all things." It probably derived it from the story of Job, which was his favorite subject of devout meditation and which he mentioned in a large number of eloquent sermons.

We are living in perilous times, days of darkness and death. We all realize that death is lurking on every street and seeks to knock at every door. We often find ourselves asking the question—what will be next? Who will be called away before we meet again, or before another Thanksgiving rolls around? The dark cloud of death did not frighten the gratitude out of Daniel's heart. He knew that whether he lived or died, it was the Lord's and there was perfect peace in his heart as there should be in the hearts of all of God's people.

We read further, ". . . So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God" (v. 23). A genuine faith will fill the heart with constant rejoicing, praise and thanksgiving. There is no question but that the faith of God's people is being more sorely tried today than ever before. It is difficult to live a consistent Christian life and

(continued on page sixteen)

Christian Education

Items from Colleges
Sunday Schools
Vacation Bible Schools



Christian Education vs. Communist Brainwashing

One of the most terrifying, perhaps the most terrifying, of the tragedies of the Korean Conflict became clear after the return of the prisoners of war held by the Chinese Communists. For the first time the full import of the Communist technique called "Brainwashing" was revealed.

About 7,000 of our best young men were captured by the Chinese Communists in North Korea, and three years later about 4,000 survivors were returned to the United States. A special intelligence board was set up in Japan to conduct a study of these released soldiers. Lieutenant Colonel Wilbur E. Mayer (MC) USA, a specialist in neuropsychiatry, was the only medical officer to serve on the board. He was so shocked at his findings that since then he has devoted a large part of his life to lecturing and writing about the subject. The National Association of Manufacturers has published his book—*Communist Control of the Individual—The Moral Imperative*.* It is available from Clergy-Industry Relations Department, National Association of Manufacturers, 3 East 48th Street, New York 17, N. Y., at 10c per copy.

Contrary to what most of us would expect, there was relatively little brutality in the camps of the POW's. Beatings, tortures, and interrogations were rare. Instead of these, the POW's were given instructors who simply spoke to them in good English. At first thought, this was kind and generous, especially when compared to what is expected. Dr. Mayer found, however, that the men were left with nothing to fight against, nothing tangible to be against. They became languid, they developed the attitude of "don't rock the boat." The Communists did what they set out to do—they developed not Communists but people who were firmly enmeshed in the philosophy of dictatorship. These were our young people, the "cream of the crop" of American youth. Of all people, they should have been best able to withstand the rigors of prison camp

and the indoctrination of an alien culture. They failed miserably.

In the booklet mentioned above, Dr. Mayer diagnosed the problem as follows: "This tendency often has been called apathy; but it is more than that. It involves a deep personal uncertainty about moral values and about right and wrong, resulting in an unwillingness to take a stand, to speak out in the support of what is right and to proceed to act on the basis of it . . . It is the lack of feeling of personal responsibility for what happens in the world, in the community and, sometimes, in the family, supported by the flimsy and intolerable concept that no one single, unimportant man can do much about it anyway. . . ."

Have you ever read a better description of the thought processes of a person who does not know Christ as his personal Saviour? There is nothing there of the dynamic, vibrant, vital faith of the Christian. Of course, this does not mean that all of those who were captured were not Christians. Many of them did perform acts of individual heroism, many of them did not accept the teaching of the Communists; but most of these quietly disappeared. Those who returned to the United States, however, bear witness to the fact that they had no firm basis of faith.

The Army's answer to this problem was to establish a "Code of Conduct." This is an admirable document which restates the principles upon which this great nation was founded. The trouble with such a "code" is that it comes too late. By the time our young people join the Army they are already set in their pattern of life, and, more than likely, will not be changed by an Army "Code of Conduct" no matter how praiseworthy it may be.

The Christian's answer is painfully obvious: We must see to it that our young people have access to a deep, abiding faith from the earliest time possible, the home. The church is the next most likely place to help our youth. Failing both of these (and many times

this is the case), we must catch them at the next possible time—while they are in college. And any school or college which is not dedicated to the service of Jesus Christ will fail to completely answer the challenge, and sometimes fail to even recognize the existence of a problem.

To meet this challenge, to answer this problem, the Christian college must do everything in its power to attract young people to the Lord and train them in the way of the Christian. . . . You readers are our best friends and we are depending on you. Help us fight Communism by filling the heart with Christ. We must not—we dare not—let our young people down.

*Dr. Mayer has asked that we make clear that this booklet represents his personal views and does not purport to reflect the official policies of the Department of the Army or any official or unofficial agency, group, society, or organization.—*LeTourneau College NOW*

President to Conduct Preaching Mission

Dr. W. Burkette Raper, president of Mount Olive College, will conduct a preaching mission on Christian Higher Education at the First Free Will Baptist Church, Bryan, Texas, during the Thanksgiving weekend. Night services will be held on Friday and Saturday, November 23 and 24, and at 11 a.m. on Sunday, November 25. The Reverend James A. Evans is pastor of the Bryan Church.

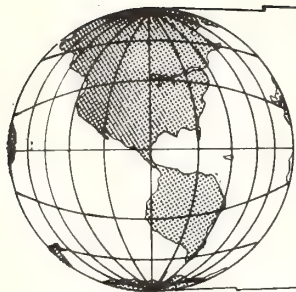
Following his visit to Bryan, President Raper will go to Dallas, Texas, to attend the annual meeting of the Southern Association of Colleges and Secondary Schools. Mount Olive College was accredited by the Southern Association in 1960, and it is the only college in the history of the Free Will Baptist Church to ever attain regional accreditation.

The college had a record enrollment of 199 students for the fall semester from North Carolina, Virginia, and South Carolina.

Church Gifts to College Reach All-Time High

Church gifts to Mount Olive College reached an all-time high during the month of October when Free Will Baptists contributed \$11,161 to the local college.

Since the beginning of the current (continued on page sixteen)



THE CHURCH - WORLD-WIDE

GRAHAM RALLY BUENOS AIRES' LARGE EVENT

BUENOS AIRES, Argentina (EP)—Evangelist Billy Graham addressed 50,000 persons in his first two rallies in Buenos Aires, ending the eight-day crusade with an aggregate audience of 187,500 persons attending.

During the third rally, Graham spoke to 10,000 in Luna Park here. Main topic of his address was the Cuba crisis toward which the American evangelist called for full support.

"If ever there was an hour for prayer, to turn to God, to repent of sin, this is that hour," Dr. Graham said. "When you look at the world it is almost hard to believe," he said. "It is as if man has gone mad. We will not all be dead in a month, or a year, or 10 years. We may have war but God has other plans for the universe, according to the Bible." He said the Bible teaches that Christ will return before man destroys himself.

The evangelist called for prayers for President Kennedy that he might have wisdom in handling the grave crisis involving the U. S., Cuba and the Soviet Union.

SEES REDS WINNING BROADCAST WAR

CAPETOWN, So. Africa (EP)—Atheistic Communists are winning the "battle of the airwaves" over Christian churches in South Africa.

This charge was made by the Rev. A. J. Van Wyk to the Synod of the Dutch Reformed Mission Church here. He said Moscow Radio broadcasts 975 hours of propaganda to Africa each week, while the Voice of America beams 618 hours of material weekly to the continent.

Peking Radio, Van Wyk added, used a 200-kilowatt transmitter, while the strongest South African transmitter has a power of only 15 kilowatts.

He noted that Vatican Radio has two medium-wave and 24 short-wave transmitters carrying Catholic news throughout the world in 29 different languages.

TO EXHIBIT DEAD SEA SCROLLS AT WORLD FAIR

NEW YORK (EP)—In their respective pavilions at the New York World's Fair, both Jordan and Israel will exhibit the Dead Sea Scrolls, ancient Biblical manuscripts found since 1947 and reputed to be among the greatest Old Testament discoveries of all times.

The manuscripts, some on parchment and others on copper, were discovered by wandering Bedouin shepherds in caves near some very old ruins, now call Qumran, in the Judean desert along the western shores of the Dead Sea.

Since then other Old Testament manuscripts also have been found in other caves in the area and all of these have become known as the Dead Sea Scrolls.

Several of the scrolls are owned by Israel and Jordan and others by Hebrew University in Jerusalem and theological institutions elsewhere.

10 COMMANDMENTS OF CHURCH ETIQUETTE

SALISBURY, N. C. (EP)—A pastor of the Lutheran Church in America has proposed "Ten Commandments for Church Etiquette."

Written in rhyme by the Rev. Arthur James Laughlin, Jr., of Haven Lutheran church here, the "Commandments" were listed in the *North Carolina Lutheran* as:

"I. Thou shalt not come to service late, nor for the Amen refuse to wait.

"II. Thy noisy tongue thou shalt restrain when speaks the organ its refrain.

"III. And when the hymns are sounded out, thou shalt join in, not look about.

"IV. The endmost seat thou shalt leave free, for more to share the pew with thee.

"V. Forget not thou the off'ring plate, nor let the usher stand and wait.

"VI. Thou shalt not make the pew a place to vainly decorate thy face.

"VII. Thou shalt give heed to wor-

ship well, and not in thine own business dwell.

"VIII. Thou shalt the Sabbath misuse, nor come to church to take a snooze.

"IX. 'Tis well in church thy friend meet. But let thy ardor be discreet.

"X. Be friendly at the church's door so shall the stranger love God more."

REAL CAUSES OF ILLEGITIMACY

NEW YORK (EP)—A new book, *Unmarried Mothers*, makes some observations about America's illegitimacy rate, an increase which should be of interest to pastors and church workers throughout the nation.

Dr. Clark E. Vincent, of the National Institute of Mental Health, surveyed two groups of girls in Alameda County, California: 212 unwed mothers, and 257 "single-never-pregnant" girls.

Reporting on the book, *This Week Magazine* for November 4, 1962, stated: "What kind of girl becomes an unwed mother?

"For generations most of us have had an image in our minds. We've thought of her as a girl from the slums, poorly educated, with low I.Q. We've commonly pictured a stormy family background, a drunken father, a broken home."

But the magazine goes on to state that "slum neighborhoods, broken homes, low I.Q.'s, etc., were no more prevalent in the backgrounds of the unwed mothers than among the SNP's."

One group of unwed mothers, asked what they would have done if they could have taken their parents' places, said they would have disciplined their children and emphasized religion more.

Analyzing one of the examples in the study, Dr. Vincent and *This Week Magazine* point to this conclusion: "A girl like Susan, bright, feminine and attractive, dating boys regularly, is in serious danger if she doesn't get any parental restraint or religious guidance. Accustomed to making her own decisions without any strong inhibitions, she's very likely to end up in the home for unmarried mothers."

And the article summarizes: "Of course illegitimacy, like any other kind of delinquency, doesn't happen simply because parents make mistakes. Dr. Vincent is strongly convinced, on the basis of his Alameda study, that a major 'visible' factor is the sex-permeated atmosphere of our time. This is not an old-fashioned bluenose attitude;

cent is no narrowminded Puritan. Today's sexy movies, sexy movie ads, books and magazines all contribute what becomes an overwhelming chorus on the theme that sex is fun. A girl is hearing that it's fun right up to the point where the community discovers she's pregnant. Then suddenly she is the other side of our somewhat percritical attitude.

A parent can do little, perhaps, to protect a child against what Dr. Vinson and other sociologists have described as the 'fun morality' atmosphere of our age. What then, can parents do? They can teach moral standards—and receive them.

In the final analysis, the great truth is that moral standards cannot be learned unless they are taught."

NEWS NOTES

Minchew to Pastor Plymouth Church

The Reverend Byron Earl Minchew has recently been elected to pastor the Original Free Will Baptist Church in Plymouth, North Carolina. Mr. Minchew, who is a member of the Ministers' Conference of the Original Free Will Baptists of North Carolina, and his wife, Minchew have one son and one daughter.

Minchew Accepts Pastorate Arapahoe Church

The Reverend W. A. Hales of Richmond, Virginia, has accepted the pastorate of the Arapahoe, North Carolina, Original Free Will Baptist Church. He began his ministry there last Sunday.

NOW AVAILABLE

A special bulletin for use in observing the "Year of Jubilee," the fiftieth year of the celebration of the founding of the State Convention of Original Free Will Baptists. Those churches that subscribe to the Automatic Bulletin Service may obtain the bulletins at the usual prices. If they want the bulletins substituted for any Sunday's bulletins, they should notify the press before the mailing date, the fifteenth of the month preceding the use of the bulletins. Other churches may obtain the bulletins for \$1.25 per hundred.

*Thy word is a lamp unto my feet,
and a light unto my path
(PSALM 119:105).*



REV. WILLET L. MORETZ
Swannanoa, N. C.

**The
Lighted
Pathway**

GIVING THANKS ACCORDING TO GOD'S WILL

"In everything give thanks: for this is the will of God in Christ Jesus concerning you" (1 Thessalonians 5:18).

That God expects people who receive His blessings to show and express their gratitude is taught plainly and unmistakably in the cleansing of the ten lepers by Christ. When only one of the ten came back after showing themselves to the priests to thank Jesus for His great deed of mercy, "Jesus answering said, Were there not ten cleansed? but where are the nine?" (Luke 17:17).

It is said that General George Patton of the American Third Army would often go out of his way to minister to the comfort and to the convenience of the men under his command; however, only one ever took the time, thought, or bother to write him a letter of appreciation. We think it is awful when we fail to show our gratitude for the nice things done for us by our friends, but our ingratitude to God for all His wonderful blessings is even worse. We marvel that in thirty-five years of service only one thought of expressing his thankfulness to his general for his encouragements, help, and comfort. Many of us, however, go through life receiving the blessings of God without a word of thankfulness to Him, and we marvel that He doesn't bless us more.

Some one has said, "The greatest sum in addition is to count your blessings." To count all the blessings of God is an impossibility, but I believe that He wants us to take time off to praise and thank Him for His love, kindness, and mercies toward us. The psalmist says, "It is a good thing to give thanks unto the LORD, and to sing praises unto thy name, O most High: To shew forth thy lovingkindness in the morning, and thy

faithfulness every night" (Psalm 92:1, 2). Do we bless God for blessing us? The psalmist said again, "Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I shew the salvation of God" (Psalm 50:23).

To give thanks according to the will of God is to give thanks as He directs. In Ephesians 5:19, 20 He tells us by His servant Paul, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ," and in Colossians 4:2, 3, "Continue in prayer, and watch in the same with thanksgiving; Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, . . ." and so we could go on and on if time and space would permit.

The following beautiful poem is given for your enjoyment at this season:

BECAUSE OF THY GREAT BOUNTY

Because I have been given much,
I, too, shall give;
Because of Thy great bounty, Lord,
Each day I live
I shall divide my gifts from Thee
With every brother that I see
Who has the need of help from me.
Because I have been sheltered, fed,
By Thy good care,
I cannot see another's lack
And I not share
My glowing fire, my loaf of bread,
My roof's shelter overhead,
That he, too, may be comforted.
Because love has been lavished so
Upon me, Lord,
A wealth I know that was not meant
For me to hoard,
I shall give love to those in need,
The cold and hungry clothe and feed,
Thus shall I show my thanks indeed.

—Grace Noll Crowell

THOUGHT FOR THE WEEK:

"Hem your blessings with praise lest they unravel."—Anonymous.

MODERN LIVING

A mother and her young son were shopping at a supermarket. The young boy, desiring to help his mother, picked up a package of something and brought it over to her.

"Oh, no, Honey," mother cried. "Put it back. You have to cook that!"

If all the cars in the world were placed end to end some dope would pull out and try to pass them.

Woman's Auxiliary

Auxiliary Honors Oldest Member on 91st Birthday

The Annie McPhail Woman's Auxiliary of Oak Grove Free Will Baptist Church, near Newton Grove, North Carolina, honored its oldest member, Mrs. Annie McPhail, with a birthday party on her 91st birthday. Following the benediction of the regular monthly meeting on Wednesday night, November 7, the women surprised "Cousin Annie" by singing "Happy Birthday."

While the ladies in charge were preparing the refreshments, Mrs. Vada Bizzell presented her a pair of black gloves from the auxiliary. Mrs. Bizzell's words, "We have chosen you to be our pet," were appropriate because Mrs. McPhail has been very near and dear to the hearts of, not only the auxiliary members, but also many friends far and near.

A color scheme of red, white, and green was used for the table. A centerpiece of red berries and red candles, as well as the beautiful birthday cake, topped the table which was covered with a lace cloth over green.

As "Cousin Annie" cut the cake, she said tearfully, "Had I known there was going to be a party, I would have worn a different dress."

Pinetown, N. C.—The youth auxiliary of Shiloh Free Will Baptist Church met Monday night, November 5, at the home of Arlene Harris. Faye Foreman presided over the meeting.

For devotions Arlene Harris spoke on "An Expensive Journey," based on the Book of Jonah. After Frankie Waters led the group in prayer, they sang several choruses.

During the business period the roll was called, the minutes were read, and an offering was received. Officers for the coming year were elected as follows: president, Faye Foreman; vice-president, Peggy Harris; secretary, Arlene Harris; treasurer, Frankie Waters; reporter,

Naomi Foreman; parliamentarian, Wiley Windley; corresponding secretary, Nelda Boyd; song leader, Dennie Ambrose; recreational leaders, Dianne Foreman and Judy Pinkham.

Refreshments were served by the hostess. The next meeting will be held at the home of Peggy Harris.

Dover, N. C.—The Woman's Auxiliary of Mosley's Creek Free Will Baptist Church met Tuesday night, November 6, for its regular meeting at the home of Mrs. Jack Nobles. The president, Mrs. Grace White, presided over the meeting.

For the devotional the group sang "Tell Me the Story of Jesus," Mrs. Nobles read the Scripture, and Mrs. Viola White led the prayer.

Mrs. Marlyn Daughety, program chairman, presented a very interesting program. Those taking part on the program were Mrs. Lois Worthington, Mrs. Bonnie White, Mrs. Bett Ormond, Mrs. Zylph Powell, and Mrs. Merle White.

In addition to the regular business, officers for the coming year were elected.

Mrs. Nobles served refreshments to 17 members and 3 visitors. Mrs. Geneva Ritchie pronounced the benediction.

Cash Corner, N. C.—Circle No. 1 of the Mount Zion Woman's Auxiliary held its November meeting at the home of Mrs. Gladys Leary. Ten members were present at the meeting which was presided over by Mrs. Selma Rowe.

Mrs. Judy Hudson, program chairman, gave an interesting program, entitled "Keeping Faith with Our Children." Mrs. Margaret Rose, secretary, read the minutes; and Mrs. Rachel Barnes, treasurer, called the roll and collected the dues.

After the benediction by Mrs. Rowe, the hostess served sandwiches with potato chips and soft drinks.

Greenville, N. C.—The Lucy Wiseheart Circle of the Piney Grove Free

Will Baptist Woman's Auxiliary (County) held its annual election of officers at the regular business meeting. The following officers will serve for year 1963: Mrs. Roy Avery, president; Mrs. Leslie Evans, vice-president; Mrs. David O'Geary, recording secretary; Mrs. Louis Holloway, assistant secretary; and Mrs. Ernest Cassick, treasurer. Mrs. George Boyd presided over the meeting.

Mrs. Cassick gave the program on the topic, "Eunice and Lois," taken from Timothy 1:5.

During the business session, in addition to the election of officers, the members voted to contribute \$10 to the auxiliary for the state project to purchase a piano for Mount Olive College, to contribute a book each month in 1963 to the Children's Home as a project for the year, to prepare a sunshine box to be sent to a hospitalized church member before Thanksgiving, to send \$5 to the adopted minister in St. Paul's, and to give a \$5 gift to the local pastor for Christmas.

There will be a Christmas party in December in which the members will entertain their husbands. Mrs. Will Tripp, Mrs. Bobby Hodges, and Mrs. Ernest Cassick were appointed to serve on a committee to make arrangements for the party.

Two new members, Mrs. Rosalie Geary and Mrs. Jan Smith, were received into the circle; and Mrs. Curtis Worthington was recognized as a visitor.

Mrs. Evans announced that the leagues were planning to visit the County Home and asked the circle members to participate with them.

Members were urged to attend the auxiliary meeting on November 30, which the circle will propose observe as a pre-Christmas week of prayer.

Mrs. George Hines served refreshments to the group.

Thanksgiving Prayer

Evelyn Miriam Adams

We kneel and thank Thee, Lord, too,
For hope of heaven and joy-filled view
Our parents' love and home and care
For tasty food, warm clothes to wear
For bird and flower and sky so blue
And rainbow bright with softest hue,
We thank Thee, too, for body strong
For faith in God, for happy song.

So gratefully in prayer we bow,
"Within my heart, Lord, come now,
Then cleanse from sin, and make me free,
Thy love slave, I will always be."



North Carolina State Convention Mission News

A. B. BRYAN, *Secretary-treasurer*
O. Box 308, Ayden, North Carolina

It was a time of excitement. Many of those present were emotionally stirred because of the things happening in their midst. "Then, Peter filled with the Holy Ghost said unto them, . . . Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). No vision was lost. No great was evident. Those present were filled with right spirit and were willing to examine the facts before them and pursue a course designed to pay dividends. They recognized that salvation came through no other than Jesus Christ. So it is in the mission program of the State Convention of Original Free Will Baptists.

We are grateful for those of you, both in and out of North Carolina, who have supported missions with your prayers and offerings for the past several weeks. We urge you to stand with us in the support of worldwide missions. Only through your support comes what we proceed with an honorable and worthwhile mission program. We assure you that progress is being made in the mission cause as you will see from the following news from the field:

Weldon, N. C.—The Weldon mission has been organized into a full church under the direction of the Central Conference Executive Board during the month of October, 1962. Through its mission fund the Central Conference is giving a monthly supplement for the pastor's salary. The Rev. Vance Link of the Central Conference has assumed the pastorate of this new church and also the Lawson Grove church near Enfield. The Central Conference Mission Board anticipates the purchase of a portable church building to use at Weldon

until a permanent building can be erected. The metal building will then be used elsewhere. The Second Union Sunday School Convention has taken action and is helping to purchase the metal church building.

Wilmington, N. C.—The Rev. Ronnie Parker of the Eastern Conference is now working as missionary pastor of the Wilmington mission. The mission board is hoping to see the work there become strong enough during this year to be organized into a full church. Mr. Parker is a former student of Mount Olive College, having taken two years preparatory work there for the Christian ministry.

Raleigh, N. C.—The new Palmer Memorial church in Raleigh has just closed a revival with the Rev. R. W. Allman, board member, as visiting minister. Mr. Allman says, "We had a very successful revival with a good number of rededications. No new members were gained, but several new families attended the meeting and showed interest in the work."

The congregation is worshipping in the new portable church building which was made possible by one family in the church there. The Rev. Royster Martin of the Cape Fear Conference is our full-time missionary pastor there. The work is making progress. Keep your offerings coming in that we may continue to support the work there.

Jacksonville, N. C.—The Geiger mission in Jacksonville, under the direction of the Rev. J. Albert Harris, has just closed a successful revival with the Rev. D. W. Hansley as visiting minister.

Chocowinity, N. C.—The Eastern Conference Executive Board recently met with the mission in Chocowinity to determine whether to continue this work as a mission or to organize it as a church. The Rev. Andrew Hill of the Eastern Conference is serving as supply mission pastor there.

Other mission points are being considered both in and out of North Caro-

lina as funds are available and personnel is available to direct such mission effort.

FOREIGN MISSIONS

At present negotiations are underway with foreign missionary outlets to determine which is the most needy field we may enter and do the most permanent good. Two applications are being processed from missionaries now ready to go to the field when openings can be obtained. Other mission students are preparing for nursing and other areas of service. Should several more missionaries commit themselves to go to the fields, we could only say as we are saying now, "Send us an offering that we may open foreign mission fields at the command of Christ."

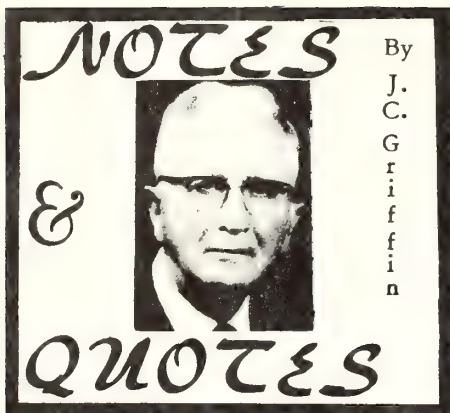
Many churches and individuals are supporting and looking forward to the time when we shall be able to announce definite fields of service; however, we need other support. Total mission receipts of the North Carolina State Convention for October are more than double those of the same month in 1961.

May we urge you to continue to support the mission cause. The time is approaching when we shall need to use much of our present funds for missionaries now desiring to go to the field. By all means, let the Lord use you in a worthy endeavor. We need your prayers and offerings. If your church is in need of missionary speakers or desires to plan a mission program, please get in touch with us; we can furnish speakers for the occasion.

Missionary candidate Winnifred Averett writes:



I was not surprised when I heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" or when
(continued on page sixteen)



THANKSGIVING

Another Thanksgiving is approaching. In fact, it is right at our door. But is it in our hearts? I have seen 83 days called Thanksgiving; but on a few, and especially those before I came to the age that I knew what Thanksgiving really meant, I paid no attention to the day. For a while after I was old enough to attend Thanksgiving services at the church, I really did not know the full meaning. But after the Lord Jesus took over, I saw that the day meant but little to a great many who professed to love Jesus Christ; so I made up my mind to spend the day in praise and adoration to Christ for His blessings. From that day until this, Thanksgiving seems rather like Sunday, the "Lord's Day."

"O GIVE thanks unto the LORD; call upon his name: make known his deeds among the people. Sing unto him, sing psalms unto him: talk ye of his wondrous works" (Psalm 105:1-2).

"PRAISE ye the LORD. O give thanks unto the LORD; for he is good: his mercy endureth for ever" (Psalm 106:1). "O GIVE thanks unto the LORD, for he is good: for his mercy endureth forever" (Psalm 107:1). These passages of Scripture are all given in praise and adoration to the Lord for His goodness. We people have so much to give God thanks for that we cannot "count our blessings one by one." But we want to thank the Lord for all that we can count, and then add all the rest with a thankful sincerity. Everybody can find something to thank God for.

I thank God for sufficient health to work for Him in this sinful world. I thank Him for the Holy Spirit that enables me to put my best into His work. I thank Him for my many friends throughout the country. I thank Him for placing me in the midst of some of the best people that ever lived—right here in good old North Carolina. Not only for those who surround me, but al-

so for the many letters that come to me from almost every state in the United States in which I am encouraged by the words, "We are praying for you," I thank God. One of the greatest and most encouraging things in the world is to know that someone who knows God is praying for you.

I thank God for my many friends. It is a real pleasure to attend conferences and associations and meet these friends, some old and some new. Well, I had such an experience while attending the Central Conference in its 114th annual session on November 7. When I was younger, I tried to attend all, or most of our conferences, for the fellowship and to learn how they were progressing. There is nothing like Christian fellowship. Well, I thank God for friends. I have long since learned that friends are better than money. In fact, I have never known so very much about money; I know only that it gets away from me very fast after it comes to me. But God supplies all my needs. Personally, I can thank God that he has kept me busy in His work and for His fellowship, the kind that John proclaimed when he said: "That which we have seen and heard we declare unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full" (1 John 1:3, 4).

We thank God that the Holy Spirit urges one to make a complete surrender unto Him and that He does the rest.

We can, and we all should, thank God that we are not in actual war. Although it looks as if it is at our doorstep sometimes, by some means it is side-tracked.

We can thank God for the promise that Christ gave to us when He said, "Whosoever calleth on the name of the Lord shall be saved," then, for that promise, "I will never leave nor forsake you."

WE GIVE THANKS

Dear Lord, we give Thee thanks today
For all the blessings that we know,
Kneeling with grateful hearts, the way
The pilgrims knelt, long years ago.

For happy homes and hearth-fire's glow
Dear Lord, we give Thee thanks today,
For summer rain and winter snow,
For joyful hours of work and play.

We take so little time to pray:
Forgive us that we careless grow.
Dear Lord, we give Thee thanks today—
"Praise Him from whom all blessings flow."

Whate'er the future may bestow
Give us, O Lord, the strength to say
Through cloud and sunshine, woe and
"Dear Lord, we give Thee thanks today."

—Beulah Ridgeway Winan

"An intemperate man carries in his own bosom seeds from which he may some day reap a harvest of untold misery and woe."

LATE NEWS BULLETIN

Word has just reached the Free Will Baptist Press that the Rev. Melvin Worthington, a native of Ayden, N. C., and presently pastor in Darlington, S. C., made a motion at the South Carolina State Association to forbid any person from speaking in behalf of any organization that is not sponsored by the National Association of Free Will Baptists. The Rev. Louis Holliday, moderator, said that the motion was aimed at the press and Mount Olive College.

A point of order was called for several times, and after a heated discussion, a motion to adjourn was made and carried by a vote of 35-34.

As a result of the dispute, Free Will Baptists in South Carolina are split into two groups—those standing for the principles, customs, and practice that have characterized Free Will Baptists for more than 200 years as one group and those standing with the National Association as the other.

Those who wish to remain true to Original Free Will Baptist principle will meet at High Hill church, near Scranton, S. C., Saturday, November 24, at 10:00 a. m.

SPECIAL NOTICE

The membership of the High Hill Free Will Baptist Church, near Scranton, S. C., voted unanimously Sunday, November 18, to withdraw from the local, state, and national association as a protest over the action of the State Association. Although the vote actually came in protest of the recent action of the state body, recent developments had been under study for several weeks.

The pastor, the Rev. Louis Holliday, and the membership of the church are glad to be hosts to any and all churches and delegates Saturday, November 24, at 10:00 a. m. who wish to take a similar stand.

Mrs. Fred Cox
Church Clerk



Questions & Answers on the Bible

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

QUESTION: I well understand that the Christian's body is sown, when he dies, material body, and raised at the first resurrection, a glorified body like Christ's, but what of the wicked dead? What kind of body will they be raised in which they are to stand before the great white throne for judgment?—*Ph T. Jensen, Illinois.*

ANSWER: The spirit of God is strangely silent when it comes to the resurrected body of the wicked dead, that in which he is raised for the pending judgment at the great white throne. It is noteworthy, as we study the Scriptures, to become acquainted well with their teaching, that God says only enough about the disobedient when He discusses the several differences between them and the righteous to aid those who begin to understand well enough the various features and experiences of the wicked and to influence the believing ones not to wish for their thrills nor desire their rewards. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23). "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Revelation 21:8).

All that we know about the bodies of the wicked is that they will come forth in the grave at the appointed time for the resurrection of the unjust; that they will stand before the judgment, called in the Bible the great white throne judgment; that they will then and there be judged; and that this will occur one thousand years after the resurrection of the saints. "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was

opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire" (Revelation 20:11-15).

It is supposed by some that the never dying quality of the worm in Mark 9:43-49 symbolizes the indestructibility of the resurrected body of the unbeliever. "And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. . . . Where their worm dieth not, and the fire is not quenched. . . . Where their worm dieth not, and the fire is not quenched" (Mark 9:43, 44, 46, 48). If we compare this with what appears to be the intermediate state of the unsaved while he awaits the resurrection as seen in Luke 16:19-31, we could want none of either; for even though we may not know much about the never changing body of the resurrected unbeliever, we are made to understand that it is a conscious state of suffering that he must endure throughout all eternal ages that follow his imprisonment. If anything might be added to the torture that a person who has a body to endure such suffering as the Bible teaches that the wicked will suffer throughout all eternity, it would be the companionship of those whose deception caused him to be there, instead of where he might have been with Christ if he had not listened to this companion who slyly and cunningly led him to reject Christ—his final and only hope.

According to the Scriptures referred to

above, this is what will be true of everyone who suffers throughout eternity because he did not take Christ as Saviour. It will be too late then. Should even one sinner read this (I believe that more than one will), let him heed the warning God gives in His Word and flee to the bosom of a never failing Saviour, Jesus Christ, who bids you do so in these marvelous words: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matthew 11:28-30).

Then remember that Christ continues to voice His invitation throughout this the church age. "Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book" (Revelation 22:7). Jesus made known to the woman at the well who the source of the water is. "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:14).

Special Notice

1. The following ministers were ordained by the Western Conference in the 1962 session and we recommend them for service to the churches of our denomination anywhere they may be called to serve:

Joe H. Johnson, Route 3, Kenly, North Carolina.

Billy Ray Jordan, Route 2, Box 316, Pikeville, North Carolina.

2. The following ministers were excommunicated from the conference and their ministerial credentials revoked and annulled:

Q. G. Worrell, Ralph Clegg, Bobby Jackson, Conrad Williford, James Earl Raper, Daniel Merkh, Bernard Duke, Herbert Waid, Lonnie Graves, Donald R. Pegram, Eddie Corn, Paul Lee, Charles Bryant, George Lee, Billy Morris, J. V. Johnson, Ronnie Peale, Jacob Moses Creech, Wilton Morris, Bobby K. Carden, Charles Hales, C. R. Etheridge, George H. Branning.

3. The following ministers surrendered their credentials and are no longer considered ministers of the Western Conference:

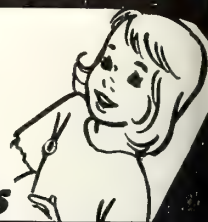
R. L. Moore, Jesse V. Bone, C. Vernon Lamm

M. L. Johnson, Moderator
R. N. Hinnant, Clerk



Stories

for Christian Boys and Girls



PRAIRIE BIRD'S THANKSGIVING

GOOD Mrs. Towns was elbowdeep in the mysteries of Thanksgiving mince pies, though it was only the middle of November; for everyone knows that they should be made at least ten days beforehand. The kitchen was very hot, and the door stood open to admit a little fresh air.

Through it came the question, "Please, will you have these bittersweet berries?"

Mrs. Towne looked up from her kettle at the sound of the sweet, plaintive voice.

At the door stood the quaintest little girl of about seven years, with the darkest of eyes looking out from a sad, oldish face, kissed brown by sun and wind. She wore a cap over her thick black hair; a boy's jacket, much too small for her; a short red skirt and broken shoes.

"Who are you, my dear?" asked Mrs. Towne.

"Prairie Bird Missouri Gripper," said the child. "We live in the little house, with moss all over the roof, beyond the walnut wood. Pa has agreed to chop all the trees else we would be moving before now. I just hope they will keep growing faster than he can cut them."

"What a name!" exclaimed Mrs. Towne. "Come right in. You look chilled through with this frosty air. Whatever was your mother thinking of when she gave you such a queer name?"

"You just ought to hear the others," laughed the child. "There's Ellijay, Hackensack, Huckleberry, Bonny Eagle and more, too."

"Well," cried Mrs. Towne, dropping her spoon, "I never heard anything like it."

"I'll tell you how it was," said the girl. "We're always moving. We've been all over. So Ma named us after the town where we were born. I can't remember all the states that are between names, but they're all different."

"It must be a dreadful harrowing life to be always moving. I don't see how

your mother can stand it," said Mrs. Towne.

"She just loves it," said Prairie Bird. "They all do but me. Ma said she would die if she had to live in one place long enough to take root. I keep hoping they'll find a place that they won't want to leave, but it's no use. Some morning I wake up to find they've begun to pack. They rig up the old schooner and hitch up the mules, and we start for a new state. I just long for a home like other girls. We can't even have graves like most folks. There's poor little Hickory left way down in Texas. It makes me cry when I think of it."

"Poor dear!" said Mrs. Towne. "I do not wonder that you feel so."

"I'm afraid I'm bothering you and ought to be going," said the child.

"No, you don't trouble me," said the good woman. "I'll keep right on with my pies. I am beginning to get ready for Thanksgiving."

"We never had any Thanksgiving or Christmas or holidays," said the girl; "but sometimes I've had a whiff of somebody else's Thanksgiving. What do you do?"

"Why, we go to church and thank God for all His good gifts for the year past, and we invite our friends home and have the best dinner we can cook. Here's a little turnover I have baked for you." And she held out the flaky pie to the child.

"Oh, it is better than anything I ever ate," said the little girl, biting off dainty nibbles. "You are so good. But I'd better go now. Good-by."

She caught up her cap and was darting away, but Mrs. Towne stopped her with the words, "Wait a minute, I want to give you a basket of apples."

"But Ma wouldn't like it," said Prairie Bird. "She never lets us take things unless we earn them. She says we are not beggars. I'll have to tell her about the little pie, and I guess she'll excuse that."

"But you brought me the pretty berries. My boy, who lives in California, used to get them for me when he was at home. I haven't had any since he went away, so you see I am glad enough to

have them. You must take the apples in exchange."

"Oh, if you really want them, I'd be so glad. But I didn't expect anything for them. There are so many where you are, and I've been by here and it looks so pretty with vines all over and flowers in the windows; so I just had to come in. I knew you'd be nice—and I get so lonesome."

"Are you the only little girl?" asked Mrs. Towne.

"Yes, ma'am," said the child; "the others are grown up, except the little boys."

"You may come every day and stay with me," said Mrs. Towne. "I get lonesome, too."

"If you would only let me help you, I'd be happy," said Prairie Bird.

"I've no doubt you could save me lots of steps," the good woman answered. And she watched the child as she took the apples and ran across the field.

"I've had the queerest little visitor," Mrs. Towne said to her husband when he came home from his work that night. "Do you know anything about that family that lives in the little house in Joe Pickett's walnut grove?"

"I've seen them around here—a large quantity of them. Joe says they are honest and hard-working—not like ordinary gypsies—only they are always moving. Was it one of them?"

"Yes, a little girl, and, some way, she made me think of our little Ruth even time I looked at her."

"I reckon I've seen her," said Mrs. Towne. "The girl with the big black eyes, and sad little face? To tell the truth, she made me think of Ruth, too."

The next morning Mrs. Towne found herself looking across the field, when ever she passed the south window. Presently she saw the child coming.

"Ma said I might come if you'd be sure to let me work," Prairie Bird announced as soon as Mrs. Towne opened the door; "and she told me to be very careful not to break or spill anything and to come home the minute you get tired of me."

"Maybe you'll get tired of me first," laughed Mrs. Towne, "for I am going

make pound cake today. There are raisins to stone, the citron to slice, spices to pound. Oh, I'll keep you getting into mischief."

When everything was done Mrs. Towne brought out an old trunk filled with toys, picture books, and dolls; and Prairie Bird, whose childhood had indeed few joys, was so happy that she had set before the good lady had the time to send her home.

"I never saw such a change in any one here as in Prairie Bird," Mrs. Towne said to her husband. "She is just like a neglected plant brought into the light. I wish, Josiah, they would treat us the child, but, of course, they won't. I am going to have her here next Thanksgiving Day and see if I can't make it the happiest day she ever had." "Aren't you going to have the usual dinner?" asked Josiah. "All the uncles, aunts, and cousins, and the young ones—dozens?"

"This year I'm going to invite some of the neighbors. They all have children about Prairie Bird's age. I've got it all planned—but, of course, Josiah, if I don't rather have your relations!"

"What suits you, suits me, Lois," said Mrs. Towne, with his usual good nature. Two days before Thanksgiving Mrs. Towne was washing the supper dishes wondering why Prairie Bird had not come as usual to the farmhouse, when she came a knock at the kitchen door. She opened it to a tall dark woman who said, "I am Mrs. Gripper. It does look strange here. That little girl of mine is about you people the whole time. She really thinks you set a good deal by having her come here, but I tell her it doesn't stand to reason that most folks come to have other folks' young ones gathered there."

"I like to have her come," said Mrs. Towne. "She saves me a good many dishes, too."

"Prairie Bird is a tolerable good child, but she can't some way take kindly to coming. She always is longing to settle down, but all the rest of us have roving. We'll not be contented to settle down, we take our long, last sleep," replied the gypsy woman.

"So, you see," she went on, "Prairie Bird sort of harasses me, for I can't bear to see her pining around. And I really think she thinks more of you all than we do of us."

"I hope you'll let her come here Wednesday and stay over Thanksgiving," said Mrs. Towne.

"She hasn't any clothes for dress occasions," said Mrs. Gripper. "Somehow

society has always got along without us heretofore."

"I have a worsted dress I am sure will fit her," said Mrs. Towne. "I hope you won't mind for this once."

"Well, you've been so kind to the child," said the woman, "I'll have to let you have your way. One of these days we'll be folding our tents like the Arabs and silently stealing away. Yes, I reckon I'll let her come. Good-by, marm." With these words she departed.

Mrs. Towne was chopping the dressing for the big turkey the next morning when the door opened and Prairie Bird rushed in.

"There are signs," she sobbed; "Ma's baking piles of bread and doughnuts, and Bonny Eagle is patching up the old schooner. It seems as if I don't want to live any longer."

"I'd just not think any more about it—not for two days anyway," said Mrs. Towne. "Tomorrow is Thanksgiving, and no one must be unhappy then."

Prairie Bird sprang up and dashed the tears from her eyes. "You always make me happy!" she cried. "I do love to help you!"

All that day the little girl was beaming. She was tired but happy when all the preparations for the day were ended. Then Mrs. Towne brought out a red worsted dress and ruffled white apron.

"These are for you to wear tomorrow," she said. "I want you to have the happiest day you have ever had."

Prairie Bird wondered, as she lay in her pretty white bed, how she could be any happier. Mrs. Towne's motherly kiss was on her lips, and the pretty dress lay near her on a chair. She dropped off to sleep to dream of Thanksgiving and waked to find it a reality.

She was very happy as she walked beside Mr. and Mrs. Towne to church. She listened to the minister as he told of the goodness of God, and how thankful we should be that God gave Jesus to die for us. She did not understand all he said, but she understood and was glad that Jesus died for her, too.

When they got back home again, Prairie Bird sat very quiet around the long dinner table in too blissful a state of mind to eat.

"Why don't you eat your turkey?" asked Clara Dutton, who sat beside her. "It is ever so good. Then there's the chicken pie and plum pudding, and all the pies and nuts."

"I know it," said Prairie Bird, "but it seems as if I can't. I guess it's because I never had any Thanksgiving before. I wish it could last forever."

But it came to an end all too soon. The guests had gone, and Farmer Towne said, "Well, it's chore time." Taking down his hat, he added, "Why, here comes Joe Pickett's boy with a letter."

"Mrs. Gripper said I was to wait until night," said the boy, "before I brought it." Then he hurried away.

The letter was addressed to Mrs. Towne. Her husband looked over her shoulder as they read:

Respected Madam:

When this reaches you we shall be again on the march, never to return. We leave Prairie Bird to your tender mercies. She is a likely child, and we hate to part with her, but she was only a graft on the Gripper tree. About eight years ago we had just landed in Missouri when a terrible cyclone passed by us without so much as ruffling one of our feathers. It swept everything in its path, and not a human thing was left alive in the town but a speck of a baby. That was Prairie Bird. We took her and did by her as we did by our own. But you need her and we give you a clear title deed. Do by her as you hope to be done by.

Your obedient servant,

Charity Gripper

Prairie Bird was watching them in intense excitement, a tiny red spot burning in either cheek. The yellow envelope was like the ones her mother used on very rare occasions. Her heart ached with dread. She saw Mrs. Towne's face grow pale and her hand tremble as she laid down the letter. Something very important must be written in it! What could it be?

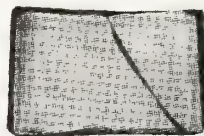
Said Mr. Towne, "There couldn't have anything better happened to end Thanksgiving Day—now, could there?"

Mrs. Towne smiled up in his face, then at the child. "Come here, Prairie Bird; I have something to tell you. That letter was from Mrs. Gripper," she explained, softly stroking the child's hair. "They have gone and have left you to us to be our own little girl. You need never fear about moving any more."

The child's breath came fast. She clung to Mrs. Towne, sobbing. At last she raised her head and whispered, "It's because I'm so glad—why I'm crying. I couldn't laugh, for that would look as if I didn't love Ma Gripper and all the others, when I do. But I love you better, for it seems as if you were my own real mother. I shall always love Thanksgiving Day as long as I live."

"Let us kneel and thank Jesus," said Mrs. Towne, "This is another wonderful blessing He has bestowed upon us." —*The Burning Bush.*

ST. CLAIRE BIBLE CLASS



What Is the Church?

(Lesson for December 2)

LESSON: Ephesians 2:11-22

GOLDEN TEXT: 1 Peter 2:9

I. INTRODUCTION

What is your definition of the church? To many people it is just a building where people assemble at appointed times for certain services. To others it has a little deeper meaning and they regard it as a place to meet God, and in it are certain things to remind them of God. In reality, however, the church is far more.

In Matthew 16:16, when Simon Peter acknowledged that Christ was the Son of the living God, we find an insight into the spiritual meaning of the church. Jesus said to Simon, "... Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matthew 16:17, 18). Jesus was not saying that He was to build His church upon Simon Peter, a man; but it was to be built upon the confession that Jesus is the Son of the living God. In view of this, some have classified the Church in two senses: namely, the Church invisible and the Church visible. The invisible Church is made up of those whose names are written in the Lamb's book—the redeemed. The visible Church is that body recognized as such upon this earth.

The purpose of this lesson is to help us recognize anew that the church is not just another organization; that it is a divine institution which is ordained of God; and Jesus said that the gates of hell shall not prevail against it.—*The Bible Student*.

II. HINTS THAT HELP

The teacher should note the following background Scripture:

1. Discipline in the church (Matthew 18:15-20).

2. Jesus prays for the church (John 17:20-26).

3. The Lord's Supper (1 Corinthians 11:23-26).

4. The Church, the body of Christ (1 Corinthians 12:12, 13, 27-31).

5. The lesson text (Ephesians 2:11-22).

—*The Teen-Age Teacher*.

III. ADDITIONAL TRUTHS

1. Immediately after stating that the redeemed are the workmanship of the Lord, created in Christ Jesus to devote ourselves to the good deeds for which God has designed us, the apostle proceeds to remind us of the miserable condition we were in before redemption. "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called *Uncircumcision* by that which is called the *Circumcision* in the flesh made by hands; That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Vs. 11-13). The apostle reminds us that we ought to remember what we have been, and compare it with what we now are, in order to humble ourselves and to excite our love and thankfulness to God.

Christians ought frequently to reflect upon the sinfulness and misery of the state they were in before conversion, living in the corruption of their natures, and being destitute of any hope for the future. But the opposite is usually the case. Hypocritical professors of Christianity are inclined to value themselves chiefly on their external privileges, mocking at those who are destitute of the outward signs. Moreover, it is not the outward signs that count; it is the inward condition of the heart.

The Ephesians were without Christ in the world; and as such, they were aliens from the commonwealth of Israel and were strangers from the covenants of promise. They were not without any knowledge of a being to be worshiped, for they worshiped idols; but they were

living without any due regard to Christ, any acknowledged dependence on Him, and any special interest in Him. We have a picture of the average person today. He has a general knowledge of God, but He means very little in his everyday life. The Lord seems to be revered somewhat on Sunday, but He is cast aside during the week.

The Ephesians were far off from Christ, from His Church, from His promises, from the Christian hope, from God Himself. Therefore, they were far from all good, like the prodigal son in a far country. This is always the case with unconverted sinners. They move themselves a good distance from God, and He puts them at a distance. They are destitute of all His goodness, and they are removed from any hope of eternal life; but upon conversion, by virtue of union with Christ and intake in Him by faith, believers are brought nigh. They are brought home to God, received into the church, taken into the covenant, and given all the privileges that go with their faith.—*Intermed Class Quarterly*.

2. "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us, having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make himself of twain one new man, so bringing peace" (Vv. 14, 15).

In this last part of the chapter, there is given an account of the many great privileges which can be enjoyed by those who have been converted to a saving knowledge of Christ. Chief among these is being reconciled to God. Another great privilege is being reconciled to fellowmen. There had been a great enmity between the Jews and the Gentiles, but in Christ they are reconciled to each other, thus becoming brothers in the household of God. This reconciliation is accomplished through Christ, who was brought to pass through His death on the Cross. Christ, by His sacrificial death, broke down the middle wall of partition that separated the Jew from the Gentile, thus bringing peace to the hearts that had been filled with envy and hatred.

There have been many efforts on the part of well-meaning people to create peace between alien nations, but all these efforts have failed. The only peace that can be established that is of a lasting nature must be founded upon the works of the Lord Jesus.

"And that he might reconcile both

on the position of stranger and
to that of fellow citizen with the
s in the household of God, is a won-
d change indeed. That is just what
rred in the lives of these Ephesians,
this is what occurs in the life of
believer.—*Senior Class Quarterly.*
“*And are built upon the foundation
the apostles and prophets. Jesus
st himself being the chief corner
e*” (Vs. 20. “The figure of a build-
with its corner, or cap-stone as a
representative of the Church in her rela-
to Christ, is one of the seven figures
oyed in the New Testament to in-
e the relation which exists between
st and the Church; each one setting

"In whom ye also are builded together for an habitation of God through the Spirit" (Vs. 22). In whom—Christ is the builder of the Church. In Matthew 16:18, He said, ". . . I will build my church; . . ." Note three things: the person—I; the prophecy—will build; the process—build. —The Advanced Quarterly.

The octogenarian was being interviewed by reporters. "To what do you attribute your good health?" asked one.

"Well," he said, "When me and Martha got married, we decided that every time an argument started, I'd take my hat and take a walk. Well, you can't spend more than half your life in the open without being healthy!"

The best way to enjoy a beautiful, productive garden is to live next door to one, and cultivate your neighbor.

(continued on page sixteen)

Thanksgiving in Perilous Times

(continued from page four)

keep one's self unspotted from the world. To walk with God in the pathway of separation seems to be foreign to the experience of multitudes of professing Christians. They want their way and they want to be free to gratify their own desires and to follow the lusts of their sinful natures.

Praise is always comely for the redeemed children of God. "What shall I render unto the Lord for all his benefits toward me?" (Psalm 116:12). The answer is found in a complete yieldedness, for when He has our body, He has our all. The best way to show thanksgiving is by thanksgiving.—*Christian Victory*.

Christian Education

(continued from page five)

fiscal year, the Free Will Baptist Church, sponsor of the college, has given \$21,791; the Mount Olive and Goldsboro communities have given \$1,228; foundation and miscellaneous gifts have amounted to \$1,125.

College president W. Burkette Raper disclosed that the 1962-63 general budget exceeds a quarter of a million dollars. To reach this budget a goal of \$100,000 in gifts has been set, with \$75,000 anticipated from denominational sources and \$25,000 from community support.

Plans to increase local support are now being formulated by a steering committee of community friends under the chairmanship of Bryon Bryan.

Robert W. Moya revealed today that pledges and gifts to the college building fund have passed \$100,000. Depending upon the continued growth of the building fund, the college has announced plans to begin the first phase of its new campus during 1963.

Remember the Fiftieth Jubilee of the North Carolina State Convention!

MISSIONS

(continued from page nine)

I answered, "Here am I; send me." Since childhood I have had an interest in missions.

I accepted Christ at the early age of eleven. A few years later I attended the National League Convention that was held on the campus of East Carolina College. It was there that I met some missionaries who caused my interest in missions to increase. I dedicated my life to the Lord while attending a youth conference at Cragmont in 1957. I did not know what the Lord would have me do, but I knew my life was His and that He would use it in the right way.

My interest in missionaries and their work increased daily as I read about them. Then one Sunday in 1961 the Lord called me to be a missionary. Since attending Mount Olive Junior College, I have felt the Lord calling me to the foreign field.

My call to be a missionary is a definite one, and I shall do my best to serve Him.

Not only am I the Lord's missionary, but I am yours. I'm sure the question, "Whom shall we send and who will go for us?" has been on your tongues, in your minds, and in your hearts. As I have answered my Lord, so have I answered you, "Here am I, send me."

PRICE CHANGES

The following Christmas plays and pageants from the Rodeheaver Hall-Mack Co. have advanced in price from the amount listed in our catalogue to seventy-five cents:

"The Greatest Of These," "Greater Than Gold," "Longing For Christmas," "Carol Finds Christmas," "Four Christmas Dramas," "A Gift For The Christ Child," and "Christmas In The Cobbler's Shop."

DEVOTION for 1963 will be eighty-five cents. This book of programs for the woman's auxiliary will include programs for a full year and will be printed in two colors.

OUR SCAPEGOAT COMPLEX

(continued from page fifteen)

For this situation the nine black-robed justices are not to blame—save as they too are part of the social mass. It "we the people," and not least we of the Church, who must examine our hearts.

We who are evangelically committed will do well to hold our fire against the Court and more calmly assess both the interior and the exterior of the Church soul and the nation's heart. (After *Christianity Today*, through its distinguished editor, Dr. Carl Henry, came out in defense of the Court's opinion.)

What is now desperately needed is not an emotional binge in which the Court is placed on the receiving end of our catcalls and verbal brickbats. What is desperately needed is something that answers to an old-fashioned Salvation Army "penitent's form." It might stretch from San Francisco to Boston and from Vancouver to St. John's. It might symbolize the kneeling of nations. And let the way to it be led by the millions of Church members whose feeble lipservice to the Christian faith has helped create the over-all secularism of our culture.

Let none in the Church refuse to kneel beside the unwashed worldling. If we must kneel beside a beatnik from Bohemia, kneel! If we must kneel beside an agnostic from the faculty of Harvard, kneel! This is what the prophets did long ago. They identified themselves with apostate Israel. They were for sins not their own. They carried responsibility for the very godlessness that offended them. They repented with the people. They were ground into the dust of contrition with backsliders and blasphemers.

Dear God, help me!

After all, there's only one true Scapegoat in all of history.

At a place called Calvary He may be found.

And with the finding, renewal for the Church, healing for the nations!

—World Mission Magazine

the Free Will Baptist

Ayden, North Carolina, Wednesday, November 28, 1962

HOME OF FREE WILL BAPTIST LITERATURE



Above is the building which houses the activities of the Free Will Baptist Press. This organization is devoted to publishing literature for the denomination which is written entirely by Free Will Baptists for use by Free Will Baptist students and workers.

Editorial

OUR LITERATURE PROGRAM

The Free Will Baptist Press is the home of Free Will Baptist literature. More than half a century ago, the press became the source of Free Will Baptist Sunday school literature. Over the years, other agencies have come into existence only to fold up and fail later; but the Free Will Baptist Press has continued, by sacrifice and good business practices, to offer Free Will Baptist literature to our churches.

At the present time, the press has the largest and best program of Sunday school literature in the entire history of the denomination. We offer sound, fundamental literature for every age group and department. These publications are written, edited, and published by devout Free Will Baptists of outstanding faith and educational qualifications.

Since the organization of the Free Will Baptist League, the press has published the league literature. At the present time, we offer sound, fundamental literature for every league and age group.

In addition to Sunday school and league literature, we offer publications for the men's, women's and youth organizations of the church.

All our quarterlies and program books are written, edited, printed and distributed by devout Free Will Baptists of outstanding faith and integrity. Every person connected with the production of our literature is a genuine Free Will Baptist. In other words, all our literature is produced by Free Will Baptists for Free Will Baptists. It is the only literature in the world that is produced entirely by Free Will Baptists.

The Free Will Baptist Press is owned by Free Will Baptists in many states. It is a nonprofit-sharing organization that exists solely for the benefit of the church to the glory of the Lord. No person—officer, stockholder, or otherwise—can ever receive any of the profits from the press. The profits are used to expand and improve the literature program, or either they are allocated to worthy denominational causes. Every dollar, therefore, that anyone spends with the Free Will Baptist Press is used to further the cause of Free Will Baptists and for the glory of God.

The Free Will Baptist Press offers a complete program of literature and other church supplies to Free Will Baptists everywhere at the lowest prices possible which are in keeping with sound business practices. Our aim is to render service for the benefit of the church and for the glory of Him who gave Himself for us.

On page 13 of this issue of "The Free Will Baptist" is a list of the Sunday school and league quarterlies that we publish, as well as some other helpful materials. We suggest that you compare the prices of these publications with those of other publishers. You will note that our prices are much lower than those of any other

publisher. We also suggest that you compare the quality of our publications with that of other publishers. Consider the service you get when you order your literature and other supplies from us. All the things add up to just one thing: you get your money's worth of quality merchandise when you order from the Free Will Baptist Press. At the same time your money is helping to promote the cause of Free Will Baptists and to exalt the Lord Jesus Christ. No individual or commercial printer reaps a profit from you.

The Free Will Baptist Press produced and offered literature and other supplies to our churches, Sunday schools, leagues, and other departments when there was no other source for these things. As was stated above, other agencies have come and gone; but the press has remained a constant source of supply through good times and bad times.

The Free Will Baptist Press is dedicated to the production and distribution of the very best literature we are capable of producing. We are in business for only one purpose—the benefit of the church to the glory of the Lord—and no matter what comes or goes we expect to continue to operate for this one purpose. When others have run their course, we expect to be offering, under the leadership of the Lord, literature and other supplies to Free Will Baptists everywhere.

The reason why the war between the sexes goes on and on is because there is too much fraternizing with the enemy.

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Number

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THE FREE WILL BAPTIST

RALPH LIGHTSEY, Editor

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One Year

The contents herein do not necessarily reflect the beliefs or policies of the editor or of The Free Will Baptist. The responsibility for each article is the person whose name appears under the title or to the person sending the article.

THE FREE WILL BAPTIST PRESS

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Christ will appear as the Son of man and the glory of His manhood entitles Him to three prerogatives, distinctly peculiar to Him as man. They

- To rule over His creation.
- To rule over this world.
- To judge this world.

When Adam sinned, disobeying God, lost the right to rule as lord of the created world, to reign over the earth. The crown of glory fell from his brow to the dust of a ruined creation. The man forfeited his high estate and his splendour. He was cast out of the Garden of Eden, cast out of Paradise and forced of all God had given him. Ruin and chaos followed, but into this scene of failure, sin, and sorrow came a Second man.

In the most unfavorable surroundings He trod a path of dependence upon His Father and God and He bravely met and vanquished the malicious foe. The man the first Adam lost was regained in the Second Adam, Jesus Christ.

The crown worn by man for ages was recovered by Christ, salvaged from a ruined creation. It now adorns His head.

But we see Jesus, who was made a man lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man" (Hebrews 2:9).

By his obedience Christ opened the way of paradise, and He left it wide open for all to enter—all who would accept Him as their Saviour. When He was on earth, Satan met Him in His incarnation in the wilds of a waste-land. In this wilderness the tempter said, "Command." But the Son of man and the begotten Son of God, the Lord from heaven, answered the devil by saying, "Nay." After this first great trial, our Lord remained the victor over Satan. He was more than a match for man's adversary and on the cross His mastery over man was complete.

In the deep humiliation of His suffering as a man, He won the day by virtue of His manhood. He gained more than man ever lost in Eden.

As man, God exalted Christ. And being found in fashion as a man, He humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name" (Philippians 2).

As man, God bestowed on Him the dignity of eternal priesthood.

Christ Is Coming In His Glory

By Dr. E. F. WEBBER, Radio Pastor,
Oklahoma City, Okla.

Text: "And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven" (Mark 14:62).

"For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: . . . So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, today have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec" (Hebrews 5:1-7).

As man He became the last potentate, the final and absolute monarch, King of kings and Lord of lords whom God will ever recognize.

"But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands: Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not all things put under him" (Hebrews 2:6-9).

This will all be seen when He comes again in the acquired glory of His manhood. As such, He will hush the groans of a ruined creation, and His presence will banish every thorn forever. He will remove all the curse of sin, and will usher in everlasting peace. Nature, owning her Lord, will mantle herself with eternal beauty.

As the Son of man' Christ will reign

in equity and righteousness. He will overthrow the thrones of iniquity and will crush the tyrants among men who will be in control of the world when He comes.

Satan will have usurped the throne of this earth and will seek to cause all who dwell there to revolt against God. But our Lord will stamp out this rebellion, crush the usurper, and then He, as the Son of man and in the glory of His manhood, will sit on the throne of His father David.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory" (Matthew 25:31).

"Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:31).

And all this belongs to Christ by right of conquest. God the Father already has passed on to His Son this right.

His first act as Judge will be to reward His saints. Then, from the Mount of Olives, He will judge the living nations. Next, at the end of His millennial reign, He will sit as judge of all lost men, on the Great White Throne.

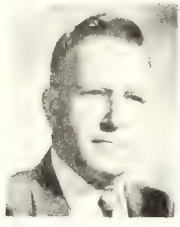
As the perfect man, Christ shall measure the guilt of all persons. By Him all actions will be weighed and the thoughts of the heart exposed. He will pronounce the doom of unrepentant sinners as they stand speechless before Him. They shall see Him, and His wounds shall remind them of how He suffered for them. They shall realize that once He would have been their Friend and Saviour; but now He is their Judge!

THE GLORY OF HIS GODHEAD

Christ not only shall come in the glory of His manhood; He also will appear in the inherent glory of His Godhead. Not only as Son of man, but

(continued on next page)

The
*Thy word is a lamp unto my feet,
 and a light unto my path*
 (PSALM 119:105).



L
ighted
Pathway

REV. WILLET L. MORETZ
 Swannanoa, N. C.

THE CHURCH AND ITS YOUNG PEOPLE

"But Jesus said unto them, They need not depart; give ye them to eat" (Matthew 14:16).

This text is taken out of the story of the feeding of the five thousand men, besides women and children, with the five loaves and two fishes. But instead of applying its teaching to the material things, I want to point out that I believe that Jesus was teaching His disciples that He expected them, and us, to give those under our care the spiritual food they need to grow into strong men and women who will be able to work for the bringing in of His kingdom.

The church definitely owes a great deal to its young people. Too many seem to think that all the church is responsible for is to get people to join its membership. Too many think nothing of a program of teaching and training for future service. They forget the three and one-half years that Christ used to train His disciples before He said to them, "Go into all the world." Too many want the young people to sit back and listen to themselves being criticized and told how mean and irresponsible they are, with never a word of praise or encouragement. But that kind of giving is not what Jesus meant when He said, "Give ye them to eat."

My experience with Christian young people leads me to know that they will do when given a chance to do. And I know, too, that they are capable, sometimes far more capable than I in certain fields.

There is a definite growing feeling in my mind that the laxness of the church regarding its young people is a very considerable contributing factor in our present-day juvenile delinquency. Many of us dare not mention this, but just take a look and compare those who are given

responsibilities in the better things that only the church can give and see the difference. Keep your young Christians busy doing good, and they will not have time to do the bad things.

One of our greatest needs in most churches, especially small churches, is a great number of consecrated and devoted leaders and counselors for our young people. We do not need bosses and drivers who think they can handle young people by giving orders and finding fault. You cannot lead anyone, and certainly not young people, that way.

Someone has said that the nation's great asset is its young people. The same thing is true of the church. Its future growth must depend upon its young people. Its future usefulness must depend on its young people. Then do not drive them away. Jesus said in the text, They need not depart; give ye them to eat.

THOUGHT FOR THE WEEK

"Train up a child in the way he should go: and when is old, he will not depart from it" (Proverbs 22:6).

Christ Is Coming in His Glory

(continued from page three)

Son of God as well. The One who will descend from the skies shall be the eternal Son in the Trinity.

"And the LORD my God shall come, and all the saints with thee" (Zechariah 14:5).

Meantime, His true church—his bride—sorrowfully awaits His coming. The entire world, we are told (Romans 8:20-23), waits for the glorious manifestation of the sons of God.

When the saints return with Him creation will groan no more, because, as Son of God, He could not live in a scene like ours in which He would have to witness dire human need and revolting sin. As the Son of God He will exercise the attributes of His deity and display the glories of His Godhead. This sin-cursed world of ours will hear God say to Him, "Thou art My Son. This day have I begotten Thee."

Angels will fall down and worship Him, and every creature in the universe will adore Him.

THE GLORY OF HIS ATONEMENT

Christ is coming back to the earth as the Lamb of God. This fact is em-

phasized all through the Revelation. Through the Bible He is revealed in type as man's sacrificial substitute: in Abel's offering, in Israel's Passover, and in the Levitical offerings. But it is as the Lamb of God that He is depicted in the prophecies. The 53rd chapter of Isaiah shows forth His sacrificial character. The prophecies have been likened unto guideposts or fingers pointing to Christ.

"These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful" (Revelation 17:14).

While on earth during His first advent, Jesus was the silent, suffering Lamb in His humiliation (John 1:29). This is especially true in His suffering on the Cross. In the midnight gloom of that crucifixion scene cries of anguish came from His spotless soul, like the plaintive cries of a suffering lamb. He bore the sins of the world.

In the Book of Revelation, He is depicted as standing, and no longer sitting. As God's Lamb, He walks to the Father and takes the title deed to this earth. His inheritance (Revelation 5).

This is the initial step in His coming in the glory of an accomplished atonement. In Revelation, He also is seen as the Lamb "slain from the foundation of the world."

Calvary can never become trite or commonplace in heaven. Its memory will be eternally treasured in the glory land, as they should be on earth.

The time nears when He will come back to this earth—when He will ascend the throne that is His. All creatures groan and wait for this momentous event: Israel yearns and the Church hopes and prays. This earth, His inheritance, bought at such a price, is in the right. He purchased it with His blood. So when He comes again, He will be the rightful Ruler—and that will put all other christ out of business.

Men today, deceived by Satan, follow him; but they will meet the same fate as Satan, unless they repent, and submit to Christ and His gospel. All unsaved men, all unbelievers, will be cast into the lake of fire to suffer forever.

But the redeemed of the Lord will reign with Him. Thank God for the blood of Christ which cleanses us from all sin. God's Son is our Saviour. Adapted from *Christian Victory*.



The Church- World. Wide



IPS BABY FOOD TO PHANAGES, HOSPITALS TAIWAN

SADENA, Cal.—A shipment of 7,727
s of baby food valued at \$25,000 and
ghing nearly 30 tons has been shipped
Taiwan by World Vision, Inc.

Donated by the Gerber Baby Food
and sent through the World Vision
ef Organization, Inc., the food is
ined for hospitals and orphanages on
island staffed by evangelical mission-

s.
World Vision Relief Organization,
is a subsidiary of World Vision, Inc.,
national missionary service organiza-
headquartered here. It is authorized
the U. S. Agency for International
elopment to ship relief goods also to
g Kong, the Philippines, Korea, and
onesia.

RULES ON CLERGYMEN ACHING IN CHURCH- LATED SCHOOLS

WASHINGTON, D. C. (EP)—The
S. Internal Revenue Service has is-
an important tax ruling—Revenue
ing 62-171—which states that minis-
of religion employed in teaching
tions on the faculties of parochial
ools or of church-related colleges and
ersities are entitled to tax-free hous-
allowances “in lieu of parsonage”
if they teach secular subjects.

The ruling formalizes a policy which
been developing through decisions on
ividual cases. It liberalizes somewhat
tax agency's definition of a “minister
religion” who is engaged in duties
ropriate to his calling and thus en-
d to the benefits provided under
me tax laws for clergymen.

It means that church-related schools
colleges which employ ordained
isters on their faculties may set aside
ortion of their salary as a “housing
avance” and, to the extent the allow-
e is used for that purpose, the recipi-
need not report it as earned income.
Congress passed an amendment in
4 to equalize the position of minis-
who are supplied parsonages and

those who must supply their own hous-
ing. Since 1924, ministers have been
exempted from reporting the rental
value of their parsonage as earned income.

A question had arisen as to whether
clergymen employed in teaching positions
were engaged in their calling as ministers
of religion.

They will be so considered for pur-
pose of the tax-empt housing allowance,
Internal Revenue declared, “if they are
ordained ministers of the Gospel em-
ployed as teachers or administrators in
parochial schools, colleges, or universities,
which are integral agencies of religious
organizations under authority of a re-
ligious body constituting a church or
church denomination.”

Ministers, to qualify, must be autho-
rized to conduct religious services, per-
form sacerdotal ceremonies such as wed-
dings and baptism, and administer all
ordinances of the church in accordance
with its prescribed rituals, and must show
that they do these things “both in con-
nection with and in addition to their
other duties.”

The rental or housing allowance need
not be paid by separate check. If the
minister-teacher owns his own home, he
can use the housing allowance toward the
expense of providing utilities and other
costs of housing, and for debt retirement
on his mortgage.

CRISIS—DEEP HUMAN NEED IN ALGERIA—650,000 BLANKETS NEEDED

NEW YORK (CWS)—Thousands of
Algerians—men, women and children in
the cold, mountainous regions of sur-
rounding Constantine and Batna—will
freeze to death in the coming months
unless 650,000 blankets are rushed to
them immediately.

Blankets are also needed in other coun-
tries in which the churches are at work
through Church World Service—Greece,
Jordan, Lebanon, India, Burma, Korea,
Chile and Brazil—these are but a few of
major requests for blankets now on hand.

MISSIONARIES STILL NEEDED, SAYS PREMIER OF UGANDA

KAMPALA, UGANDA (CNS)—Mis-
sionaries are still needed in Uganda, ac-
cording to the premier of that newly in-
dependent country. At a press confer-
ence after independence on October 9,
Premier A. Milton Obote gave assurance
that no group would be driven out of the
country.

Referring specifically to missionaries,
educators, and civil servants, Premier
Obote said, “There is no single group
we need more. We need them desperate-
ly and it would disturb me even if one
were to decide to leave.”

PROTESTANT WOMEN ON DRIVE AGAINST ABORTION

SOEST, Germany (EP)—Vigorous
action by members of the Protestant
Women's Organization in this West
German state is underway in an effort
to check abortions.

The plan calls for five thousand large
placards spelling out: “Thou shalt not
kill” (to be displayed in public buildings
throughout Northrhine-Westphalia) and
thousands of pamphlets opposing abor-
tion. The literature will be placed in
doctors' waiting rooms, offices of the
Evangelical Home Mission, and other
social and charitable institutions.

Officials of the anti-abortion action
claim the number of abortions in West
Germany now outnumbers live births.

LIFE'S AMBITION

Dressed in cap and gown on gradua-
tion day, a young man handed his di-
ploma to his father with this remark:

“Well, I finished law school to please
you and mom. Now I'm going to be-
come a motorcycle cop like I've been say-
ing since I was 6.”

NOTICE

A person from Bonifay,
Florida, wrote the Free Will
Baptist Press a card inquiring
about the “Free Will Baptist
Hymnal.” The person writing
failed to sign the card or to give
a return address.

If the person or church that
asked for this information will
give us the name and address of
the person concerned, we shall be
happy to forward the desired in-
formation.

news & notes of Denominational Interest

Wayne County Sunday School Fellowship Meets

The Wayne County Free Will Baptist Sunday School Fellowship met with the North East Free Will Baptist Church for its regular quarterly meeting Monday night, October 29, at 7:30.

Following registration, a cordial welcome was extended to all by the superintendent of the host church and the invocation was given. A delicious supper was served.

The program for the evening opened with the group singing "What A Friend We Have In Jesus," followed by Scripture reading taken from Isaiah 6:1-8 and prayer by the Reverend Ed Miles. Mr. Miles spoke to the group emphasizing the important role the Sunday school plays and the requirements for good Sunday school teachers. His message presented a great challenge to every one present. The program closed with the group singing "Love Lifted Me" and prayer.

The business session followed. The minutes of the previous meeting were read and approved. The minutes of a called meeting of the officers of the fellowship were read and the following recommendations were made and accepted:

- (1) That the time for the fellowship be changed to 7 o'clock, that approximately 45 minutes be allowed for the meal, one hour for the program and 15 minutes for the business session;
- (2) That the secretary send a copy of our meetings to *The Free Will Baptist* for publication.

Twelve of the 18 Sunday schools responded to the roll call with 50 present. All the Sunday school teachers, superintendents, and pastors present were recognized.

The treasurer reported a balance on hand of \$3.74. An offering was taken of \$8.21.

The group voted to elect officers every two years.

May's Chapel invited the fellowship to meet with them in January.

A rising vote of thanks was extended to the host church for its fine hospitality.

The meeting adjourned with prayer.

An invitation is extended to all the Sunday schools in Wayne County to attend the fellowship held the Monday night after fourth Sunday in the months of January, April, July, and October.

Boards of Ordination Meet

Members of the ordaining councils from seven annual conferences of the North Carolina State Convention held a joint meeting at the First Free Will Baptist Church, Kinston, North Carolina, November 19, 1962. The Rev. Lloyd Vernon was elected chairman of the joint meeting, and the Rev. Albert T. Coates was elected secretary.

The purpose of the meeting was to study the examination given by the various conferences to candidates for ordination to the ministry. After a very profitable period of study, a special committee, consisting of the chairmen of the councils, was appointed to make a further study of the matter and make recommendations for a uniform set of questions to be used throughout all the conferences. The committee will make its report to the next joint meeting which is scheduled for January 21, 1963.

Revival at Pleasant Grove Church

The Rev. Albert T. Coates will be the evangelist for revival services at Pleasant Grove Original Free Will Baptist Church near Pikeville, North Carolina, December 2-8, at 7:30 p. m.

The public is cordially invited to attend.

It is not so much what talent a person has to offer to Jesus that determines what Jesus can do through him, but rather, whether the individual is willing to permit Jesus to have every "loaf and fish" of his limited life.—*Chester Swor.*

I Want My Pastor to Go First Class

By Jim Wiggins

My pastor is a professional man. The years and money he spent in college and in the seminary could have been spent qualifying him as an attorney, an architect, an engineer, and could have set him well on his way toward the practice of medicine.

But he didn't want to be an architect or a lawyer; he was called to the ministry. Heaven knows the money didn't attract him. His is a dedicated, selfless job of service that only a firm faith and a lasting devotion could support. He is my pastor because that faith and devotion wouldn't let him settle for anything but the Christian ministry.

I had a hand in hiring him, I help pay his salary, and I have a voice in virtually everything he does where the church is concerned. Like my church, it is my responsibility; and I want him to go first class. I have never subscribed to the theory that ministers of the gospel should eat less, dress cheaper, or live more frugally than other professional men.

Since he is the chief representative of my church, I want my pastor to let his people care about him. When he goes to the convention, I want him to have money in his pocket for all of his expenses. I don't want him to have to scrimp and save from his own allowance to accomplish the work of the church.

Whether he makes more money or less money than I do matters not a whit. What does matter is that he be compensated in a fashion commensurate with his training, his ability, and his responsibilities. If he chooses to give all of his money to the poor and go threadbare himself, that is his business. If he goes threadbare through my own parsimony, that's my business.

I am proud of my pastor and the work he does. I know he'll never be rich in material things. But when he attends my conventions, when he speaks publicly, when he makes the rounds of the ministry, I want all who see him to know that he has a congregation that loves him.

I want my pastor to travel first class.

—*Baptist Standard*

Happiness in this world, when it comes, comes incidentally. Make it the object of pursuit, and it leads us a wild goose chase, and is never attained.—*Heathcote*.

Christian Education

*Items from Colleges
Sunday Schools
Vacation Bible Schools*

Founders' Day Set for December 6

Mount Olive College will observe its tenth anniversary on Thursday, December 6, with ceremonies in the college auditorium beginning at 10:30 a. m. Dr. Dur D. Wenger, president of Atlantic Christian College since 1956, will deliver the main address.

Music will be provided by the college chorus under the direction of Douglas Lett, head of the department of music. A special feature of the program will be the recognition of those churches that have met their college quota for 1962-63. Recognition will also be given individuals and churches who have completed payment of \$1,000 or more to the Thousand Dollar Club.

President W. Burkette Raper has extended a cordial invitation to all friends of the college to attend the Founders' program.

Progress Report on Building Fund

Through November 15, sixty-two gifts totaling \$108,000 have been given to the building fund of Mount Olive College, mostly through the Thousand Dollar Club. To date \$22,165 has been received in cash gifts and \$15,000 in listed stocks for a total of \$37,165.

Thousand Dollar Donors

Persons who have already contributed \$1,000 or more to the building fund include the Rev. and Mrs. J. C. Griffin, New Bern; Mrs. Celia C. Garis, Ayden; Mrs. C. C. Handerson, Mount Olive; Mrs. May Rouse (estate), Dudley; Mrs. L. Spivey, Maury; Mr. and Mrs. T. Taylor, Sea Level; and Mrs. Victoria Watson, Kenly. The Mount Olive Junior Chamber of Commerce has given \$1,000 of a \$5,000 pledge toward the construction of a student center.

Thousand Dollar Club

Individuals, churches, and other or-

ganizations may join the Thousand Dollar Club by pledging \$1,000 to the college building fund, payable over a five-year period. Eight members each giving \$25 annually or seventeen members each giving \$1 monthly will give a church membership in the club. Why not add your church to the growing list of members who are investing in the future of our youth and church?

Insurance Policies

Would you like to give \$1,000 to Mount Olive College? Such a gift would be of great value to the college and a deep source of satisfaction to you. For these friends of the college who would like to make a \$1,000 contribution but who are unable to do so at one time, the college suggests an insurance plan.

The F. B. Cherry Insurance Agency, Greenville, North Carolina, has been approved by the finance committee of the board of directors to sell life insurance policies making the college the beneficiary. Premiums paid on these policies will be tax deductible the same as gifts made directly to the college.

Interested persons are invited to contact Robert W. Moye, business manager of the college, or the Rev. F. B. Cherry, Box 230, Greenville, North Carolina.

Kappi Chi Meets

—The Kappa Chi (Ministers of Christ) Chapter of the Alumni Association of Mount Olive Junior College held a fund-raising banquet at Kings Restaurant in Kinston Friday night. Dr. W. Burkette Raper, president of the college, addressed the group on "The Educational Ministry of Mount Olive College." Proceeds from the banquet were presented to Dr. Raper to be used as a scholarship fund for missionary and ministerial students at the college.

The group made plans for further work in raising funds for the general operations of the college by sponsoring area Loyalty Fund banquets. These banquets will be planned to create interest and enthusiasm

in the financial support of Mount Olive College.

Twenty-one persons attended the Kinston meeting, including the following ministers and their wives: W. S. Burns, Cove City, chairman of the planning committee; Andrew Hill and A. J. Lyczkowski, New Bern; Sheldon Howard, Walstonburg; Jerry Rowe, Newport, president of the organization; Edward Miles, Mount Olive, treasurer; Bruce Dudley and James Joyner, Wilson; Ray Harrison, Grifton. Miss Vivian Beaman of Walstonburg was the guest of Frank Harrison, Wilson.

Prescription for Worship

ENTER THE SANCTUARY, a little before the service begins. Enter expectantly, God has promised to meet you there. Whisper a prayer. When the first hymn is announced, open your book to the hymn. If you feel that you cannot sing, follow the words. Bow your head and close your eyes during prayer.

As you make your offering of money, breathe a prayer that God will accept it and use it for His glory. During the special music be attentive and prayerful. Seek the message of the music.

When the minister stands to preach, pray for him, listen to him. Allow the Holy Spirit to guide your thoughts. When the invitation is given, let prayer and reverence prevail. Be silent, except to sing.

This do and you will leave worship saying, "It was good to have been in the house of the Lord."

THE ACT OF WORSHIP IS NOT

- achieved by sitting in mute silence surrounded by loveliness;
- the verbal declarations and repetitions of well articulated prayers and sermons.
- the listening to the "performance" of a well-trained choir.
- the comfortable feeling realized by self-complacency for having attended church.

THE ACT OF WORSHIP IS . . .

- realized when quietness is within and without the human mind and spirit.
- realized when man has been brought into a closer relationship with God.
- realized when spoken word and songs of praise are interwoven to form fabric of continuity.
- realized when servants and partakers are renewed for greater efforts together.

Woman's Auxiliary

Bridgeton Auxiliary Honors Older Members

The following officers and chairmen of the Woman's Auxiliary of the Bridgeton Free Will Baptist Church were elected and installed at a meeting held Thursday night at the church: Mrs. J. C. Griffin, president; Mrs. Lee Griffin, vice president; Mrs. J. W. Hamilton, corresponding secretary; Mrs. Nelson Simpson, recording secretary; Mrs. Edward Horne, treasurer.

The following chairmen were elected: Mrs. Hugh Belangia, enlistment; Mrs. Richard Bryan, youth; Mrs. James Turner, study course; Mrs. Charlie Jones, program-prayer; Mrs. Grover Pate, Chil-

dren," and Mrs. Aldric Gaskins led in prayer.

The auxiliary was celebrating its 48th anniversary and a special program was arranged for the observance. Mrs. Simpson gave a short history of the auxiliary and a moment of silent prayer was observed in memory of members who have passed away. A special prayer of rededication of members to the service of the church was given by Mrs. J. R. Bennett.

All members who are 65 years of age or over were recognized with 11 being present. Each was presented a corsage by Mrs. Cedric Boyd, who expressed ap-



dren's Home; Mrs. J. H. Oglesby, benevolence; Mrs. Lewis Mayo, Circle No. 1; and Mrs. J. C. Griffin, Jr., Circle No. 2.

Mrs. J. C. Griffin presided and Mrs. Belangia gave the opening prayer. A hymn was sung and Mrs. Ira Price gave the devotional and program, reading her Scripture from Proverbs. She used as her topic "Keeping Faith with Our Chil-

preciation for their years of devoted service to the auxiliary. Mrs. Aldric Gaskins sang a solo written especially for the honored members.

A social was held in the fellowship hall which was decorated with fall flowers. The table, covered with a white linen cloth, was centered with a birthday cake decorated in white and topped with three

blue candles and the numerals "48" and flanked by red tapers in crystal holders; the auxiliary colors being red, white, and blue. The three candles represented the past memories, the present faithfulness of the members, and the future hope of greater service.

Pictures were made of the honored members, and refreshments of cake, cookies, candies and coffee were served to the 35 members present.

Mount Olive, N. C.—The Woman's Auxiliary of the Mount Olive Free Will Baptist Church met Monday evening, November 5, 1962, in the home of Mrs. Shirley Williams. The meeting was called to order by the president, Mrs. Betty Pelt, and turned over to Mrs. Mary L. O'Donnell, program chairman.

Mrs. O'Donnell read Proverbs 31:1-31, and Mrs. Hazel Anderson led the group in prayer. The group sang "Trusting Jesus, That Is All." The program, "Keeping Faith Through Jesus," was presented by Mrs. Edward M. Miles. Mrs. Miles brought out many interesting points to the group, and those present thoroughly enjoyed it. The program was closed with the group's singing "How Firm a Foundation."

Mrs. Pelt then took charge of the business session.

The roll was called and the minutes were read and approved. An offering was taken and the treasurer's report was accepted.

During the business session, the following motions were passed: (1) That we send \$10 to the Children's Home for the Paint Fund; (2) That we pay our share on the State Woman's Auxiliary Project, a concert grand piano for Mount Olive College; and (3) That we have our Christmas Party on December 17.

It was also decided that we have a pre-Thanksgiving service and that the women would present the program.

The group was dismissed with prayer by Mrs. Williams.

At the conclusion of the meeting, the hostess served delicious refreshments.

Dunn, N. C.—The Woman's Auxiliary of Lee's Chapel Original Free Will Baptist Church met Thursday night, November 15, at the church with nine members and three visitors present. Mrs. Sills presided in the absence of the president, Mrs. J. H. Elmore.

The meeting was opened by the group singing "'Tis So Sweet to Trust in Jesus." Mrs. Vera Altman read Proverbs 31:10-31, and Mrs. Robie Harper led the prayer.

In the absence of the secretary, M.

Crafton Tart read the minutes of the last meeting and recorded the minutes. Reports were given by the various chairmen. Mrs. Tart, the youth chairman, stressed the need of the parents' bringing the young people to all the services. A cake sale was discussed, after which the members voted to invite their husbands to the December meeting.

Mrs. Tart discussed the topic, "Keeping Faith with Our Children." Then the meeting was closed with the benediction by Mrs. A. M. Stone.

Arapahoe, N. C.—Circle No. 2 of the Arapahoe Free Will Baptist Woman's Auxiliary met with Mrs. Margie Toler, November 12, at 7:30 p. m. Mrs. Doris Viggins presided in the absence of the president, Mrs. Elizabeth Hott.

After the singing of "Let Others See Jesus in You," Mrs. Viggins gave the devotional and introduced the program. Mrs. Fannie T. Swindell led the discussion on the theme, "The Touch of a Great Faith."

Thirteen members responded to the roll call; and four visitors, two from Circle No. 3, were present. An offering of \$67.30 was received. Mrs. Swindell reported that \$10 had been given to the Alice E. Lupton Scholarship Fund and \$5 to the Paul Palmer Fund of Mount Olive Junior College. The group voted to give \$50 to the piano fund at the college and \$10 to a brother in the church who is ill.

Mrs. Mary Salter assigned parts to speakers for the Thanksgiving Week of prayer. After the benevolence report was given, the meeting was dismissed with prayer.

Vanceboro, N. C.—The Woman's Auxiliary of the Vanceboro Free Will Baptist Church met at the home of Mrs. Gus Kite, Friday, November 5. The president presided over the meeting.

As the devotional Mrs. Sallie Oliver read Proverbs 31:10-31, the group sang "My Faith Looks Up to Thee," and Mrs. D. T. Cleve, II, led the prayer.

Mrs. Harvey Lewis, Mrs. Oliver Gatta, Mrs. Sandra Kite, and Mrs. D. T. Cleve, I, presented the program, "Keeping Faith with Our Children."

The minutes were read by Miss Jean Millingame. Eleven members responded to the roll call and one visitor was present.

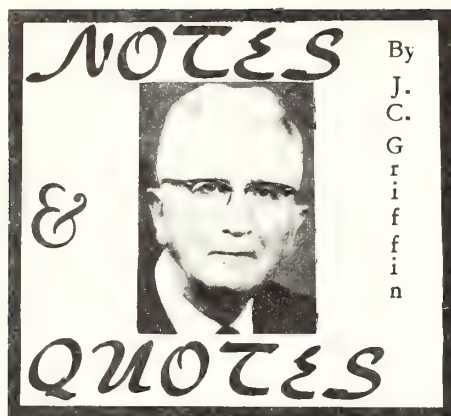
After the benediction by Mrs. D. T. Cleve, I, refreshments were served by the hostess. The next meeting will be at the home of the Rev. and Mrs. D. T. Cleve.

N. C. WOMAN'S AUXILIARY CONVENTION TREASURER'S REPORT

Mrs. Raymond T. Sasser, treasurer of the North Carolina Woman's Auxiliary Convention, reports as follows for the second quarter of the year which ended October 31, 1962:

Balance in Bank July 31, 1962				\$1,721.31
Receipts				
State Auxiliary Home Missions			\$	94.70
Convention General Fund				53.25
Designated Denominational Enterprises				1,471.70
Total Receipts				1,619.65
Balance to Account For				\$3,340.96
Disbursements				
Denominational Enterprises			\$1,363.70	
Convention Expenses			341.40	
State Auxiliary Missions			142.18	
Total Disbursements				1,847.28
Balance in Bank October 31, 1962				\$1,493.68
Summary of Bank Balance Accounts				
State Auxiliary Missions			\$	655.34
Per Capita Dues				507.30
Co-Laborer Fund				331.04
Total				\$1,493.68
Banks				
Edgecombe Bank and Trust Company			\$	993.68
Tarboro Saving and Loan (4%)				500.00
Total				\$1,493.68
Summary Convention Expenses				
1962 Minutes			\$	166.62
Life Membership Certificates				7.23
Life Award Pins				49.20
Treasurer's Salary				60.00
Executive Committee's Expense				58.35
Total				\$ 341.40
Denominational Enterprises				
	Brought Forward	Received	Disbursed	Balance
Home Missions, Special				
Wilmington	\$	\$ 4.25	\$ 4.25	\$
N. C. State Missions		54.00	54.00	
D. L. Whaley		10.00	10.00	
Foreign Missions, General		76.30	76.30	
Foreign Missions, Special				
Harold and Jo Stevens		5.00	5.00	
Bobby Aycock		5.00	5.00	
Tommy Willey		10.00	10.00	
Free Will Baptist Bible College		24.43	24.43	
Mount Olive College				
General Fund		204.24	204.24	
Albemarle Conference \$1000 Club		35.00	35.00	
Piano Fund		91.23	91.23	
Central Conference \$1000 Club		116.44	116.44	
Alice E. Lupton Scholarship Fund		137.50	137.50	
Free Will Baptist Children's Home				
General Fund		26.42	26.42	
Oven and Mixer		11.62	11.62	
Second Western District Convention		23.43	23.43	
Superannuation				
General Fund		186.15	186.15	
Adopted Widows and Ministers		32.00	32.00	

(Continued on Page 15)



OUR VISIT TO GUM SWAMP

On October 28, we arrived at the Gum Swamp church, Pitt County, to begin a series of evangelistic services. Many of our friends of years ago were there to greet us with hearty handshakes and embraces in Christian fellowship. Because of my works at home, it was necessary for me to commute part of the time, which was pretty hard on a man 83; but God gave special physical strength for the task. It was possible to visit only a few homes, but everywhere we went we were blessed with the finest of hospitality and Christian fellowship. Many of those who were small children when we served the church years ago were glad to meet us and tell us whose son or daughter they were.

It was sad indeed to find the church in a state of confusion which had been existing for several months, a confusion that hindered the workings of the Holy Spirit. Differences of opinion should not make us enemies of one another, but in many instances they do. But I found a large number who are standing for the "faith once delivered to the saints" (Jude 3). They are the same as they were years ago; they love God and one another. We could see it and feel it. They support the cause of Christ, as they did years ago. They love our state institutions and are standing for these God-given institutions. It was a pleasure to work with these saints of God even though their hearts are heavy and their cross is heavy to bear.

The church is in a state of confusion as was pointed out above. "... God is not the author of confusion, but of peace, as in all churches of the saints" (1 Corinthians 14:33). My observation is that an enemy has sown discord among the saints. The devil takes the advantage of divisions to hinder the gospel message of salvation. There were no visible, concrete results; however, many testimonies revealed that a great number of souls were blessed.

May every saint of God pray that this confusion shall be removed and that those saints who have worshiped there through the years shall have the fellowship that existed years ago. From the Sunday School Register.

"The 1962 session of the Cape Fear Sunday School and Singing Convention, held on Saturday, October 15, at St. Mary's Grove, opened up in an atmosphere of discouragement, due to the small attendance at the 1961 session and low ebb of interest shown in the intervening period. President Ballance was really disturbed as he opened the convention.

"Then delegates began to arrive. In a few minutes last year's record was broken, then doubled. President Ballance began to get a smile on his face. Enthusiasm began to mount. A discussion on what to do brought out more optimism than pessimism. The field secretary joined in the 'Go forward' spirit. When a vote was taken the vote was overwhelming for going on. After the business session, Rev. L. E. Ballard, State Field Secretary, discussed the responsibility of the Sunday School Superintendent, and retiring President Ballance discussed the Responsibility of the Teacher."

On page two of the "Sunday School Reporter" Brother Ballard says: "We were given a nice boost in Rev. J. C. Griffin's column in the Free Will Baptist recently." He then continued by saying, "Brother Griffin has been a good friend to the Sunday School Convention in all the years of our history. He has rendered a great service to Original Free Will Baptists. Notes and Quotes has been a source of blessing to many readers over these years." Thank you, Brother Ballard; your endorsement with such words as used here outweighs all the criticism from our enemies. I can say that the "Sunday School Reporter" has been a great source of blessing to many lovers of Sunday school work, especially to this writer. If you do not get the "Sunday School Reporter," just write to Brother L. E. Ballard, 1225 S. Washington Street, Greenville, N. C.

NOVEMBER—CHILDREN'S HOME MONTH

To many of us old-timers this is a time when our minds are on the Thanksgiving service at the Children's Home at Middlesex. Several preachers and their churches have turned their backs on the Children's Home. This action has made the burden much heavier than it has been in the past. So, as one of the old-timers, I am asking that we make this November a big month for the Children's Home. Let us attend the Thanksgiving service

and take the largest offering ever. If you cannot go, send a big offering. God started the Children's Home. We called it the Orphanage at first. God has blessed us in building and maintaining this institution. May we be loyal to that which belongs to Him. If we would let up in our support it would please our enemies, and Satan would put on a great demonstration. God says, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James 1: 27). I would be afraid to refuse to support our Children's Home for fear that the sin would be so great that God would see a spotted life. So let us remember Thanksgiving at the Children's Home and keep ourselves unspotted.

If our institutions in North Carolina are supported it must be through their friends. We who are genuine Original Free Will Baptists must see that the job is done. We need not expect our enemies to support these institutions. For years many of us have known that our institutions in North Carolina are hated by certain individuals. Now it would please these individuals for us to let up in our giving and for these institutions to fold up.

Some would gather money
Along the pathway of life,
Some would gather roses,
And rest from worldly strife;
But I would gather children,
From among the thorns of sin.

I would see a golden curl,
And a freckled toothless grin,
For money cannot enter,
In that land of endless day.
And roses that are gathered
Soon wilt along the way.
But oh, the laughing children
As I cross the Sunset sea
And the gates swing wide to heaven,
I can take them in with me.

—Selected.

Our Children's Home has been a part of my life since it first opened its doors to little helpless children. God has blessed the institution in a great and glorious way. Sons and daughters that have been reared there are making great and useful citizens as they take their stand among the best of humanity. I cannot see how that anyone could be so hard-hearted as to shake his head and refuse to support an orphan child or an institution that makes it possible for children to be clothed, fed, and educated, as our Children's Home has been doing for more than 40 years. I would be afraid that God's wrath would be poured out on me if I were to forsake it. In

(continued on page fifteen)

Questions & Answers on the Bible

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Should we confess our sins to God only or to man also?—*Lorane Jones, Illinois.*

Answer: In the first place, all sins should be confessed to God; and the sooner they are confessed, forsaken, and forgiven the better off we are. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Proverbs 28:13). David acknowledged his sins to God and had assurance of their forgiveness, and we should do this. "I acknowledge my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgive the iniquity of my sin" (Psalm 25:5). John's writings are in accord with these Old Testament passages of Scripture. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

When we have in our sinning harmed another person in any way we also need to confess to him and make proper restitution so far as we are able to do so. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matthew 5:23, 24).

Then there is good to be gained when Christians confess their sins one to another. "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much" (James 5:16).

There is not to be found anywhere in the New Testament, however, the slightest hint that a Christian is ever to confess his sins to an earthly priest or any man that may act as a mediator. Jesus Christ is the one mediator. Anyone who poses as a priest needs to confess his own sins to God through Christ; and if he is a Christian, he needs to see himself among those exhorted to confess to one

another. If we have sinned publicly, we should make public confession of that sin. On the other hand, there is no teaching in the Bible that indicates that one should make a detailed confession of all his disobediences or even that he should confess to any man each sin that he has committed. Religious imposters often require this of their followers, and by this means they gain a hold over their followers and are able to rule them by threat of exposure. Such people are traitors and need to repent, confessing to God and to those they have wronged. A well-known religious imposter of modern times got a hold upon his people in this way. He secured a full confession from them, including all the mean and vile things that they had done. Then he terrorized them, exacted money from them, and made slaves of them. There are certain things one needs to keep to himself and God in order that no further harm be done. "For there is one God, and one mediator between God and men, the man Christ Jesus" (1 Timothy 2:5).

Question: If sanctification is not sinless perfection or holiness, just what is your thinking on it?—*Bill Miles, Georgia.*

Answer: The words *saint* and *sanctification* are quite similar in meaning. They imply separation from the godless system of the world. There is a sense in which we are set apart from the world and unto God when we are saved. That is sanctification. However, there is a twofold aspect in sanctification. One aspect has to do with our standing before God, and the other has to do with our state. This standing before God is accomplished by the blood of Christ and is an instantaneous act completed once for all when a sinner believes on Christ as his Saviour. "By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Hebrews 10:10).

Sanctification in our state and daily walk is quite another thing. This is accomplished by the proper use of the Word as we maintain an obedient walk

before Him. We read it regularly and allow it to judge us in every detail of our walk, and thus we grow both in the grace and knowledge of our Saviour and Lord Jesus Christ.

Jesus in His great high priestly prayer prayed for our sanctification. He prayed for all of His—both His immediate followers and for all of us that might believe. "Sanctify them through thy truth: thy word is truth" (John 17:17).

Paul wrote on this subject also. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word" (Ephesians 5:25, 26). As we read God's holy Word and obey it, we are separated (sanctified) from the things that would defile us. This is sanctification in respect to our life and walk.

There are those in our denomination who have become afraid of the terms *holiness* and *sanctification*, because some who have taught sinless perfection in this life have appropriated it and perverted its Scriptural meaning. I believe in sanctification.

I further believe that every Christian should seek to live above sin; but I wish to point out, however, that as long as we live in the world such a holy walk as sinless perfection is not possible. "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:13, 14).

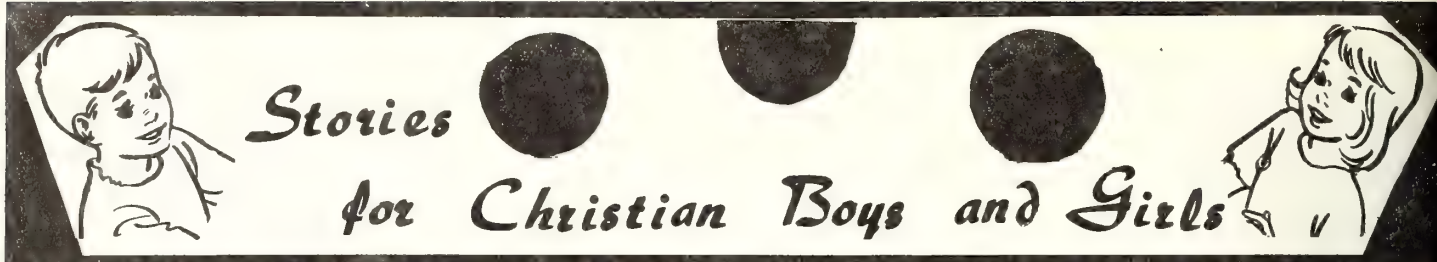
It is the Christian's duty and privilege to be sanctified, although he can never truthfully claim sinless perfection on this side of heaven.

GEIGER MISSION PRESENTS CHRISTMAS CANTATA

The Geiger Free Will Baptist Mission, Jacksonville, North Carolina, will present a Christmas cantata, "Star in the Sky," during the Christmas season. Under the direction of the Rev. J. Albert Harris, the group will go to any church within a reasonable distance of Jacksonville and present the program.

An offering will be appreciated, and it will be used to pay for the piano at the mission.

Those interested in arranging for the singers to appear at their church are asked to contact Mrs. Paul Baggett, Route 3, Box 53, Jacksonville, North Carolina.



A GOOD BEGINNING

DONALD AWOKE with sunbeams on his eyelids. Vacation time had been swell, but on this last day of vacation, he hoped he could do something extra special. Last night something wonderful had happened to him! He felt so good, so untroubled, and happy!

He chuckled aloud as he thought of the man the visiting missionary had told about at church last night. "This man of our village heard the gospel, and he came to me and said: 'I want to be a Christian who is a Christian!' He said that over and over. He prayed that prayer. We saw him live it every day. Finally, the villagers began calling him 'Lion Christian,' because he was such a strong, devoted follower of Christ."

Donald thought, "If I were a Christian—that's what I'd want to be—a 'Lion' Christian—a real follower always putting Jesus first."

The missionary said, "These people love their idols. For years they have thought idols possessed magic powers that will do good things for them, but when they become Christians they want to give them up because they love Jesus."

Donald felt a real tug at his heart as the missionary continued softly, "I wonder if there is someone here who is willing to give up the idols of the old life and become a Christian."

How happy Donald's dad and mom had been when he decided to be that one. He knew their happiness would have been complete if only Cindy had decided to be a Christian, too. Well, he would have to work on her!

"Don—ald!" His sister, Cindy, always yelled at him as if he were off at the other end of the farm. "Don—ald! Wake up! Telephone!"

He scrambled out of bed and raced downstairs to pick up the phone. "Don? This is Terry.. Say, we're rounding up

the gang for a game of baseball. Can you come over around nine?"

"I think I can make it," Don accepted happily. "I'll check with Dad and Mom first though."

"Good morning, Son," his mother came in with a plate of hot cakes. "Say, you're popular this morning—"

"That was Terry, Mom. The kids are going to play baseball this morning. Can I go—"

"Well, I started to say you had another call earlier but I didn't awaken you."

"I did?" Donald drenched his pancakes in maple syrup. "Who?"

"Pastor Peters. He wants all the helpers he can get to fix up the churchyard today. He said there were several jobs boys could do, too. Dad is going over in an hour or so. You can go along if you like."

"But—but, Mom, I can't go. The guys have a ball game lined up."

"Oh, I see," his mother said slowly.

Cindy said positively, "I'd sure go to the ball game and have some fun. Vacations just fly anyway. Time enough to work on the old churchyard when you're too old for fun. Me—I'm going to have all the fun I can."

Suddenly the pancakes tasted like sawdust. He got up from the table. "I—I don't know what to do, Mom." He gave her shoulder a pat and ran upstairs.

He sat down on the bed and thought: "The team needs me. I'm catcher. I want to play with the kids. Cindy is right. Vacations are for fun. None of the other kids will work. They'll think I'm goofy if I go and work. Dad and Mom won't make me go. I know Pastor Peters won't expect me to be the only kid to show up. Besides, this is such a little thing."

But deep inside, he knew he was making all the excuses he could think of, and the missionary had said: "Many of these people give up everything to follow Jesus."

"Surely I can give up one ball game then," Donald thought. "Besides, I can't just think of what's right for me—I've got to show Cindy what's right, too, without preaching at her. I've got to show her I really believe in following Jesus."

"Help me do this without being sorry for missing the game. Help Cindy find You, too," he prayed. Right away Donald knew for sure he had done the right thing for a good, peaceful feeling overwhelmed him.

He phoned Terry, "I'm going to help Pastor Peters in the churchyard today."

Terry yelled: "You're what?"

"You heard me!" Donald said, "but please ask me again soon!"

"You are stupid!" Cindy snapped as she passed through the room.

But his mother's face lighted again. He grinned at Cindy and said, "You really think so?"

"For a girl who's all out for fun," he said in a low voice after Cindy left the room, "she sure has a sour slant." Donald looked thoughtful. He was beginning to understand what was wrong with her. "We've got to start working on Cindy, Mom," he said.

"I'd say you're going to do all right," she said happily.

That evening as he sat milking Twinkle Bell, the brindle cow, he was surprised by a "hi!" Cindy sat astride the fence looking down at him. It was a long time since Cindy had come down and perched on the fence for one of their talks.

"What? No date tonight?" he teased.

"Spence did call—"

"And you turned him down?"

"Oh, well—Mom doesn't want me to go out with him, you know."

"I know," Donald nodded.

"But I didn't feel like it tonight." At his surprised look, she asked quickly "Did you work hard today?"

"They let me have the easy job. I ran the power mower."

"Were you the only boy there?"

"Yep!" He said it cheerfully.

"Well, for one who has talked—talked—talked baseball, you're pretty cheerful."

"Oh, I like baseball, Cindy. I hated to miss the game."

"Well, why did you then?" she retorted.

"It seemed important that I be willing to give up that much to do something for the Lord."

(continued on page fifteen)

Margaret N. Freeman

SUNDAY SCHOOL LITERATURE

The Free Will Baptist Press offers the Sunday school quarterlies and material listed below to Free Will Baptist Sunday schools everywhere. All lessons are based on the International Sunday School Lessons, Uniform Series, which is the most widely used guide of its nature in the world. The content of the material is fundamental and evangelical. The writers are qualified and capable Free Will Baptists. The materials are graded to best serve the several age groups. Teachers' quarterlies, workbooks and activity materials are prepared to co-ordinate with other materials for each age group. Prices given below are per copy, or set when not sold singly.

Pupils' Quarterlies

The Advanced Quarterly, 17c

For Adults. Our Best-Seller.

The Bible Student, 15c

For Young People (Ages 18-24).

The Senior Quarterly, 15c

For Teen-Agers (Ages 15-17).

The Intermediate Quarterly, 15c

For Junior-Hi (Ages 12-14).

The Junior Quarterly, 13c

For Youths (Ages 9-11).

The Junior Workbook, 20c

For Pupils Using The Junior Quarterly.

The Little Folk's Quarterly, 13c

For Primary Pupils (Ages 6-8).

The Little Folk's Workbook, 20c

For Pupils Using The Little Folk's Quarterly.

Tiny Tots, 17c

Sold in sets of 4-page leaflets. Each set contains a supply for one pupil (Ages 4, 5, preschool 6) for one quarter. Contains Bible story, picture to color, things to do, and things to remember. Price is per set only.

Beginners' Packet, 30c

Contains one set of Tiny Tots and one pupil (Ages 4, 5, and preschool 6) workbook. Order one packet for each pupil. Schools ordering Beginner's Packets do not need to order Tiny Tots. Sold by packets only.

Acme Picture Lesson Cards, 14c

Set of cards with full-color Bible picture and Bible story. Order one set for each pupil for each quarter. Sets only.

Nursery Packet, 30c

Set of Acme Picture Lesson Cards and a set of 4-page leaflets in color to supply one pupil for one quarter. Class ordering Nursery Packets do not need to order Acme Picture Lesson Cards. Order by set only.

Teachers' Quarterlies

The Bible Teacher, 25c

For Teachers of Adults and Young People.

The Teen-Age Teacher, 25c

For Teachers of Seniors and Intermediates.

The Junior Teacher, 20c

For Teachers of Juniors.

The Little Folk's Teacher, 20c

For Teachers of Primary Students.

The Preschool Teacher, 25c

For Teachers of Beginners and Nursery Pupils.

FREE WILL BAPTIST LEAGUE LITERATURE

We also offer the following league quarterlies written by qualified and capable Free Will Baptists:

Adult League Quarterly, 17c

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Each lesson on 4-page folder. Supplied in units of five folders, enough to supply five visitors each Sunday for one quarter. Sold in sets only.

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St. Claire Bible Class



What Is Eternal Life?

(Lesson for December 9)

Lesson: Romans 6:4-11

Golden Text: John 17:3

I. INTRODUCTION

Men of all rank, nationality, and religion have longed for eternal life. The desire for it is nothing new. Even the false religions of the world have some sort of belief concerning eternal life. Some of them teach that man lives on and on, but in a different form in each life.

The Bible, and especially the New Testament, has a lot to say about eternal life. "The word is used 66 times in the New Testament, eight times to express the life and duration of God Himself, fifty-one times to express the duration of the happiness of the righteous, seven times to denote the duration of the punishment of the wicked."—*Higley's Commentary*.

There are those who believe that once a person is saved he cannot ever be lost again. This is often defined as the belief, *once saved, always saved*. There is ample evidence in the Scripture, however, to make it quite clear that one may turn from Christ and thus be forever lost. Eternal life does not come, and remain as such, by one experience. Instead, it is a continual process. The saved person has eternal life so long as he believes—continues to trust Christ. It is true that when a person is sincerely converted he becomes an heir of eternal life in that he has trusted Christ who is eternal. Beginning with the initial step of being converted, the believer continues to believe and retain his heirship of eternal life. (See 2 Chronicles 15:2; 2 Peter 1:10; Ezekiel 33:18; John 15:6; 1 Corinthians 10:12; Hebrews 6:4-6; 1 Timothy 1:19; 2 Peter 2:20, 21.)—*The Bible Student*.

II. HINTS THAT HELP

The teacher should study the following background Scriptures:

1. Eternal life in Christ (John 17:1-3).

2. Union with Christ in death and resurrection is the means of eternal life (Romans 6:4-23).

3. The resurrection of Christ (1 Corinthians 15:3-28).

4. Full salvation in Christ (1 Peter 1:3-9).

5. Eternal life in Christ (1 John 5:11-13).—*The Teen-Age Teacher*.

III. ADDITIONAL TRUTHS

1. "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (v. 4).

In the first verse of this chapter a question is asked as to whether it would be good to continue in sin that grace might abound. Paul, in the second verse, very emphatically gives answer by saying, "God forbid."

He then calls to the attention of these people the fact that all who were baptized into Jesus were baptized into His death. Here he reasons further that if we be buried with Jesus by baptism into death, that we should also follow His example and walk in the newness of life. When we were of the world, we walked with the world; but now that we are in Christ, it behooves us to walk with Christ.

We cannot put too much stress upon the importance of our daily walk. This constitutes the living testimony of the new life. If our daily walk has not been changed from that which was worldly to that which is now righteous in nature, we may well question our salvation; for a good tree will by nature produce good fruit.

"For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (v. 5).

We are crucified with Christ in that we too become dead to sin. We are resurrected with Him in that we too become recipients of eternal life through the indwelling Spirit of God.

It would accomplish us nothing just to be buried with Jesus in the likeness of His death, but we also have the assur-

ance of sharing in the likeness of His resurrection. We have a motive that is worthy of our best efforts.

"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (v. 6).

When we by faith were crucified with Christ, we were crucified that the body of sin might be destroyed. If we have been crucified with Christ, we should no longer serve sin. While we were of the world, we served sin; but when we are of Christ and in Christ, we should serve Him.

The Scripture testifies to the fact that if any man be in Christ, he is a new creature, or a new creation. Old things have passed away, and all things have become new. This being true, sin which was associated with the old nature has passed away, and in its place we have a new life fashioned in righteousness and holiness. Our allegiance and our service is rendered to this new life which we have found in Jesus.

"For he that is dead is freed from sin" (v. 7).

Paul here draws an analogy from the natural realm, stating in effect that the dead do not sin. We are dead, dead to the world and dead to sin; but we are also alive, alive in the Spirit and alive to God. The same justification that frees us from death entitles us to life.—*Senior Class Quarterly*.

2. "Now if we be dead with Christ, we believe that we shall also live with him" (v. 8). In the preceding verses Paul has established the fact that the believer is dead to sin and buried with Christ in baptism. Now he is about to show the result of this or, better still, the resurrection that follows. This is guaranteed by the promise of Christ, "... because I live, ye shall live also" (John 14:19). This new life that is ours in Christ is life eternal; it is the abundant life.

"Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him" (v. 9). This verse establishes the fact that Christ's resurrection gives victory over death. It is no longer necessary that we grope like men in the dark about life after death. The resurrection of Christ takes the sting out of death and enable Paul to cry out, "O death where is thy sting, O grave where is thy victory."

Christ gives victory over sin by removing the penalty. He paid the penalty in His death on Calvary. Then He gave victory over death by His resurrection.

you are interested in knowing something of the blessings that come to us from the resurrection, may we suggest that you turn in your Bible and read 1 Corinthians 15.

"For in that he died, he died unto sin once: but in that he liveth, he liveth unto God" (v. 10). Christ died. This one can dispute. His death was the death of a common criminal. Christ came into the world for this purpose. Other men were born to live, but Christ was born to die. Other men sought death upon themselves and others through their sins; Christ knew no death and died that others might be free from its penalty and power.

Christ was buried. According to God's word He was buried in a new tomb, wherein was never man yet laid" (John 19:41).

The grave could not hold Him. On the third day, He arose giving us victory over both sin and the grave.

All this is past. Christ will never die again; therefore, He will never be buried again. He accomplished His purpose in coming to earth. Now He liveth to God.

"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (11). Likewise means that Paul is not out to compare the experience of the Christian to that of Christ. Just as Christ died, every one who becomes a Christian must die. Paul recognized this when he said, "I die daily." We can no more be free to this wicked world and be a Christian at the same time than one can mix oil and water.

The Christian not only dies to sin, but is buried. We believe that this refers to Christian baptism. While we would not go so far as some and say that one cannot be saved without water baptism, we believe that it is important. This is why we believe that no one should be received into the church without it. Really the act of immersing in water is but a symbol of what really takes place in the heart. However, the symbol should not be considered unimportant.

After this death and burial of the Christian, he is raised in newness of life. This new life is eternal life.

What are some of the characteristics of this eternal life? First, it is from God. It is not just reformation, the turning over of a new leaf; but regeneration, a birth by the Spirit of God. It can never be a work of man; it is always a work of God.

Second, eternal life is a life of love. If a Christian life is the life of Christ,

N. C. WOMAN'S AUXILIARY CONVENTION TREASURER'S REPORT

(Continued from Page 9)

Cragmont Assembly				
Dishes		10.00	10.00	
Sink		5.00	5.00	
General Fund		59.69	59.69	
Co-Laborer Band	218.04	113.00		331.04
Life Membership (Cragmont)		50.00	50.00	
Anna Phillips Loan Fund		70.00	70.00	
Miscellaneous				
Alice Lupton Fund	5.00		5.00	
Church Finance Association		5.00	5.00	
Flora Hines		1.00	1.00	
District Conventions		10.00	10.00	
Fairbanks, Alaska, Project		5.00	5.00	
1962 State Project		90.00	90.00	
Totals	\$ 223.04	\$1,471.70	\$1,363.70	\$ 331.04

reproduced within us by the indwelling Spirit of God, then the Christian's life is like that of Jesus. Can you think of a better word to characterize His life than love?

Third, eternal life is a life of continual dependence upon God. It came from Him; therefore, we must depend upon Him to sustain it.—*The Advanced Quarterly*.

Boys' and Girls' Stories

(continued from page twelve)

"It seems to me that was a mighty small thing to give up," Cindy sniffed.

"I know it," Donald agreed, "but it seemed the one thing for me to do today."

"Something sure has happened to you," Cindy said in a low voice. "Why, a week ago if you'd had to miss a ball game, you would've roared all over the place."

"I know it!" Donald grinned.

Cindy clambered down off the fence. "Adolescents! Who can understand 'em!" she giggled. But Donald knew she was just covering up. He saw a flash of tears in her eyes before she turned her head.

Cindy had had plenty of words thrown at her about how to behave, but now she was going to see words backed up by living. And Cindy would come through. He knew it.

He had got off to a good beginning today. He had known that for sure ever since Pastor Peters had said, "Your dad tells me you gave up a ball game to come and work for me today."

"Aw, it wasn't much," Donald answered.

But Pastor Peters clapped him warmly on the shoulder and said, "He that is faithful in a little is faithful also in much."—*My Pleasure*.

NEWS NOTES

(continued from page ten)

fact, I would have to forsake Jesus and His teaching to refuse to support our Children's Home. This is my honest, conscientious thinking.

Satan cannot hurt a church as long as he stands on the outside and slings mud; but when he gets on the inside, he can cause all grades of trouble. Jesus, in speaking of His enemies, said, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" (John 8:44). Satan's lies do not hurt much from the outside; but when they get on the inside, his dirty work is done.

IN OUR MAIL TODAY—

"I understand that the Press was denied the privilege of displaying its literature at the South Carolina Conference which is deplorable.

"I am from Manning, South Carolina, and a member of Liberty Church near that place. I have hoped that South Carolina would not be a victim of Nashville's indoctrination; however, it seems to be shaping up. I see that a petition is being filed for a charter incorporating Horse Branch Church as The Horse Branch Original Free Will Baptist Church, Inc., Turbeville, South Carolina. I wonder what this means.

"I certainly glory in North Carolina's stand in this controversy and hope that other states will see the light before it is too late."

R. C. Baggett

Three things to give: Alms to the needy, comfort to the sad, and appreciation to the worthy.

TWO-COLOR BULLETINS

FOR USE IN

December

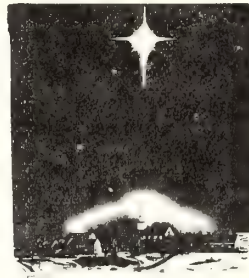


December 2
(First Sunday in Advent)



Universal Bible Sunday

December 9
(Universal Bible Sunday)



May this yule season
be a blessing to you.

December 16



FOR UNTO US A CHILD IS BORN...

December 23
(Sunday before Christmas)

These inspirational bulletins can help add new beauty to your service every Sunday. Timely cover designs in two-color combinations are enhanced with an inspirational message on the back.

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be a place where the world
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— From the People

December 30

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P. O. Box 158

Ayden, North Carolina

the Free Will Baptist

Ayden, North Carolina, Wednesday, December 5, 1962

RAYMOND L. ARBERRY PHOTO



UNIVERSAL BIBLE SUNDAY—December 9, 1962

Editorial

THESE ARE PERILOUS DAYS

Paul, an apostle of Jesus Christ by the will of God, wrote to Timothy, his son in the ministry, concerning the path of a good soldier of Christ in the time of apostasy. As he instructed him in the things he ought to do, he warned, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away" (2 Timothy 3:1-5).

The reader can see that many things are included in these words of Paul; and when some of them appear on the horizon, the careful student of the Word is not surprised.

Ever since Paul wrote to Timothy, the world has experienced some of the things mentioned in these verses; but there never has been a time that fits the description given here as does the present time. No one denies the fact that these are perilous days. The international situation makes any reasonable person take note. Although the actions of the President and his advisers in dealing with the Cuban crisis seem to have lessened the tension somewhat, nobody knows what to expect next. Has the United States scored a victory, or will Mr. Krushchev move in another place to slap back? Only time will tell.

The fearful welter of sin that prevails adds to the peril of the times. Although there was a slight decrease in juvenile crime last year, crimes, as a whole, increased. More and more, evil is taking its toll.

Men in the business world are uncertain. Those who are making a reasonable profit are always afraid of what may happen next. Many of them are afraid that cutthroat competition, conniving, and scheming may freeze them out at any time.

As one turns to the realm of the spiritual, he is forced to hang his head in shame; for he realizes that these are the days of which Paul warned. Without putting forth any special effort, he can find scores of people to fit every class the apostle mentioned. Furthermore, the average person thinks so little about God. His mind is upon himself and the satisfaction of his own selfish desires. Anything that falls without the narrow confines of his own realm matters little, if at all.

The church is an important institution in every community. Hardly anyone, including the most hardened sinners, wants to live in a community where there is no church. One of the main selling points of the realtor is that the dwelling is conveniently located near a church or churches. But why? Is it that the average person wants to live in a community that is made better as a result of the church? Does he want to reap

the benefits of the church without actively participating in its program?

These are also perilous days for writers and editors. The person whose pen does not write to please everyone, a literally impossible task, becomes the victim of vicious attacks. Only a few people look for the blessings of the printed page; whereas multitudes place themselves in the category with the scribes and Pharisees of Jesus' day—they are looking for something to use against the person.

One may ask what can be done in these perilous days. As far as this editor is concerned, the answer is to be found in some advice he received years ago. "Without putting forth any special effort to please any particular person, do what is right at all times. Furthermore, one may ask, What would Jesus do? Well, what did He do? Without showing fear or favor, He stood for the right. He stood for God's Word in its purest form; that is, He stood for the Word itself, in preference to the traditions of men. He taught that men should love God with all their hearts, minds, and souls and their neighbors as themselves. He also taught that men should treat others as they would like to be treated themselves.

What a different world this would be if everyone followed the example of the Lord Jesus!

This editor cannot speak for other people, but I can speak for himself. As has always been his policy, he will continue to speak his honest convictions, by word of mouth and through the printed page, without fear or favor.

Volume 77

Number 4

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THE FREE WILL BAPTIST

RALPH LIGHTSEY, Editor

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THE FREE WILL BAPTIST PRESS

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STEWARD is a person entrusted with the management of another person's estates or affairs, not of his own. In this sense God has made us His stewards because He has given each of us a portion of what He possesses and has told us to occupy until Christ comes again. What He has entrusted to us is not our own; neither is it our own. "What? know ye not that your body is the temple of the Holy Spirit which is in you, which ye have bought of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's (1 Corinthians 6:19-20). As we accept and obey this command, we become wiser stewards and are willing to use the time, talents, and substances He has entrusted to us for His glory and to bless mankind.

ship of all things can be seen in such verses as: "The earth is the Lord's and the fulness thereof, the world, and they that dwell therein" (Psalm 24:1); "For every beast of the forest is mine, and the cattle upon a thousand hills" (Psalm 50:10); "... all things come of thee, and of thine own have we given thee" (1 Chronicles 29:14); and "For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's (Romans 14:8). Even the first verse of the Bible and the story of all creation in Genesis 1 proves that God is the owner of all things.

A faithful steward obeys his Master. "... Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (1 Samuel 15:22). He must strive to do his Master's will instead of

MRS. C. D. CLARK

here on earth. We are to bring the tithes into God's storehouse and to give as the Lord hath prospered us. God loveth a cheerful giver.

To every steward there comes a day of reckoning. We learn this truth in Romans 14:12: "So then every one of us shall give account of himself to God." We must even account for every idle word we speak. The more we have been entrusted with, the more is expected of us, "... For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more" (Luke 12:48). We should live in such a way that we will not be ashamed to face our Master in the day of judgment; we should live so that we may hear Him say, "Well done, thou good and faithful servant, enter into the joys of thy Lord."

"Moreover it is required in stewards, that a man be found faithful" (1 Corinthians 4:2). He must be faithful to God in all his undertakings of life. Before he can accomplish this, he must present his body a living sacrifice, holy, acceptable unto God; and in the degree that he does this, his faithfulness in Christian stewardship will be determined.

We should study the life of Christ, who was the only perfect steward, if we would know the true meaning of a faithful steward unto God. Christ placed great emphasis on the value of a soul, and in all His loving teachings, life was the supreme theme. Life itself is God's most sacred gift to man; and Christ is the only one who can save, redeem, and perfect it. He came that we might have life and that we might have it more abundantly.

Perhaps Jesus told the parable of the talents in Matthew 25:14-30 to illustrate our responsibility to God. The servants were given different amounts with which to work. They were not equally endowed; neither are we. God has given special gifts, or talents, to each Christian; and He wants these to be used to exalt Christ and to bless mankind. Some may be given only one or two gifts; whereas others are given several. All do not have the same gifts; therefore God does not expect as much

(continued on page fifteen)

Faithful Stewards Unto God

We must remember that the purpose of good stewardship is to fulfill the great commission given to us by Christ: "... power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to obey all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matthew 28:18-20). By being good stewards of God's many blessings to us, we will have a part in carrying out this command.

Too often we seem to forget our obligations to our Owner and Master and are busy using these God-given blessings for our own selfish desires and glory—for our will, not His will. We often seem to forget that He commands us to do all to His honor and glory. Although we fall far short in obeying this command, we should strive diligently to this end. We must have the recognition of His divine owner-

ship of all things. However, he must receive instructions from his Master before he can do His will. Much Bible study and prayer is required for the steward to learn God's will for his life, and then he must look to God for strength and guidance in obeying it. Too often he lets men influence the decisions he makes concerning his problems instead of looking to the Master, who alone has an answer to every problem of life. As Peter says in Acts 5:29, "... We ought to obey God rather than men." We may become obedient stewards by daily obeying this command: "In all thy ways acknowledge him, and he shall direct thy paths" (Proverbs 3:6).

Perhaps none of us realize as we should the seriousness of the charge God made through Malachi to the people of his day. He said that they had robbed Him in tithes and in offerings. Are we guilty of this in our day? Faithful stewards give tithes and offerings unto the Lord to promote His kingdom's work

Falling in Love with Your Bible

by Allen B. Miller

LOVE IS A GRAND THING! Her finest hour dawns when a young man discovers a young lady to be most interesting. Starry eyes beam to a whole world, "We have fallen in love!" As time marches on, love's fragile flower must be cultivated, or it withers and dies.

Radiant souls search out some worthy interest: a garden, a home, birds, or ham radio. This interest is so cultivated that all come to see they have fallen in love.

Life's grandest interest centers in a Book. It is possible to "fall in love" with this Queen of Books. It alone tells of the world's most fascinating Person, the Nazarene. Thousands affirm faith in the Bible; some even own one, and others read it once a week. Only a precious few know the thrill of "fallin' 'n love" with it.

Curious souls discover that 60 generations ago there lived a Jewish Carpenter who fascinated 12 men. Under His spell they turned a pagan world upside down. History began to plow a new furrow; new life entered man's world. Scientific seekers for truth ask for the record of the fabulous Jew; we offer the Holy Bible.

Wisdom urges every inquirer to begin reading in Mark, which is only of magazine-article length. This breathless narrative describes the most lovable Man who ever lived. Interest beckons to another book, Luke, known as the most beautiful book ever written. Gripped by the world's greatest story, the reader celebrates the first Christmas, and worships God's greatest gift—a Child. Luke also tells of a headstrong son who leaves an adoring father for the far country and shame. Homesick and penitent, he returns to receive a father's heart-warming kiss of forgiveness. Skip John briefly, and turn to Acts, the mighty record of Spirit-filled believers who proclaimed a risen Saviour.

What more can we know of this Jesus? Now comes the big moment—a personal interview with this Christ in John's Gospel. One's heart will glow as he hears the Master say: "Let not your heart be troubled: . . . If ye shall ask any thing in my name, . . ." By now the reader's heart, strangely warmed, will have drawn him to his knees. Something marvelous

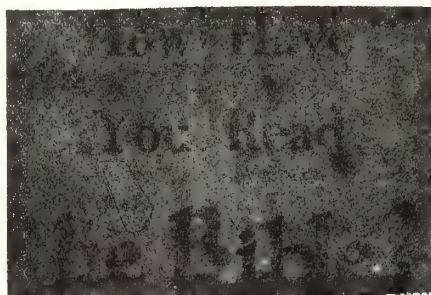
has happened; he has "fallen in love."

The Bible—ah, yes, you will read it all. Matthew follows; then the creation in Genesis; and on to the stories of Moses, Abraham, Joseph, David, the kings, and the prophets. One's soul will be stirred with the power of Paul's letters. Finally, the reader will stand in awe beside John the Revelator as he draws aside heaven's veil for the amazing view of the conquering Christ crowned King of kings. Yes, dear reader, you will "fall in love" with this Jesus by way of the Book.

Skeptics proclaim that this Book, so many years old, is now outdated. Do moderns still "fall in love" with it? Listen to the account of a Russian soldier captured during World War II by enemy troops and interned in a concentration camp. His captors' search overlooked his most prized possession—his Bible. Secretly he read and was strengthened until one day his fellow prisoners learned of his valuable possession. They begged to borrow it. He refused, pleading that it was his only copy. At last he agreed that they might borrow it long enough to copy in longhand. But tragedy intervened, for no suitable paper could be found. Then one day a prisoner made a great discovery—empty cement sacks made of coarse yellow paper. Great joy raced through the prison camp, for now many copies could be written. So it was done. You see, they, too, had "fallen in love" with God's Book.

Have you "fallen in love" with your Bible? Will you join ranks with Russian soldier believers captured by the love of Christ? If you have, you will cultivate and cherish the words of this Book and its Hero. It will be said of you as the "bright and morning star" lights your eyes, "He has 'fallen in love' with his Bible!"—*Herald of Holiness*.

(Reprinted from *The Free Methodist*)



READING AND studying the Bible have been strongly urged upon evangelicals during 1962. We presume very many have read the Bible through during this year. What have you discovered out of your reading?

Did you write at the end of your reading, "A most interesting collection

of books"? Or perhaps, "An amazing record of an amazing people"? Or did you write, "The greatest story I have ever read"? Or did you come, as so many of us have to at the end of your reading, and find that you are upon your knees in reverence for Jesus Christ whom you see in its pages and who is the interpreter of that which is written about Him?

Did you lose yourself in the music of the Song of Solomon, or in the history of the Books of Kings? Were you stirred by the sense of hope and confidence that came to those minor prophets? Did you stand with awed spirit by the manger of Bethlehem, or walk with Jesus in Galilee? Did you acclaim Christ as Lord of lords and Saviour as you saw Him die on the cross and rise from the dead?

In reading and rereading the Bible, we ought to see our Lord as John saw Him, and as Paul saw Him. If we have had Jesus before us as we read, we will have understood what He meant when He said, "I and my Father are one." We will have come to a higher ground of spiritual faith. We will easily comprehend then that the Bible is the Word of God, because we have grasped an inner truth that we were meant to know.

This glorious fact we have discovered: In the Bible we have the story of Jesus, and in the story of Jesus we have the truth that the power and personality of Jesus are available for us who struggle with the dilemma of our sinful natures. We have discovered that we can make friends with Christ Jesus in our hearts, and find release from the power of sin and Satan.

Unless we have seen who Jesus is in the Bible, and what He means, we have not read the Bible rightly. He may be seen there as the effulgence of the glory of God, and, far more personally, He may be accepted as Jesus the Saviour, the guide, the way, the truth, and the life.

If that is our experience, the story within the Bible begins to live, and then we as tellers of that story cannot help but make that story into the story of God's love.

Such is the hope that Jesus had for all of us, and such is the confidence we have because Jesus is real to us. — (Reprinted from *The Free Methodist*)



The Church Worldwide



Protestants Protest The Saturday Evening Post

(The following statement was issued Sunday morning, November 25, 1962, from the pulpit of St. George's Episcopal Church, New York, by the Rev. Edward Miller, Rector. It expresses the sentiments of many denominational leaders.) If there is one area which lies within the specific province of the churches, it is lay bare—to expose without fear of consequences—every manifestation of insensitivity to truth. Jesus said: "You will know the truth, and the truth will set you free" (John 8:32).

Were you shocked, as I was, when I accidentally noticed on a subway newsstand the November 17 issue of *The Saturday Evening Post*? My eye caught, on the cover, an anonymous article: "Why I Quit the Ministry." Having followed recently with great interest the decline in seminary enrollments, I was startled by the headlines which read: "Protestant seminary enrollment dropped five percent last year to a five-year low" and "ordained clergymen are resigning in unprecedented numbers."

I went back to my office and began to check the facts. I found that both statements were utterly untrue. In real seminary enrollments rose from 19,505 in 1960-61 to 20,466 in 1961-62, and in 20,696 in this current year of 1962-63. In the past two years, enrollments have increased approximately 3.6 percent. And there was no evidence from church headquarters or pension funds that men are leaving the Protestant ministry in unprecedented numbers.

Upon conferring with the editor of *The Saturday Evening Post* in his office and laying the facts before him, I learned that neither he nor his assistants had any authentic evidence to support their headlines. The editorial staff was forced to admit that they had never consulted directly the only authoritative source on Protestant seminary enrollment, the American Association of Theological Schools. And they had not a single shred of evidence in their files to support the charge that Protestant clergy are leav-

ing the ministry in unprecedented numbers.

A subordinate admitted that he had not been enthusiastic about the article. Then he added: "But we have to fill up the magazine with something." This is the journal which describes itself, in a full-page ad in *The New York Times*, as "the leading magazine with America's responsible, reading families."

Headlines appear to have been fabricated, and neither the editor nor his staff had taken the trouble to ascertain their truth. Everyone knows that headlines are often attached by a separate hand to an article to make people read it. But these headlines had absolutely no basis in fact, and no supportive evidence in the article.

Such editorial carelessness was bound to arouse outraged indignation among Protestants who refuse to be intimidated by this kind of shoddy editorial policy. We cannot afford to tolerate in journalism the callous disregard of facts.

To the president or dean of every theological seminary of every denomination has gone a letter from the president of Union Theological Seminary calling attention "to the misrepresentation and falsifications" of the *Saturday Evening Post*, and decrying the editor whose staff "made no effort whatsoever to check these statements" which "contain categorical misstatements of fact."

Three days ago, national leaders of major denominations issued a joint public statement appealing for the correction of the misstatements made in the headlines of this article. To 150 journals and press services across the nation went their protest calling attention to *The Saturday Evening Post's* headlines which "contain a series of misleading and erroneous statements—spreading a gravely distorted and untrue impression among the American reading public regarding the outlook for the Protestant ministry."

This is one of those rare moments when a journal so seriously outsteps the bounds of propriety that a united Protestantism speaks in indignation. For this

incident points to a deep ethical poison in our contemporary society—the awful temptation to usurp a means of communication, trusted by the public in their homes for many years, to revive lagging circulation at the expense of truth—to sacrifice quality and integrity in order to sell the sensational. It points to a softening of moral fibre, a lack of concern about what God has placed us here to accomplish, a readiness to sell one's soul through lack of a sense of responsibility for the social consequences of one's everyday work.

In this kind of confused society, it is the function of churches to dare to speak out for truth. But is it not sad that the journal founded by Benjamin Franklin should resort to distortions that degrade denominations? Unfounded charges against religious groups are not the way to stimulate circulation. If this kind of unscrupulous misrepresentation should go unchallenged, then journalism, most articulate of the arts, is in danger of destroying one of the priceless freedoms of America—freedom to read and to know the truth—the truth which alone can make us free.

AMERICAN, SOUTHERN BAPTIST MERGER STUDIED BY UNOFFICIAL COMMITTEE

WASHINGTON, D. C. (EP)—A group of Baptist leaders has announced establishment here of an unofficial but permanent national committee to study means of bringing about an eventual merger of the American Baptist Convention and the Southern Baptist Convention.

In a two-day conference marked by vigorous self-criticism of Baptist churches and their relationships with one another, the 76 ministers, laymen, and laywomen attending the meeting voted unanimously to establish a continuing body to be known as the Baptist Survey and Study Committee.

COURT THROWS OUT TRANSFUSION CASE

WASHINGTON, D. C. (EP)—The United States Supreme Court has denied hearing a case in which Jehovah's Witness parents objected to a blood transfusion for their infant child.

Mr. and Mrs. Thomas Perricone, members of Jehovah's Witnesses, refused to permit a blood transfusion for their son, who suffered from a "blue baby" condition. A New Jersey court gave custody of the child to the head of the medical (continued on page seven)

news & notes of Denominational Interest

Jenkins Occupies New Parsonage



Pictured above is the new parsonage of the Elwood Lane Original Free Will Baptist Church, Kannapolis, North Carolina, which was occupied by the Rev. Paul Jenkins and his family on November 19, 1962. Completed at approximately \$15,000, the parsonage is located at 2114 Bertha Street. The Rev. Mr. Jenkins has served Elwood Lane church since 1936.

Newly Elected Officers Of Central Conference

The Central Conference of Original Free Will Baptists of North Carolina met for its 214th annual session on November 7, 8 at Saratoga Free Will Baptist Church, Saratoga, North Carolina. Approximately 300 ministers, delegates, and visitors attended the two-day session.

The following officers were elected: Rev. C. L. Patrick, moderator; Rev. N. B. Barrow, assistant moderator; Rev. Hubert Burress, clerk; Rev. Sheldon Howard, assistant clerk; Rev. C. J. Harris, treasurer.

The following persons were elected to the various boards: Board of Trustees—Foy T. Forrest, Earl W. Skinner, Floyd Harris, Mrs. J. C. Moye, A. G. Mangum; Board of Ordination—Revs. Charles Sapp, Edwards Miles, Willis Wilson, F.B. Cherry, Michael Pelt; Board of Missions—Rev. L. E. Ballard, Daniel Barrow, Al-

bert Proctor, Rev. Raymond T. Sasser, Rev. Fred S. Powers; Board of Finance—Mrs. T. E. Tyndall, George Harrison, Mrs. Leon Dunn, M. S. Cowan, Luther Dail.

The following persons were elected to the various committees: To represent stock in press—McCoy Tripp, Rev. N. D. Beaman, Levi Worthington; Credentials Committee—Rev. Ray Harrison, Leo Tripp, Rev. L. B. Manning; Obituary Committee—Revs. R. L. Norville, R. B. Crawford, R. P. Harris; conference historian—Mrs. H. L. Spivey; Publicity Committee—Miss Leah McGlohon; Executive Committee member at large—Rev. Walter Reynolds.

Rice Resigns Corinth Church

The Rev. Charlie T. Rice has resigned as pastor of the Corinth Free Will Baptist Church near Jamesville, North Carolina, after four years of service to the

church. The members of the church say, "We can truly say that he is a dedicated minister and has never become tired of doing the Lord's work. We have learned to love him very much. Wherever he goes, our prayers will always be with him."

Second Western District Youth Rally Announced

There will be a Youth for Christ rally at Free Union church, Route 2, Spring Hope, North Carolina, Saturday, December 8, at 7:30 p. m. All young and young at heart are invited to come and bring their families and friends.

Parents, encourage your young people to come; provide transportation for them. The Lord will bless you for your effort.

Wilsons Celebrate Wedding Anniversary



On November 5, 1962, Mr. and Mrs. J. W. Wilson of LaGrange, North Carolina, celebrated their fifty-ninth wedding anniversary at the home of Mr. and Mrs. Ike Hart. For forty-five of these years they have been members of the LaGrange Free Will Baptist Church.

Pictured above is the couple as they were honored by the woman's auxiliary of the church. The auxiliary presented them with a gold clock. Mrs. Maud Williams, the only other living charter member of the church, is also shown with them.

The gracious lives of these fine Christian people are observed week after week as they respond in their usual manner of deep gratitude to their fellow Christians and their Lord for thus honoring them with such active lives.

About the only things in balance in this country today is the burden the taxpayers have on their shoulders, and the debt burden Uncle Sam is carrying on his shoulders.

THE CHURCH— WORLD-WIDE

(continued from page five)

off at a hospital in order to provide the needed transfusion.

The case which had gone through the New Jersey courts, was appealed to the Supreme Court on the ground the religious liberty of the parents was denied. The New Jersey courts in effect held that the religious liberty of the child was not violated because he was not old enough to have faith.

In denying certiorari in the case, the Supreme Court lets the decision of the state court stand.

The Supreme Court decision was not unanimous.

Justice Douglas disagreed with his fellow judges by saying that he would have argued the case.

DELINQUENCY CASES FEWER

WASHINGTON, D. C. (EP)—For the first time in 13 years, the number of juvenile offenders appearing on delinquency charges before juvenile courts has shown a slight drop, Mrs. Katherine B. Mettinger, director of the Children's Bureau of the U. S. Department of Health, Education and Welfare, reported here.

The figures for 1961 show a one percent drop, although in this year the number of children in the population increased about three percent.

A two percent increase in the number of delinquency cases before juvenile courts in major urban centers was offset by a four percent decrease in the number of such cases in smaller cities, and a very encouraging 18 percent reduction in cases coming before rural courts.

However, 1961 was still the second worst year on record for juvenile offenses. In 1960 a six percent increase occurred in the number of offenders brought to court.

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Central Conference Temperance Committee Report

The following is the report of the temperance committee which was adopted at the 1962 session of the Central Conference of Original Free Will Baptists of North Carolina:

1. Whereas it is evident that many people of our time have grown to disregard the Lord's Day as a holy day, we recommend that our ministers, Sunday school teachers, and other church leaders teach and urge upon our people the absolute necessity of keeping the Lord's Day holy.

2. We recommend that ministers and other community leaders among our people inform themselves concerning the availability of literature which may be used in our local churches, in our public schools, and in our community organizations that would teach against the use and sale of intoxicating beverages.

3. We recommend that our ministers familiarize themselves with the problem of alcoholism as a sin—as a disease as some teach—and that we teach that rehabilitation may be brought about through Christ. We recommend Hebron Colony and Grace Home, Boone, North Carolina, as a good place for men and women.

4. We recommend that the ministers and other church leaders of the Central Conference teach their people the principles of self-control in word and deed, as set forth in the Bible and church covenant.

5. Whereas the various media of communication such as radio, television, billboards, daily and weekly papers and magazines have been used as means of advertising the sale of intoxicating beverages, and whereas grocery stores, supermarkets, service stations, and eating places display beer and wine among their other products for sale; be it resolved

That we go on record in this 1961 session of the Central Conference as opposing and detesting such advertising.

6. Be it further resolved that copies of this resolution be sent to *The Free Will Baptist* for publication.

Rev. J. W. Everton
Rev. R. L. Norville
Mrs. H. L. Spivey

Subscription Honor Roll

E. C. Morris, Tifton, Ga.	68
Mrs. J. J. Buzzard, Deep Run, N. C.	53
W. A., First Church, Wilson, N. C.	39
W. A., Marsh Swamp Ch., Sims, N. C.	37
Fidelia Class of Ayden F.W.B. Church	32
Nobles Young Men's Class of Winterville	19
W. A., St. Mary's, Lucama, N. C.	18
Croatan W. A., New Bern, N. C.	17
Rev. J. C. Griffin, Bridgeton, N. C.	16
W. A., Rains Cross Roads Ch., Selma	16
C. L. Patrick, Walstonburg, N. C.	15
Mrs. Lester Mills, Greenville, N. C.	14
W. A., Calvary Ch., Wilson, N. C.	12
W. A., Colquitt F.W.B. Ch., Colquitt, Ga.	12
Mrs. Thelma Peele, Durham, N. C.	12
Rev. R. W. Allman, Benson, N. C.	12
Mr. Tom West, Plymouth, N. C.	11
Pleasant Grove Night Aux., Fikeville, N. C.	11
W. A., Gray Branch Ch., Deep Run, N. C.	11
Pine Level W. A., Pine Level, N. C.	11
Pleasant Hill F.W.B. Ch., Greenville, N. C.	10
Mrs. Lillian Grubbs, Mt. Olive, N. C.	10
W. A., Massengill, Four Oaks, N. C.	10
A. W., Greenville Ch., Greenville, N. C.	10
M. B. Hutchinson, McArthur, Ohio	10
W. A., First Church, Kinston, N. C.	10
Mrs. Mary Stokes, Maclester, N. C.	10
W. A., Pilgrim's Home, Dover, N. C.	9
Mrs. R. L. Goff, Fountain, N. C.	9
Mrs. T. E. Dickerson, Greenville, N. C.	9
Mt. Zion Woman's Aux., Spring Hope	9
Mrs. Kenneth Manning, Bethel, N. C.	9
Mrs. Jesse Pate, Fikeville, N. C.	9
Powhatan F.W.B. Church, Clayton, N. C.	8
Mrs. Albert Braswell, Selma, N. C.	8
St. Mary's Aux., New Bern, N. C.	7
W. A., Sarecta Ch., Kenansville, N. C.	7
Mrs. J. T. Skinner, Stantonsburg, N. C.	7
Mrs. O. C. Merritt, Rocky Mt., N. C.	7
N. D. Roberson, Greenville, N. C.	7
Mrs. Peggy Ingram, Goldsboro, N. C.	6
Mrs. Maude Rollins, Fikeville, N. C.	6
Howard C. Pittman, Black Creek, N. C.	6
Smithfield F. W. B. Ch., Smithfield, N. C.	6
W. A., Little Creek Ch., Ayden, N. C.	5
Mrs. Pearl Pierce, Micro, N. C.	5
Mrs. Grover Herrington, Hazlehurst, Ga.	5
Mrs. L. L. Parker, Holly Ridge, N. C.	5
Mrs. Fanni F. Swindell, Arapahoe, N. C.	5
Mrs. Nellie S. Avery, Beaufort, N. C.	5
W. A., Elm Grove Ch., Ayden, N. C.	5
Rev. C. J. Harris, Greenville, N. C.	5

IN OUR MAIL TODAY—

NOTE OF THANKS

"I would like to take this means of expressing our appreciation to the Rev. Earl Glenn, his wife, and family for the many kind things they did for us as friends, neighbors, and pastor of our church. We love them very much, and thank them so much for their many prayers during sickness, death, and marriage in our family. Our loss is St. Mary's gain. I am praying that he will help everyone and the church as much as he helped everyone and our church here at Wilson. We pray that the Lord will be with them always."—Mrs. H. G. Stott, Wilson, North Carolina.

AVAILABLE FOR REVIVALS

"I am very interested in holding revivals among our churches as an evangelist. Will you respond? I would like to start with a good beginning in the work in 1963, and I hope to be hearing from our churches soon. I would be very thankful unto the Lord to come to any of our churches for a revival. Remember me in your prayers."—The Rev. Arnold Woodlief, 410 West Milton Avenue, Marianna, Florida.

CHANGE OF ADDRESSES

"Please announce the change of my address from 2108 Brantley Road to 2114 Bertha Street, Kannapolis, North Carolina."—The Rev. Paul Jenkins.

"I am now pastor of Croatan Free Will Baptist Church. My new address is Route 4, Box 431, New Bern, North Carolina."—The Rev. Lynwood Boyette.

Woman's Auxiliary

Georgia State Woman's Auxiliary Convention Meets

The Georgia State Woman's Auxiliary Convention met with the Pine Level Free Will Baptist Church, Chester, Georgia, November 13, with a good representation from the local auxiliaries and district conventions. The conventions voted to support the Wilkinsons, missionaries to Brazil, as their project for the ensuing year.

The officers elected for 1962-1963 are as follows: president, Mrs. Mance Cason, P. O. Box 591, Moultrie; vice-president, Mrs. M. G. Shiver, Elmodel; recording secretary, Mrs. J. W. Clower, Arlington; assistant recording secretary, Mrs. Harris Nix, 165 Cuthbert Street, Colquitt; corresponding secretary, Mrs. J. B. Rice, Route 4, Moultrie; treasurer, Mrs. G. N. Fowler, 1604 Gillespie Avenue, Albany; field secretary, Mrs. Wilburn Beasley, Box 11, Glennville; youth chairman, Mrs. John A. Grant, 4901 Sixteenth Avenue, Columbus; study course chairman, Mrs. Richard Samples, 106 Glendale, Baxley; stewardship-program chairman, Mrs. G. C. Lee, Avalon Avenue, Albany; personal service chairman, Mrs. Wylene Fordham, Route 5, Eastman; missions board representative, Mrs. H. L. Knighton, Thomas-ton; Dot Harvey Loan Fund Committee, Mrs. Charles Clark (Route 5, Chester), Mrs. M. M. Franks (Tifton), and Mrs. J. E. Wood (Colquitt).

Elizabeth City, N. C.—The St. Paul Free Will Baptist Woman's Auxiliary held its monthly meeting at the home of Mrs. Talmage Basnight. Mrs. A. F. Ambrose opened the meeting by reading from John 15; Mrs. Ollie Lamm led in prayer.

Thirteen members responded to the roll call. After the reading of the minutes and the treasurer's report, the following officers were elected for the new year: president, Mrs. A. F. Ambrose; vice-president, Mrs. John A. Owens; secre-

tary, Mrs. Lloyd Eure; assistant secretary, Mrs. James Lane; treasurer, Mrs. Robert White; study course chairman, Mrs. Herbert Spivey; program chairman, Mrs. Thomas Nooney; benevolence chairman, Mrs. H. T. Fowler; children's home chairman, Mrs. Henry White; youth chairman, Mrs. Thomas Nooney; helpers, Mrs. John Owens, Mrs. Paul Asbell, and Mrs. Talmage Basnight; enlistment chairman, Mrs. John Owens; publicity chairman, Mrs. H. T. Fowler.

The program for the month was presented by Mrs. Lloyd Eure. Mrs. John Owens dismissed the group with prayer, after which the hostess served cake, ice cream, punch, and soft drinks.

Bailey, N. C.—The Woman's Auxiliary of Rock Springs Free Will Baptist Church held its regular monthly meeting at the home of Mrs. Verma Edwards. The meeting was opened by the president's reading of the Scripture; Mrs. Mary Lamm led the prayer.

The roll call showed a perfect attendance. After a short business session, the Thanksgiving Week of Prayer program was presented, followed by the regular monthly program. Every member of the auxiliary took part in the program.

After the program Mrs. Leona Bissette, program chairman, assigned parts for the Pre-Christmas Week of Prayer and dismissed the group by pronouncing the benediction.

While the group enjoyed the refreshments served by the hostess, they listened to a tape recording of the music sung at their homecoming.

Wilson, N. C.—The Woman's Auxiliary of Calvary Free Will Baptist Church held a series of Thanksgiving prayer services on Monday, Tuesday, and Wednesday nights before Thanksgiving. Mr. Charles Vinson, Mr. Harvey Pittman, and the pastor of the church, the Rev. Bruce Dudley, were the featured speakers.

Immediately following the service on Tuesday night, the auxiliary held its regular monthly meeting with 14 members and 5 visitors present. One new mem-

ber, Mrs. C. R. Etheridge, was added to the roll. After the minutes were read by Mrs. Martha Etheridge and the treasurer's report was given by Mrs. Lill Thomas, various chairmen gave their reports. The report given by the study chairman, Mrs. Shirley Avera, was encouraging. A nominating committee and a committee to plan refreshments for the Western Ministers' Conference were appointed.

The meeting was adjourned with prayer.

Hazlehurst, Ga.—The Woman's Auxiliary of Satilla Free Will Baptist Church held its November meeting at the home of Mrs. Vernon Hughes. There were 10 members and one visitor present.

The meeting was called to order by the president, Mrs. Hugh Pearson. The group sang "Sweet Hour of Prayer" as the opening hymn. Mrs. R. F. Connell led in prayer. The Scripture from Acts 13 was read by Mrs. June Varnadoe and the minutes of the last meeting were read by the secretary, Mrs. Brady Sumner, which were approved. Also the treasurer's report and reports from various committees were made at this time. Regular offerings were received.

The introduction of the program, "The Migrant Road," was given by Mrs. Wilson Fussell. An interesting discussion was given by Mrs. Connell, after which Mrs. Melvin Carter dismissed with prayer.

Refreshments of cookies, fruit punch, and coffee were served by the hostess. The meeting for December will be held in the home of Mrs. Connell.

Pink Hill, N. C.—The Ard G. T. A. Christian Chapel Free Will Baptist Church met on November 20 for the regular meeting. They joined together with the Midgets to work together and to get a larger group of boys and girls interested in the work of the Lord. There were 18 members present, eight absent and six new members who came from the Midgets and two that left the G.T.A. to go to the Y.P.A.

The group plans to have a Christmas party December 19, and everyone is asked to bring a gift that either a boy or girl can use. It was also suggested that the group sell Christmas napkins to make money for literature.

Lois Blizzard gave a lesson on "Life for a Look." Everyone took an active part in the lesson.

The meeting was closed with sentences, prayers, after which refreshments were served by Cynthia Smith and Lois Blizzard.

Hector, Ark.—The Woman's Auxiliary of the Free Will Baptist Church at Hector, Arkansas, met for its November meeting at the church.

Miss Clytie Coffman directed the group in singing "Bring Them In" and read the Scripture. Mrs. Erma Patton led the prayer.

Topics on the subject of "Being Thankful" were discussed by Mrs. Gladys Voss, Mrs. Patton, Mrs. Abbie Hickmon, Mrs. Martha Crouch, and Mrs. Bell Langford.

Officers elected to serve for the new year are as follows: president, Miss Clytie Coffman; vice-president, Mrs. Pearl Waterfield; secretary-treasurer, Mrs. Bell Langford; program chairman, Mrs. Alma Coffman; and personal service chairman, Mrs. Gladys Voss.

Reports were heard during the business period and an offering sent for national home missions.

Mrs. Abbie Garrigus prayed the benediction.

Deep Run, N. C.—The Woman's Auxiliary of Smith's New Home Free Will Baptist Church met at the home of Mrs. Lela Blizzard on Friday, November 1. The meeting was opened by singing "Faith of Our Fathers." Prayer was then offered by Mrs. Omia Hill, after which the Scripture was read from Proverbs 31: 31. The minutes were read and the roll was called with 11 members and four visitors present.

The lesson was given by Annie Ruth Parrish and Mrs. Hill, which was a very interesting program.

The next meeting will convene with Mrs. Parrish in December. It was suggested that everyone bring a gift to be exchanged among the members and gifts for a needy family.

The meeting then adjourned with Mrs. Bertie Howard dismissing with prayer.

Only a Minute

I have only just a minute,
Only sixty seconds in it.
Forced upon me; can't refuse it;
Didn't seek it, didn't choose it;
But it's up to me to use it.
I must suffer if I lose it,
Give account if I abuse it,
Just a tiny little minute,
But Eternity is in it!

—Author Unknown.

*Thy word is a lamp unto my feet,
and a light unto my path
(PSALM 119:105).*



REV. WILLET L. MORETZ
Swannanoa, N. C.

The Lighted Pathway

CHRIST'S DEATH, OUR LIFE

"Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities" (Isaiah 53: 10, 11).

Charles Simeon says, "There are in the Holy Scriptures many apparent contradictions, which, when properly understood, are perfectly consistent with each other. The redemption of our souls is continually represented as the freest gift of God: yet the very term redemption implies that a price is paid. But here is no real inconsistency; because that, which to us is as free as the light we behold, or the air we breathe, was dearly purchased by our blessed Lord: and the apostle himself combines these ideas, saying, 'We are justified freely by God's grace through the redemption that is in Christ Jesus.' The truth is, that eternal life is the gift of God through Jesus Christ: but, before it could be thus freely given consistently with the divine perfections, it was necessary that an atonement should be made for sin: and, in order to the liberating of the debtor, the debt must be discharged by his Surety. Hence, when our Lord undertook to save us, a condition was imposed upon him, and the promise of success in his undertaking was suspended on his performance of that condition."

The manner in which sin is pardoned shows the nature of its sinfulness. God shows His hatred of sin in pardoning it for Christ's sake, more than He does in punishing it in the impenitent. Sin was condemned in the flesh when Jesus died. Thus in the redemptive death

of Christ is life for all who accept Him as Saviour and Lord.

The unworthiness of those who are saved is fully recognized. The justice of the condemnation from which they are delivered is irresistibly implied. They have this in remembrance, and their souls are humbled within them. They take their proper positions at the foot of the cross, and a sense of their personal demerits keeps them low in the dust before such a great, holy, and loving God. They are ashamed and confounded before Him. They are abashed in His presence. Pride, vanity, and self-complacency are all crucified. Who does not see that God displays His wisdom in providing for the humiliation of those He saves? His plan of salvation through Christ checks all presumption and leads the pardoned penitent to say with Paul, "By the grace of God I am what I am." And while the saved are humbled under the consciousness of personal unworthiness, they are exalted in the Redeemer's righteousness. They are complete in Him. So perfect is their salvation in Christ, that, while humbled under an affecting view of their unworthiness, they can triumphantly claim the promise of having become the sons of God.

No greater blessing can be granted to poor, lost sinners than their redemption from sin by the shedding of the blood of the Son of God. The statement of John the Baptist to his disciples, "Behold the Lamb of God, which taketh away the sin of the world," implies that His death was to give us life, for we read that He was a "Lamb slain from the foundation of the world." Let us bless Him for life through His death, and for the assurance of living through His life.

THOUGHT FOR THE WEEK:

"... I am come that they might have life, and that they might have it more abundantly" (John 10:10).

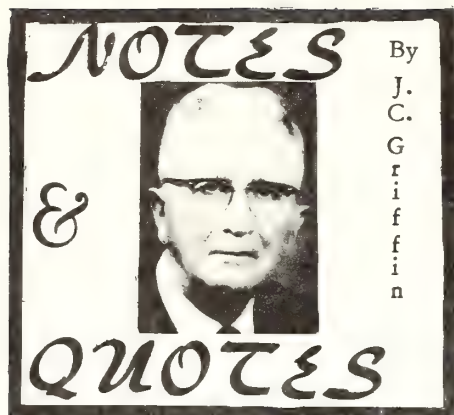
REPORT CARD

A teacher once had the son of the town's outstanding citizen and banker in her class. The boy cheated constantly and yet she was afraid of telling his father. She finally wrote this on his report card:

"Forging his way steadily ahead."

NOTICE

The Free Will Baptist Press will be open for business Saturday, December 22, until 4:30; but it will be closed December 24 and 25.



TROUBLE IN SOUTH CAROLINA

It is reported that the South Carolina Association of Original Free Will Baptists came to an argumentative halt when a motion to adjourn prevailed in a close vote.

It is stated that all business had closed when a motion was made to bar from member churches any publications of the Free Will Baptist Press at Ayden, North Carolina.

It is reported that the motion stated that the churches would use publications hymnals, Sunday school books, and other literature of the National Association of Free Will Baptists of the United States, Nashville, Tennessee. May we stop here and consider the word bar in the aforesaid motion. To our knowledge this is the first time when any conference or association in the United States has passed or tried to pass a motion or any resolution telling the local church what it could use in worship or study. To this writer that motion is a new kind of congregationalism. And if such a motion is passed and adhered to it would do away completely with church autonomy. The local church would have to use what the State Association or what the National Association said use. Let me repeat: I never heard of such congregationalism. It sounds like "dictatorialism," and to my mind such an "ism" would be what some people who call themselves "Free Will Baptists" want. It is the idea of some people who are anxious for power to dictate the policy of the church.

It is reported that the Rev. Louis A. Holliday of Manning said, "The debate got out of hand; a motion to adjourn was put and adopted by a close vote." It is further stated that the Rev. Mr. Holliday said, "The Nashville church press does no printing, but has work done by jobbers." It is also reported that he said that the Ayden Press has been in business about 100 years.

As the writer of "Notes and Quotes," I should like to say to you people who do

not know. Some of the South Carolina churches purchased shares in the press years ago, and these shares of stock have had a representative on the Board of Directors of the press for years, in the person of the Rev. W. L. Jernigan. Brother Jernigan was elected by the annual meeting of stockholders while he lived in South Carolina, and at the time of his death recently was the vice-president of the Board of Directors; and to the knowledge of this writer, Brother Jernigan made a faithful representative of the stock owned by South Carolina churches, organizations, and individuals.

The motion to bar the use of literature published at Ayden was just another slap at all North Carolina enterprises owned and operated by the Original Free Will Baptists of North Carolina (when I say Original Free Will Baptists, I mean those that sprang from Paul Palmer and/or those who believe in the "... faith which was once delivered unto the saints"—Jude 3).

Further I note that the Rev. Mr. Holliday said, as I understand, that the meeting got out of hand. This getting out of hand seems to be a characteristic of those who want the new kind of "congregational government," that push a service of the Lord into confusion. We understand that a loyal group to the faith and practices of the Original Free Will Baptists were drowned out in one of our oldest churches, a church that has stood the storm of its enemies for the past 200 years, but now is in a state of confusion. The apostle Paul said, "... God is not the author of confusion, but of peace, ..." (1 Corinthians 14:33). But the meeting of these followers of Christ were stormed out so that they could not attend to a business meeting, according to information received by this writer. If God is not the author of confusion in a church, the devil is. What Satan cannot rule, he tries to ruin; and he always finds some helpers.

WE REPEAT

I heard one noted teacher and preacher say that one of the most effective ways of teaching is by repetition. So the apostle Paul said, "As we said before, so say I now again, If any man preach any other gospel unto you than that which we have preached, let him be accursed" (Galatians 1:9). So Paul believed in repeating as a medium of getting and holding the truth before the church. Sometimes I repeat to remind our readers and to keep before them the truth. I said several months ago that connectional government and congregational government was not the real issue between Free Will

Baptists of our state and the National Association. It is between certain individuals of the National Association and the faithful saints of the Original Free Will Baptists of North Carolina, some friends of Christ in South Carolina and other states who have made great sacrifices to build and maintain our printing establishment, our Children's Home, our Cragmont Assembly, Inc., and especially our Mount Olive Junior College. The connectional question is a smoke screen. The motion made in and at the close of the South Carolina Association was and is evidence that it is our institutions that are opposed.

This writer thinks that the claim made by the National Association in which some of God's most faithful servants were disrobed in 1961 is just as unethical and as much inconsistent as the preacher who condemns people to hell for using tobacco and then plants and sells every pound that the government will let him raise and sell.

Now don't get me wrong; I do not use the weed in any form. I am not financially able to use it and support our church and denomination as desired; but if I raised it and got my education on the money obtained by the sale of the weed, I would not open my mouth against the use of tobacco. It is inconsistent; yet I know of some preachers that were educated by the money obtained and some that raise the weed on their farms and condemn its use. So it is inconsistent and untruthful to claim that it is one thing that has caused a break between the North Carolina State Convention and the National Association when it is another thing. The truth will stand at the judgment bar of God.

CONCLUSION

It has been reported to me that certain professional leaders are telling and actually broadcasting such a story, that "old Brother Griffin is getting to be weak-minded and is being used by others." Don't believe a word of such talk. I want everybody to know that only one the Lord Jesus Christ, has ever used my mind. The stand that I took when this confusion began to rage was and is my honest convictions, and I am standing with Christ and the apostle Paul against slanderous talk against men and institutions, such as has been handed out by some who make great claims, but yet disregard God's commands.

THE LAST WORD AT THIS TIME

Thank God for the Rev. Louis A. Holliday, a man that knows the truth and stands firm on his honest convictions. Yes, "Thank you, Louis."



Questions & Answers on the Bible

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: In what way were the Edomites related to the Jews? From whom did they descend?—G. H. Sandison, Michigan.

Answer: The Edomites and Israelites are first cousins to begin with, for the Edomites descended from Esau, Jacob's twin brother. Jacob was the man whose name was changed to Israel; and the Israelites, of course, descended from him. The name *Jacob* means a supplanter, and Esau the prince who has power with him. Esau moved southeast of Hebron and became established in a kingdom known as Edom. When the descendants of Israel returned from Egypt later on, Edom was a fertile and rich country, and belonged to Esau's descendants. "And Isaac his father answered and said unto him, Behold, thy dwelling shall be the richness of the earth, and of the dew of heaven from above" (Genesis 27:39).

Specific instructions were given concerning Esau's descendants: "Meddle not with them; for I will not give you of their land, no, not so much as a foot breadth; because I have given Mount Seir unto Esau for a possession" (Deuteronomy 2:6). Their country was mountainous and rocky, and yet it was traversed by roads though it was indicated by these words: "Let us pass, I pray thee, through thy country: we will not pass through the fields, nor through the vineyards, neither will we drink of the water of the wells: we will go by the king's high way, we will not turn to the right nor to the left, until we have passed thy borders" (Numbers 20:17).

Edomites are said to be wise, self-content, strong and cruel, idolatrous, vindictive, superstitious, and proud. "Concerning Edom, thus saith the LORD of hosts; is wisdom no more in Teman? doth counsel perished from the prudent? is their wisdom vanished? . . . Thy terriblest hath deceived thee, and the pride of thine heart, O thou that dwellest in the heights of the rock, that holdest the height of the hill: though thou shouldest make thy nest as high as the eagle, I will bring

thee down from thence, saith the LORD . . . Behold, he shall come up like a lion from the swelling of Jordan against the habitation of the strong: but I will suddenly make him run away from her: and who is a chosen man, that I may appoint over her? for who is like me? and who will appoint me the time? and who is that shepherd that will stand before me?" (Jeremiah 49:7, 16, 19). "Thus saith the LORD GOD; Because that Edom hath dealt against the house of Judah by taking vengeance, and hath greatly offended, and revenged himself upon them" (Ezekiel 25:12). "Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir, and set them up to be his gods, and bowed down himself before them, and burned incense unto them . . . But Amaziah would not hear; for it came of God, that he might deliver them into the hand of their enemies, because they sought after the gods of Edom" (2 Chronicles 25:14, 20). "And sent them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah" (Jeremiah 27:3).

Among the cities they inhabited are Avith, Pau, Bozrah, Temon, and others. The Edomites were implacable enemies of Israel; nevertheless, Israel was forbidden to hate them or spoil them and they were to be received into the congregation of Israel in the third generation. "Thou shalt not abhor an Edomite; for he is thy brother: thou shalt not abhor an Egyptian, because thou wast a stranger in his land. The children that are begotten of them shall enter into the congregation of the Lord in their third generation" (Deuteronomy 23:7, 8).

Saul warred against the Edomites, but it was not until David's time that Israel conquered them. "So Paul took the kingdom over Israel, and fought against

all his enemies on every side, against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines: and whithersoever he turned himself, he vexed them" (1 Samuel 14:47). Regarding David's battles with the Edomites God said, "And he put garrisons in Edom: throughout all Edom put he garrisons; and all they of Edom became David's servants. And the LORD preserved David withersoever he went" (2 Samuel 8:14). Upon their being conquered they took refuge in Egypt but returned after David died.

Central Conference Ministers

The following is a list of ordained ministers of the Central Conference of Original Free Will Baptists of North Carolina:

L. B. Manning, R. H. Mason, W. G. Ennis, N. D. Beaman, Marshall Joyner, J. P. Barrow, C. D. Hamilton, L. E. Ballard, Leonard Earl Harris, R. C. Proctor, C. L. Patrick, C. J. Harris, T. P. Ellis, Clarence Little, N. B. Barrow, W. B. Raper, Hubert Burrell, Charles E. Keith, R. L. Norville, R. B. Crawford, J. B. Narron, R. P. Harris, Michael Pelt, F. B. Cherry, Willis Wilson, Walter Reynolds, Edward Miles, Walter Sutton, Jr., Ray Harrison, W. H. Willis, Fred S. Powers, Charles Sapp, Raymond T. Sasser, Melvin Moore, Jack Mayo, Frank Ray Harrison, Sheldon Howard, Kenneth Grubbs, Noah Brown, Bobby Bazem, Vance Link.

Too often the bonds of matrimony fail to draw enough interest.

GEIGER MISSION PRESENTS CHRISTMAS CANTATA

The Geiger Free Will Baptist Mission, Jacksonville, North Carolina, will present a Christmas cantata, "Star in the Sky," during the Christmas season. Under the direction of the Rev. J. Albert Harris, the group will go to any church within a reasonable distance of Jacksonville and present the program.

An offering will be appreciated, and it will be used to pay for the piano at the mission.

Those interested in arranging for the singers to appear at their church are asked to contact Mrs. Paul Baggett, Route 3, Box 53, Jacksonville, North Carolina.



Stories

for Christian Boys and Girls



OAKIE AND ARKIE

THE big grass lot across from the school was still empty, Penny noticed as she ran down the road. Last year at this time there had been three families camping out there, living under the big trees. They had eaten out of cans, slept on mats, and picked cotton in the fields down the road.

She shivered, remembering the poor children and the older boys who picked fights. Why couldn't those migrants camp somewhere else? Maybe they wouldn't stop there this year.

At noon, she took her lunch out to eat on the playground. The California sun shone down on the big grass lot. And there they were—the migrants again! An old broken-down trailer was parked in the grass lot.

Penny sighed deeply and bit down hard on an oatmeal cookie. Well, at least there were no kids. She liked school to be peaceful.

Whenever migrant kids came, some of the class had to change seats to fit them in. They were noisy at lunch time and they sassied the teacher. They didn't learn very fast. Of course that was because they were in and out of so many different schools, moving every few months to follow the harvest. Well, anyhow there were no kids this time.

Then Penny saw the children! Two of them! She made a clicking noise with her tongue and looked again. Oh well, only two girls. One had a bright orange dress and the other a white T-shirt and a blue skirt. She was sure glad there were no boys. The boys were just awful.

The two girls were coming over to the school, the tall one with the orange dress marching ahead with her nose in the air and the small one trying to hide behind. Penny looked again. They didn't look like migrant kids. The small one had her hair smoothly combed and even had shoes on. The tall one had a clean dress but her shoes looked funny. Why, she had on big-size boys shoes!

Penny stared at them and watched the school children gather around. What was wrong with the tall one's hair? She hadn't any at all! Cut just like a boy's!

The other children stared silently until a few began to giggle. Then Penny heard whoops and shrieks as the children caught on.

The tall one was a boy! Wearing a girl's dress! Penny frowned. Was he trying to be funny? Now everything was spoiled. The warning bell rang and she headed for Miss Peter's room. She hoped—it just couldn't be—but it was. Both of them were in her room. And sure enough, the boy with the girl's dress sat right next to her!

Penny gave strict attention to her speller. She wasn't going to even notice him. At recess the other children crowded around the migrants and asked their names.

"Arlie Simpson," the girl whispered.

"Ark!e!" the kids shouted. "Call her Ark!e!" It was short for Arkansas, one of the states in which the migrants worked.

Lois Hoadley Dick

"Call him Oak!e!" shrieked a girl. Oakie stood for Oklahoma, another migrant state.

"Oak!e and Ark!e!" the school kids chanted, joining hands and circling around the two strangers. Penny pulled away from their hands and found herself in the circle with the migrants. The little girl drew close to her, frightened, and Penny took her hand. It was small and warm and very clean.

Penny glared at the faces swirling about her. "Mind your own business!" she said loudly and clearly. The children quieted down and looked at each other in confusion.

"Mind your own business," Penny repeated distinctly and turned her back on them. She walked away still holding Arlie's hand. Oakie meandered along behind, his orange dress fluttering around his gangly legs.

"Why are you wearing a dress?" Penny asked disapprovingly, when they reached the edge of the playground.

"It's all I got," the boy answered, his

face burning red. "Going git overalls soon—soon as He answers."

"Who answers?"

"The Lord," said Oakie, a little hesitant. "I prayed for overalls and they be coming—soon."

"You said your prayers about overalls?" Penny couldn't believe her ears.

"M'hum," Oakie nodded his head fiercely, and his sister smiled shyly in agreement.

"I say prayers every night," Penny said sweetly. "I never ask for present though. I don't ask for anything."

"Saying prayers isn't the same," said Oakie. "I pray. God is my heavenly Father and He has promised to send me everything I need."

Penny didn't understand. She had never thought of God as a real Father who could help her. "How did He go to be your Father?" she wanted to know.

"Bible told me He loves me," said Oakie. "'Course I can't read much, but some lady read it to me. She was a mission—mission—"

"Missionary," said Arlie softly.

"A missionary lady," Oakie continued. "She could read and she told me about God. He sent Jesus down to earth 'cause He loves all of us. The Jesus, He died and you know what was for me!"

"You?" Penny stared. "Did you do something awful bad?"

"Yep, I had sin in my heart. Wor of all, I didn't use to love God or believe in Him. That's an awful sin. So when this here lady told me it was in the Bible 'bout God loving me and Jesus dying, I just felt awful inside."

Penny felt this was the most exciting story she had ever heard. "What do you do?"

"I did just what He wanted me to do. I gave Him an invite to come into my heart and He done—did—it. Jesus saved me and made His Father to be my Father."

"And me, too," whispered Arlie.

"And you, too," said Oakie to Penny. "Don't you want a Father up there to take care of you? The lady said you got extra life, too. What kind of life do we get, Arlie?"

(continued on page fifteen)

SUNDAY SCHOOL LITERATURE

The Free Will Baptist Press offers the Sunday school quarterlies and material listed below to Free Will Baptist Sunday schools everywhere. All lessons are based on the International Sunday School Lessons, Uniform Series, which is the most widely used guide of its nature in the world. The content of the material is fundamental and evangelical. The writers are qualified and capable Free Will Baptists. The materials are graded to best serve the several age groups. Teachers' quarterlies, workbooks and activity materials are prepared to co-ordinate with other materials for each age group. Prices given below are per copy, or set when not sold singly.

Pupils' Quarterlies

The Advanced Quarterly, 17c

For Adults. Our Best-Seller.

The Bible Student, 15c

For Young People (Ages 18-24).

The Senior Quarterly, 15c

For Teen-Agers (Ages 15-17).

The Intermediate Quarterly, 15c

For Junior-Hi (Ages 12-14).

The Junior Quarterly, 13c

For Youths (Ages 9-11).

The Junior Workbook, 20c

For Pupils Using The Junior Quarterly.

The Little Folk's Quarterly, 13c

For Primary Pupils (Ages 6-8).

The Little Folk's Workbook, 20c

For Pupils Using The Little Folk's Quarterly.

Tiny Tots, 17c

Sold in sets of 4-page leaflets. Each set contains a supply for one pupil (Ages 4, 5, preschool 6) for one quarter. Contains Bible story, picture to color, things to do, and things to remember. Price is per set only.

Beginners' Packet, 30c

Contains one set of Tiny Tots and one pupil (Ages 4, 5, and preschool 6) workbook. Order one packet for each pupil. Schools ordering Beginner's Packets do not need to order Tiny Tots. Sold by packets only.

Acme Picture Lesson Cards, 14c

Set of cards with full-color Bible picture and Bible story. Order one set for each pupil for each quarter. Sets only.

Nursery Packet, 30c

Set of Acme Picture Lesson Cards and a set of 4-page leaflets in color to supply one pupil for one quarter. Class ordering Nursery Packets do not need to order Acme Picture Lesson Cards. Order by set only.

Teachers' Quarterlies

The Bible Teacher, 25c

For Teachers of Adults and Young People.

The Teen-Age Teacher, 25c

For Teachers of Seniors and Intermediates.

The Junior Teacher, 20c

For Teachers of Juniors.

The Little Folk's Teacher, 20c

For Teachers of Primary Students.

The Preschool Teacher, 25c

For Teachers of Beginners and Nursery Pupils.

FREE WILL BAPTIST LEAGUE LITERATURE

We also offer the following league quarterlies written by qualified and capable Free Will Baptists:

Adult League Quarterly, 17c

Senior League Quarterly, 17c

Intermediate League Quarterly, 17c

Junior League Quarterly, 15c

Story Hour League Quarterly, 25c

Miscellaneous Supplies

Cradle Roll Manual, 25c

A guide for teachers and superintendents which gives information as to what a cradle roll department is.

Cradle Roll Record Book, 50c

Contains Space for a Complete Record of 25 Babies.

Cradle Roll Packet, 75c

Contains a baby's folder, nine letters to the parents, enrollment certificate, a card for baby's enrollment, a promotion certificate, and birthday cards.

Sunday School Single Lessons, 50c

Each lesson on 4-page folder. Supplied in units of five folders, enough to supply five visitors each Sunday for one quarter. Sold in sets only.

The list of all the Sunday school and league supplies that are available includes record slips, visual aids, books and booklets which give instructions on how to teach the various age groups, absentee cards, superintendent's guide and helps, and manuals. For a complete listing of these materials write for a free catalog.

You can order your Sunday school and league quarterlies and supplies from the Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina, with the assurance that you are getting the best that Free Will Baptists have to offer. Write today!

St. Claire Bible Class



Love in the Social Order

(Lesson for December 16)

Lesson: 1 John 3:11-18

Golden Text: 1 John 4:11

I. INTRODUCTION

Are you certain that you are a Christian? That's the question involved in this lesson. Are you conscious of fellowship with Christ? Confident that your faith in Him stems the tide of time? To answer these questions, John the apostle wrote this little book out of which our lesson comes. He was a very old man before he penned his answer to his day and to generations yet unborn. He had been with Christ from the beginning of His ministry; witnessed His crucifixion; shared the joy of His resurrection; accepted Christ's post-resurrection commission to preach the gospel to all nations, tongues, and peoples; saw the founding of the church in Pentecostal splendor; shared the joys, pains, and persecutions of its early development. In a comradeship of courage unexcelled before or since, he, with others, faced a world with the message of this book. The central theme, the pressing argument of John the aged to some very young churches around Ephesus, was simply this: "Little children, love one another."—*The Bible Teacher*.

II. HINTS THAT HELP

Attention should be given to the following background Scripture:

1. The command to love (1 John 15:9-14).
2. Children of God by faith (Galatians 3:23-28).
3. Paul's prayer for the Ephesians (Ephesians 3:14-19).
4. The things Christians are to put on (Colossians 3:12-17).
5. The lesson text (1 John 3:11-18).
6. The Christian life is manifested by the life of love (1 John 4:7-21).—*The Teen-Age Teacher*.

III. ADDITIONAL TRUTHS

1. Love is not just limited to Christians. Other people know about love, but the Christian possesses a unique

depth of love. The husband and wife who accept Christ love each other far more after their conversion. The gospel of love is strongly emphasized in the Book of 1 John, and John is known as the apostle of love.

God's message from the beginning has been one of love. John 3:16 says that God so loved. It doesn't say when this love began. In fact, like God, it was in the beginning because God is love. It doesn't say when it will end because God has no beginning or end—God is love. For this is the message that ye heard from the beginning, that we should love one another" (Vs. 11). In John 15:12, Jesus said, "This is my commandment, That ye love one another, as I have loved you." Jesus gave new meaning to love because He could say, "As I have loved you." When Christians fail to manifest this love, then the program and the cause of Christ is greatly hampered.

The absence of love often leads to awful sins. John refers to Cain and Abel, whose story is recorded in Genesis 4:1-15. "Not as Cain, who was of the wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous" (Vs. 12). The example of Cain, who harbored ill-will against his brother, should warn us of this danger. God favored Abel's offering above that of Cain's, and Cain could not take it, so he committed murder. Let us remind ourselves that there is more than one way to kill another person. When we do not have the love of God in our hearts, we may do things that would harm another's good name and reputation—a definite form of murder. Because of our lack of love, we may do harm to another for the rest of his life. Often ill-will leads us to harm another. Such is the spirit of Cain.

The world has no love for the Christian. Jesus said, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15:18, 19). Jesus

further warned them of persecution, because of the world's hatred. Surely enough the persecution came, and for the most part it has existed in every generation. "Marvel not, my brethren, if the world hate you" (Vs. 13). The world's hatred of the Christian comes from the influence of the prince of the power of the air—Satan himself.—*The Bible Student*.

2. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death" (Vs. 14). Note the assurance here—we know. The idea that men cannot know for certain whether they are saved has no basis in Scripture. In fact, this Book of 1 John has been called the know-so book of the Bible because over and over John asserts his assurance and then gives reasons for that assurance. The particular reason that John gives here—because we love the brethren. John is still going on the assumption of the previous verses that every Christian has love in his heart for God and his fellowman, and if one does not have this he is not a child of God.

"Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him" (Vs. 15). Sometimes we get the mistaken idea that all sins are committed with the hands, but this is not true. Many sins are committed in the hearts and minds of people. In fact, the basic sin of unbelief is not a matter of doing, but of being. Unbelief is the root out of which all other sins come. Where there is no light, darkness reigns. Where there is no belief, unbelief reigns. Where there is no love, hate reigns. Hate is the root out of which murder and many other sins come. John is still hanging on to his idea that the one way that one may know that he is saved is by love and that the one way that others may know is by love.—*The Advanced Quarterly*.

3. "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren" (Vs. 16). This verse is almost an exact counterpart of another: "For God so loved the world, that he gave his only begotten Son . . ." (John 3:16). His laying down His life is the very greatest proof possible that He loves us. Nothing else can even come close to this act in manifesting His love. There is no doubt about His love for us; and, therefore, those of us who would be His true servants should lay down our lives for others. We should risk our own lives to save the lives of others, and we should be

(continued on page fifteen)

Faithful Stewards Unto God

(continued from page three)

some as He does of others. But He requires our best, for He knows that we are capable of doing. We must give account of the use or misuse of these gifts to God. The Bible declares 1 Corinthians 12:7, "But the manifestation of the Spirit is given to every man to profit withal."

Perhaps there is no better place for the beginning of faithful Christian stewardship, which includes stewardship towards others, than in the relationships in the family, or in home life. The family is a God-given, divinely appointed institution, and it is the fundamental unit of society. "God setteth the solitary in families: . . ." (Psalm 68:6). Christ said, ". . . What therefore God hath joined together, let not man put asunder" (Matthew 19:6).

"Train up a child in the way he should go: and when he is old, he will not depart from it" (Proverbs 22:6). There is a command and a promise given in this verse. It takes years to develop a strong, good character; and parents should see that the development of character is begun in one's formative years of childhood and youth and that it is extended on into adult life. When a child is trained right, he will be well established in the faith and able to meet life's problems by making right decisions when he leaves his home to begin a home of his own or to begin some vocation. This training cycle must be perpetuated in every generation.

How great is the unity of Christians in Christ! The suffering of one involves the suffering of all. Only God's love can give a heart of mercy—tender, loving, gracious, and helpful. "Bear ye one another's burdens, and so fulfill the law of Christ" (Galatians 6:2).

May the following poem by Ralph S. Ashman inspire us to remain faithful stewards or cause us to become faithful stewards unto God.

My Stewardship

When I look up at the cross
where God's great Steward suffered
loss—
—loss of life and blood for me!
A trifling thing it seems to be
to pay the tithe, dear Lord, to Thee,
of time or talent, wealth or store—
All well I know I owe Thee more!
That is just the reason why
I lift my heart to God on high
and pledge Thee by this portion small,

St. Claire Bible Class

(continued from page fourteen)

ready to lay down our lives to redeem their souls when this may appear to be a means of leading them to Christ.

"But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (Vs. 17). Here is a real test of love. If we are not willing to divide what we have with the hungry, we certainly would not lay down our life for him. No matter how much we may say we love mankind, if we are not charitable and benevolent, we give a lie to our profession. If we are not compassionate, we have not the love of God in our hearts; and if we deliberately withhold from the poor, it is likely we shut Christ out of our hearts and ourselves out of heaven. The love of God cannot dwell in such a person.

"My little children, let us not love in word, neither in tongue; but in deed and in truth" (Vs. 18). Compliments are usually in order, but flatteries do not become Christians. Simply saying that we love is not enough. It may be hypocrisy. There is a need for the sincere expressions of sacred affection and the services of love. Real love expresses itself in actions that are sincere and worthwhile. Love, therefore, is a test of what we really are. —Intermediate Class Quarterly.



Christianity is a five-pointed star. When the Christian prays he communes with God; when he studies God's Word, he learns from God; when he seeks the unsaved, he works with God; when he ministers, he shows forth God; but when he gives, he shares with God. No Christian life can be complete unless his star is complete.

My life, my love, my all in all!
This holy token at Thy Cross
I know, as gold, just seem as dross,
But in my heart, Lord, Thou dost see
How it has pledged my all to Thee,
That I a steward true may be!

PRICE CHANGE

The price of "The Free Will Baptist" will be changed January 1, 1963. The present price of \$2 per year will continue on all subscriptions sent in during December; but after that, the price will be \$2.50 per year.

Boys' and Girls' Stories

(continued from page twelve)

"E-ter-nal life," said Arlie. "Life forever and ever. We gets to go to heaven when we die. And we gets Jesus' help right now to keep us from doing bad things. We can pray any time of the day we want to."

"What about the overalls?" Penny suddenly remembered. "When's He going to send them?"

"Don't you want to pray and be forgiven?" Oakie pressed her, wrinkling his forehead seriously.

"What about the overalls?" Penny persisted. "Seems to me if I could see your prayer answered I might believe you. But here you're wearing a girl's dress. Your Father didn't answer!"

"He's a-going to," Oakie persisted. "Don't you say such a thing, Penny! He's a-going to send overalls!"

"Pretty soon!" echoed Arlie.

"Well-l, recess is over," Penny said slowly. "I'll wait and see if you're still wearing that dress tomorrow. I'll wait until I see if your Father answers your prayers."

She didn't see them again after school. They ran home so the others wouldn't tease them. She skipped down the road to her house.

Mom was in the middle of the living room with a bandanna tied around her head. "My, I'm late in my work," she sighed. "Penny, start peeling potatoes, will you? I came across some of your brother's outgrown clothing, and you know what, Penny? It was the strangest thing!"

Penny peeled a spiral strip from a big potato. "What was strange, Mom?"

"I just couldn't bring myself to pack them to go overseas, like I always do. Something made me walk down the road by your school and give them all to that new migrant family. And, Penny, the boy—you should have seen him in an orange dress—the boy was so thankful he almost cried. Then he said, 'Wait until Penny sees the overalls!' Whatever did he mean, dear?"

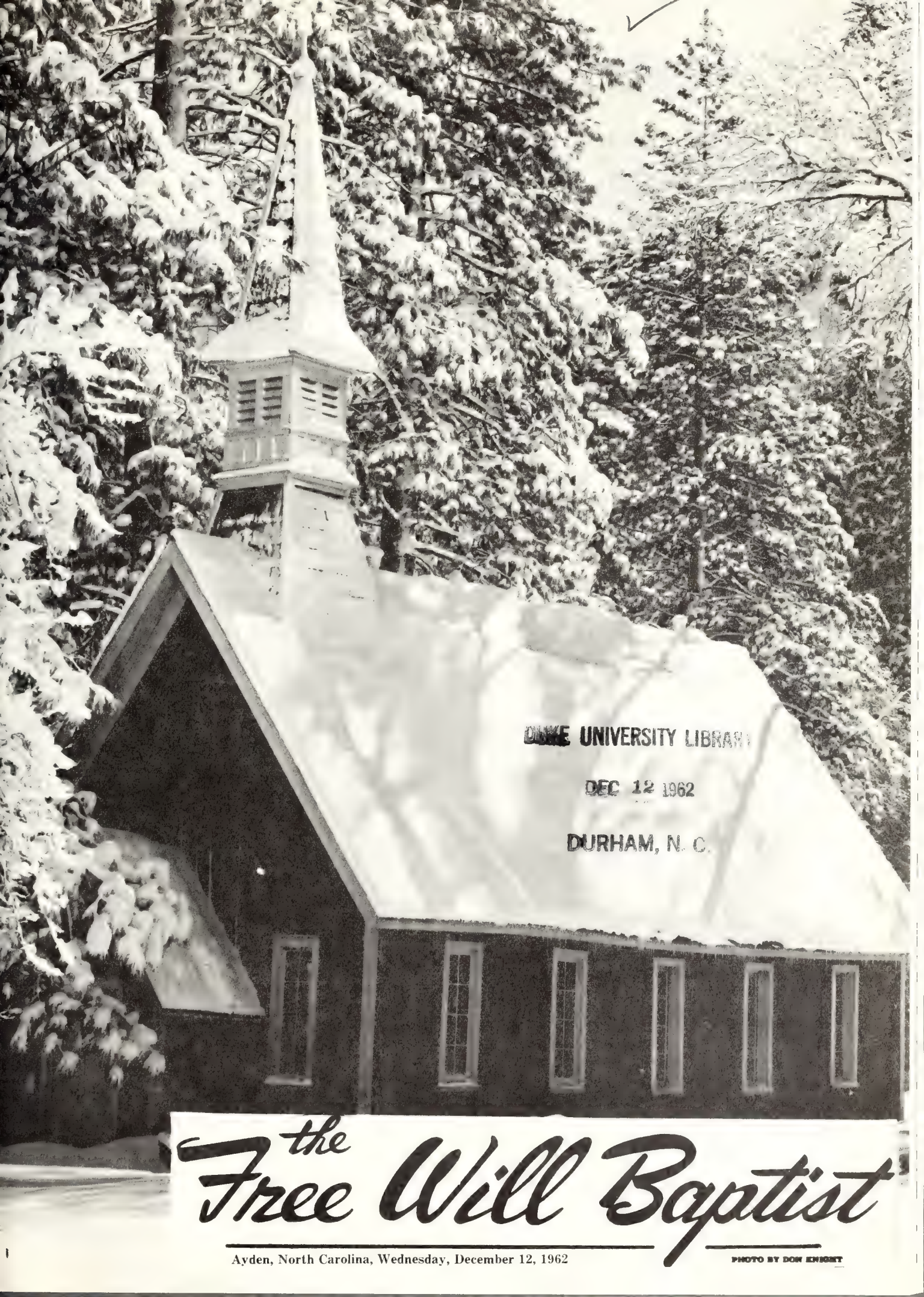
Penny stood motionless. So Oakie did have a Father that answered prayers! And in such a wonderful, surprising way! "It means—well, I'll tell you after supper, Mom. It's a long story." She quartered the potato and dropped it into the boiling water. "Can we read together tonight, Mom? There's a very special Book I want to start reading. Let's read the Bible!"—My Pleasure.

North Carolina Superannuated Ministers

NAME	ADDRESS	CONFERENCE	BIRTHDAY
Rev. Thomas F. Davenport	Route 1, Creswell, N. C.	Albemarle	Aug. 26, 1879
Rev. W. H. Lancaster	209 W. Hancock St., Smithfield, N. C.	Cape Fear	Nov. 28, 1881
Rev. Hermon Wooten	104 Avery St., Garner, N. C.	Cape Fear	Feb. 15, 1893
Rev. Howard Pipkin	Route 2, Mount Olive, N. C.	Eastern	Oct. 15, 1881
Rev. B. F. Ringold	Route 5, Box 97, New Bern, N. C.	Eastern	Aug. 22, 1898
Rev. C. W. Bennett	Box 291, Hope Mills, N. C.	Rockfish	March 29, 1886
Rev. W. G. Boykin	State Hospital, Raleigh, N. C.	Western	Oct. 10, 1900
Rev. M. L. Cummings	Wake County Home, Raleigh, N. C.	Western	June 2, 1876
Rev. Wiley Ferrell	Route 2, Four Oaks, N. C.	Western	Sept. 27, 1902
Rev. G. C. Joyner	Route 3, Box 50-A, Smithfield, N. C.	Western	June 12, 1893
Rev. Romie Mitchell	Route 2, Pikeville, N. C.	Western	Dec. 17, 1893
Rev. Milford Hales	Route 3, Kenly, N. C.	Western	Feb. 5, 1898

North Carolina Superannuated Ministers' Widows

NAME	ADDRESS	CONFERENCE	BIRTHDAY
Mrs. Nancy Laura Coates	514 S. Boylan Ave., Raleigh, N. C.	Cape Fear	May 25, 1869
Mrs. W. R. Glover	Box 408, Coats, N. C.	Cape Fear	Sept. 28, 1884
Mrs. Almeda W. Phillips	Route 1, Tarboro, N. C.	Central	Dec. 3, 1880
Mrs. M. A. Woodard	Winterville, N. C.	Central	June 5, 1891
Mrs. W. A. Dail	Winterville, N. C.	Central	May 22, 1885
Mrs. L. C. Garner	Newport, N. C.	Central	Oct. 22, 1880
Mrs. D. A. Windham	1128 Evans St., Greenville, N. C.	Central	April 9, 1894
Mrs. Winifred Williams	c/o Thomas Cannon, Route 2, Box 340, Ayden, N. C.	Eastern	May 23, 1892
Mrs. L. H. Wetherington	Box 902, New Bern, N. C.	Eastern	March 22, 1880
Mrs. B. W. Wells	532 Contentnea Ave., New Bern, N. C.	Eastern	Dec. 24, 1880
Mrs. J. R. Bennett	Bridgeton, N. C.	Eastern	May 23, 1908
Mrs. Duffy Toler	131 N. Eastern St., Greenville, N. C.	Eastern	Feb. 8, 1884
Mrs. H. C. Adcox	Box 202, Bladenboro, N. C.	Pee Dee	Jan. 9, 1904
Mrs. Emelina Rhodes	Route 2, Tabor City, N. C.	Pee Dee	March 7, 1893
Mrs. Mary Joyner Parrish	Box 43, Elm City, N. C.	Western	Sept. 23, 1903
Mrs. Ida O. Styron	Pine Level, N. C.	Western	July 31, 1897
Mrs. Smithy Lancaster	Box 193, Fremont, N. C.	Western	Feb. 24, 1891
Mrs. J. B. Ferrell	Route 2, Box 90, Elm City, N. C.	Western	March 25, 1899
Mrs. J. W. Alford	Morehead City, N. C.	Western	Oct. 11, 1881
Mrs. Julia Jenkins	Sneads Ferry, N. C.	Eastern	Sept. 8, 1908



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PHOTO BY DON KNIGHT

Editorial

THE CALL TO THE MINISTRY

During the past few weeks there have been some disturbing statements made about the number of men who are preparing for the ministry. There have been other statements relative to men quitting the ministry.

Although the records of the American Association of Theological Schools show a slight increase in the number of men in seminary, one must realize that this increase gives only a partial picture of the situation. A greater percentage of college students preparing for the ministry go on to seminary than ever before. More and more pressure to finish a seminary course of study is brought to bear upon the young minister.

The other part of the story is that there are only about half as many candidates for the ministry in the Christian colleges today as there were ten years ago. One of the largest Baptist colleges in America had only four ministerial students to enter its freshman class in September. The same picture can be seen in other denominational colleges.

Just how many men are leaving the ministry is not known; however, the loss of only one is tragic.

The disturbing thing about the matter is not how many are preparing for or leaving the ministry, but what the reason for it is.

Why does a man become a minister, anyway? Why not become a lawyer, or a doctor, or a teacher, or a merchant, or a farmer? From the hundreds of professions and lines of business, why does one choose the ministry?

Does one decide to be a preacher because it is Grandma's idea, or because some close friend tells him that he should be a preacher? Does the fact that one is a good speaker lead him to decide for the ministry?

Is one attracted to the ministry because he sees that others have succeeded in that profession? Is one influenced to enter this profession because he thinks it offers prestige and honor? Does sentiment or a wish within one's own heart help him make the decision?

All these things are not without their values, but they are not sufficient reasons for one's deciding to become a minister.

Men are called into the ministry by the Lord. He lays His hands upon those He chooses for the task of preaching the gospel. He knows what He is doing when He calls, and He makes no mistakes in choosing.

But how are men to know they are called? The answer to this question is not easy. The experiences of men vary, and God works in mysterious ways His wonders to perform. There are instances in the Old

Testament of His speaking audibly to men. At other times He made His will known by miracles or by natural means. In many other ways He made His will known in the past.

Is it unreasonable today to expect God to use some divine demonstration to call one to the ministry? Most often, however, men are convinced that they are called by a conviction within their souls. There is a sense of divine oughtness from which there is no escape. However one may try to reason against it, its voice will not be hushed. However he may try to escape it, it turns up at every corner. No matter how many times a man may think he has dealt with it, the next day it must be dealt with again. All this is to say that one cannot escape the call of the Lord to the ministry.

Men just do not decide to enter the ministry; they are called of the Lord. Preachers are not made by men. Even Christian colleges and seminaries cannot make a single preacher; they simply help train those who are called. God calls and makes the preacher; and apart from a call from Him, no one has any business in the ministry. On the other hand, everyone who is called should seek to be the best preacher he is capable of being. He should strive to bring glory to the Lord who called him and blessings to those to whom he is to minister. In addition he should conduct himself at all times in such a way that he will bring honor to his profession.

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RALPH LIGHTSEY, Editor

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Christian Education

*Items from Colleges
Sunday Schools
Vacation Bible Schools*



MOUNT OLIVE COLLEGE

An Evaluation of Considerations Relative to the Possible Relocation of the College in New Bern, North Carolina, As Prepared by a Special Study Committee

(This report was prepared at the request of the New Bern Chamber Commerce as an evaluation of the considerations under which Mount Olive College would consider relocating the institution in the New Bern area. It should be clear to everyone reading this report that this report is from a special study committee.

Before any official action can be taken, the question of relocation must be approved by the Board of Directors of Mount Olive College and the Free Will Baptist State Convention.

The report was prepared November 21, 1962, by a special study committee composed of the Reverend C. L. Patrick, President of the Free Will Baptist State Convention of North Carolina; Dr. J. W. Hatten and the Reverend D. W. Hansley of the College Board of Directors; and J. W. Burkette Raper, president, and Roy C. O'Donnell, dean, Mount Olive College.)

Purpose.

This committee conceives its function to be twofold:

1. Study all factors relative to the future development of Mount Olive College, with particular reference to location;
2. To assess our findings and make appropriate recommendations to the College Board of Directors for its action or transmittal to the Free Will Baptist State Convention of North Carolina.

Goal.

The goal of our committee is to assist Mount Olive College in preparing for the latest future growth and service.

Criteria of Location.

Our committee is aware that the future of Mount Olive College will be determined primarily by the quality of the educational program and the breadth of its service, with reference to both curricula and the number of students served. Geographic location is of strategic importance, however, in four respects.

1. Educational Service—In what location can Mount Olive College attract the largest number of students? Of chief importance in this respect are:

- a. Number of high school graduates in a given area and the kind of educational experience these students seek; and
- b. The proximity of other centers of higher education.

2. Financial Support—In what location can Mount Olive College obtain the greatest amount of financial support from both

- a. Free Will Baptists and
- b. Community friends?

3. Denominational Service—In what location can Mount Olive College better serve the Free Will Baptist Church?

4. Educational and Cultural Climate—In what location will Mount Olive College have the best atmosphere to achieve its goal of the total development of the total student?

Our committee has given considerable study to these criteria and we have gathered much pertinent information. Only two locations have been seriously evaluated, Mount Olive and New Bern. It is the opinion of our committee that a choice should be made between these two communities, and that this decision should be made at the earliest feasible date, within the next sixty days if at all possible.

The advantages of remaining in the town of Mount Olive have been noted as follows:

1. The college is already established in Mount Olive and is deeply rooted in the life and activities of the community.

It enjoys the distinction of being one of the chief attractions of the town.

2. No change in name would be necessary. In the event of relocation the renown of the college throughout the educational world would be adversely affected temporarily. A process of legal and technical procedures would also be required.

3. Annual community support has already been demonstrated from loyal friends in Mount Olive and Wayne County. A willingness to not only maintain but to increase local support has been clearly expressed. If necessary, a committee of interested citizens is ready to retain the services of a competent professional fund-raising agency to assist in securing additional support for capital development.

4. If the college relocates, it would be morally obligated to refund in excess of \$50,000 now held in cash and listed stocks that were specifically donated in the faith that the college would be a permanent Mount Olive institution.

5. Approximately a quarter of a million dollars would be needed to provide new physical facilities equivalent to those afforded by our present property in Mount Olive. It is acknowledged that these facilities are old and that their continued use will require some renovations; nevertheless, to vacate these facilities is to create the immediate need for accommodations, that if provided new, would cost \$250,000.

The committee is aware that there are many intangible factors favorable to retention of the college in Mount Olive. These additional advantages cannot be equated in financial terms, and perhaps for this reason, they are the more vital.

Our committee is also aware that we are living in a changing and dynamic period in human history. The future of an educational institution depends largely upon the willingness and ability of its administration to keep alert to new demands and enlarged opportunities. With a keen sense of moral obligation to those whose sacrifices have made Mount Olive College a noble educational phenomenon and to generations yet unborn, this committee has carefully studied the future development of the college.

It is our conviction that Mount Olive College offers distinctive advantages to any morally sensitive and progressive minded community. Among these advantages are the following:

1. Mount Olive College is fully accredited by both the North Carolina College Conference and the Southern
(continued on next page)

Christian Education

(continued from page three)

Association of Colleges and Schools. At least six years would be required for a new college to attain this level of academic recognition; indeed, only fifty-five percent of the two-year colleges of the nation are regionally accredited.

2. Mount Olive College is founded upon sound moral and spiritual principles. It is Christian without being narrowly sectarian. The college believes that moral values are an indispensable part of an adequate program of higher education.

3. Mount Olive College is sponsored and supported by an honorable and dedicated constituency, Original Free Will Baptists. Last year this church contributed \$400 for each full-time student enrolled at Mount Olive College. This amount was one of the highest levels of support received by any church-related college in North Carolina. Moreover, Free Will Baptist support to the college is on the increase for 1962-63 over last year. The generous contributions of the sponsoring church was a key factor in the early accreditation of the college.

4. Mount Olive College is a liberal arts college which seeks the fullest intellectual, moral, and cultural development of each student. We consider the development of people more important than narrow job specialization. Nevertheless, we believe that a college should offer the vocational education that its students prefer and need, but it should do so in the context of a rich and broad educational perspective.

5. Mount Olive College is designed to serve both resident and day students. We believe that a college with a core of resident students can develop a stronger and more adequate social and cultural climate, and appreciates the dignity of the individual student. A vital part of our program is the concern which our faculty and administration have for each student.

7. Mount Olive College believes that every capable and worthy student should have educational opportunities commensurate with his potential and motivation. The college administers a sound program of liberal financial aid to needy students.

8. The academic reputation of Mount Olive College is an attested fact in North Carolina. An unusually high percentage of our Associate in Arts graduates have continued their education in some of the leading colleges of the state, in-

cluding the University of North Carolina, and they have made outstanding records.

9. At such time as its enrollment and financial resources are adequate, Mount Olive College contemplates expansion to a four-year liberal arts college. Such a college will be able to offer its church and community a more complete program of higher education.

10. Mount Olive College would be a financial, cultural, and moral asset to any community. Its current budget is in excess of a quarter of a million dollars; its faculty and students represent some of the choice citizens of our nation. Mount Olive is a Christian college which seeks to give an added dimension to higher education.

With an awareness of the distinctive value of Mount Olive College to its home community, our committee has given painstaking study to the response which the college could reasonably expect from its community. In formulating a future course of action for the college members of the committee have been privileged to spend many hours in conference with the director and assistant director of the State Board of Higher Education, chairman of the State Board of Education, presidents of North Carolina colleges, an out-of-state education consultant, and a number of businessmen, church leaders, and interested persons.

Having considered the relative advantages and disadvantages of both locations, our committee has agreed that a proposal to relocate Mount Olive College in the community of New Bern should include the following considerations. These considerations are based upon a five-year plan with a projected enrollment of a minimum of four hundred students, one-half of whom would be day students.

1. A college foundation should be established in New Bern with the provision that its trustees be the recognized agency for consultation and negotiation with the Board of Directors of Mount Olive College.

2. A campus site of approximately one hundred acres suitable to both the trustees of the New Bern foundation and the directors of Mount Olive College should be provided.

3. For the building program of the new campus, the New Bern foundation should raise \$750,000 during the five-year period in addition to the land for the campus site.

4. The foundation should provide annually \$100 per full-time (equivalent) student for the general operation expenses of the college, or \$35,000, whichever shall be higher. Commitment of

Ministers' Spiritual Life Conference

By David W. Hansley

IT IS TIME for the ministers and their wives to make plans to attend the semi-annual Spiritual Life Conference of the North Carolina State Ministerial Association. The conference will be held at the First Free Will Baptist Church, Wilson on Thursday and Friday, January 17 and 18, 1963.

The Matthews Motor Court, located on U. S. 301 south of Wilson, has been secured for all who wish to spend the night. The rates are reasonable. Everyone is urged to come Thursday afternoon and stay over for the entire session.

The executive committee has planned an excellent program which should prove a blessing to all who attend. As was proved at Cragmont last June, this will be an inspirational conference and the executive committee has arranged the program accordingly. The program will appear in *The Free Will Baptist* the week before the conference.

Two of the highlights of the program will be the motion picture entitled, *Man Called Peter* and "The Problems of the Free Will Baptist Minister and How He May Solve Them." Each minister wishing to take part in the discussion will be given an opportunity to do so. Each one is asked to study the topic carefully and prepare about three good questions for the discussion time.

(continued on page twelve)

funds for general support would become effective at the time both parties could firm terms of relocation.

5. If temporary quarters are provided the New Bern foundation would bear the expenses of renovation and the college would bear the expenses of moving.

6. Contributions from Free Will Baptist churches in the New Bern area to Mount Olive College would not apply to the New Bern quota, but gifts from individual Free Will Baptists to the foundation would.

7. At the end of five years, new goals satisfactory to the college and trustees of the New Bern foundation would be determined for the continued growth and service of the college.

It is the opinion of our committee that these considerations are meager when evaluated in the light of the unlimited educational, cultural, economic, and moral value of a fully accredited Christian college to any community.



The Church Worldwide



MISSIONARIES TEST CHINA CEASE-FIRE

CALCUTTA (EP)—Three American missionaries have set out toward the uneasy Red Chinese cease-fire line in north-east India to return to their hospital.

Ignoring government advice, Donald Ross and Joseph Schoonmaker, both physicians, and J. Warren Johnson, hospital administrator, returned to their patients at the Baptist Christian Hospital in Tezpur. The trio had to cross the Brahmaputra River near Gauhati, gambling that the Red Chinese would hold their fire. The workers represent the Board of Foreign Missions, Baptist General Conference, with headquarters in Chicago.

The missionaries are long-time residents of the area and felt they could take care of themselves. Thirty-one American evacuees, mostly missionary families, already have been brought to Calcutta by the Indian air force.

CHURCH RECORDS GROWTH IN NIGERIA

KITCHNER, Ontario (EP)—A report from Nigeria indicates that the United Missionary Church will have more than 100 baptized converts this year. The number is considered remarkable because of the high ethical standard set by the church for its candidates on the foreign field.

Outdoor meetings conducted this fall in Lorin, a city of 50,000 people, drew an attendance each night of between 400 and 500 persons. Among the converts were many who confessed to having been church members for years but who had never been converted.

RUSSIAN JEWS BEEN DIMINISHING

MOSCOW (EP)—The number of Jewish "believers" in the Soviet Union is diminishing, the Moscow News claims, not because of government pressure. The paper added that all Soviet citizens enjoy equal rights and "conditions for the Jewish religion are the same as

for the Orthodox, Moslem and Catholic faiths."

It said 7,500 Jews were elected deputies to "local government bodies" last year.

PRESIDENT URGES BIBLE READING

NEW YORK (EP)—President Kennedy has urged that people everywhere "read the Bible in whatever version or translation they choose."

In a statement issued in connection with the annual worldwide Bible reading program of the American Bible Society, spanning the period from Thanksgiving Day through Christmas, the President declared that it is not enough that the Bible be translated, published and distributed.

"It must also be read," he said.

IS MODERN MAN MORE IMMORAL?

CHICAGO (EP)—Is modern man more immoral than his predecessors?

A Jesuit priest says there is no justification for this popular idea.

Declares the Rev. Walter J. Ong, S. J., "It is well to state flatly that we have no evidence that we are on the whole morally better or worse than earlier ages."

Addressing the national convention of the Religious Education Association, Father Ong, a professor of English at St. Louis University, stated that contemporary society shows evidences of both moral retrogression and moral advance.

As an example of retrogression, he cited changing marriage standards. Early Americans, he reminded, thought that marriages should be dissolved for only the most serious reasons and did not believe that divorced persons should remarry.

On the other hand, Father Ong said, moral standards have improved in the area of social justice.

"Exploitation of the individual laborer by a relative few in privileged positions such as was tolerated or even regarded as inevitable or good in the past would not be tolerated today," he said. "Slavery is gone, although its consequences still

haunt us. Race relations are far from ideal, but are vastly improved and improving."

STONE COLOMBIAN EVANGELICALS

SIACHOQUE, Colombia (EP)—An avalanche of stones pelted a police-escorted car driven by evangelicals enroute from here to Bogota September 14. The stones were hurled at Worldwide Evangelization Crusade missionary Kenneth Chapman and his party by citizens shouting: "We have an order from the priest to stone these heretics who have come to take away our peace! Down with the Communists! Long live the Virgin Mary!"

Missionary Chapman, stationed in Bogota, started gospel services in Siachoque last May. Three visits were made and two men publicly accepted Christ. At the fourth visit there were three more professions of faith.

Early the following morning, as the missionary and his party prepared to return to Bogota, a new convert warned them of the road block and the planned attack. An appeal was made to the mayor, who dispatched a policeman to accompany the group as it left town. The mob ignored the policeman's request that they respect the mayor's order and carried out the attack.

BAYLOR PLANS INTEGRATION STUDY

WACO, Texas (EP)—Trustees of Baylor University here, the largest Southern Baptist university in the country, have authorized formation of a special committee to study the question of integration at the school.

Action by the trustees was endorsed by the faculty of Baylor's College of Arts and Sciences which went on record as approving the "principle of accepting qualified students regardless of race."

Earlier the Baylor Student Congress voted 25-12 to support and cooperate with any desegregation at the university.

I have never considered a difference of opinion in politics, in religion, in philosophy as cause for withdrawing from a friend.—Thomas Jefferson.

Doubts and worries seldom pay dividends. All knowledge is like the branch of a tree—from the ends of which new branches grow.

news & notes of Denominational Interest

Mount Olive College Day At Rose Hill Church

Rose Hill Free Will Baptist Church, Ayden, North Carolina, will observe Mount Olive College Day, Sunday, December 16. The guest speaker will be Dr. Roy O'Donnell, dean of Mount Olive College.

The pastor, the Rev. Clifton Rice, asks that all who will to come out and join in this day of observance.

Daly's Chapel Host to Cape Fear Union Meeting

Daly's Chapel Free Will Baptist Church near LaGrange, North Carolina, will be host to the Cape Fear Union Meeting Saturday, December 29, 1962. The theme will be "Praise ye the Lord" (Psalm 117). The program is as follows:

Morning Session

- 10:00—Opening Hymn, "Praise Him, Praise Him"
- Devotions, The Rev. Felton Godwin
- 10:15—Enrollment of Officers and Ministers
- Recognition of Visitors
- Reading of Minutes
- Appointment of Finance Committee
- Roll Call of Churches
- Chorus Time
- 11:00—Morning Worship
- Sermon—The Rev. W. O. Lasiter
- 12:00—Lunch and Fellowship

Afternoon Session

- 1:00—Hymn, "We're Marching to Zion"
- Devotions, The Rev. T. Allen Johnson
- 1:20—Treasurer's Report
- Miscellaneous Business
- 1:30—Praise Time
- 2:00—Adjournment and Benediction

N. C. Superannuation Report For November, 1962

The following is the report of the Rev.

Walter Reynolds, chairman-treasurer of the Board of Superannuation of the North Carolina State Convention of Free Will Baptists, for November, 1962:

Receipts

Balance on Hand	
November 1, 1962	\$6,323.58
Regular Receipts for November	1,466.40
Earmarked for Adopted Ministers and Widows	32.00
Earmarked for Ministerial Retirement System	532.50
Earmarked for Life and Hospital Insurance	729.33
Total to Account For	\$9,083.81

Disbursements

Ministers' Monthly Checks	\$ 161.00
Life and Hospital Insurance	384.38
Operating Expenses	112.68
Transferred to Ministerial Retirement System	585.00
Transferred to Reserve Fund	\$1,500.00
Total Disbursements	\$2,743.06

Balance on Hand	
December 1, 1962	\$6,340.75

Receipts by Conferences

Albemarle	\$156.64
Cape Fear	350.59
Central	895.11
Eastern	616.11
Pee Dee	13.56
Piedmont	12.66
Western	497.41
N. C. Woman's Auxiliary Convention	218.15

Edgemont Sunday School Class Meets

The Young Fellowship Sunday School Class of Edgemont Original Free Will Baptist Church of the Western Conference held its regular monthly meeting Thursday, November 29, at the home of

Mr. and Mrs. J. B. Hursey, 2605 Wedgdale Avenue, Durham, North Carolina. There were 12 persons present.

The president, E. E. Carrigan, presided over the meeting. Joe Peele opened the meeting with prayer, with Ol Paschall, the teacher, bringing the devotion taken from Acts 9.

The main item of business was making final plans for the rummage sale to be sponsored by the class, December 6-8. After this discussion the president closed the meeting with prayer.

After the meeting adjourned, delicious refreshments were served.

Bowen Begins Duties At Wilson

The Rev. C. F. Bowen will assume his duties as pastor of the First Free Will Baptist Church, Wilson, North Carolina, on December 16.



Mr. Bowen succeeds the Rev. Earl H. Glenn who has accepted the pastorate of St. Mary's Free Will Baptist Church, New Bern, North Carolina.

At the time of his acceptance of the Wilson pastorate, Mr. Bowen was pastor of the Shady Grove Free Will Baptist Church in Sampson County.

N. C. Children's Home Report For November, 1962

The Free Will Baptist Children's Home, Middlesex, North Carolina, reports the following receipts for November, 1962. Receipts have been mailed to each individual, auxiliary, or organization contributing, but totals are shown here only from each conference for the period covered. The books and files are open at the home for inspection or checking for any particular receipt.

General Fund

Albemarle Conference	\$ 577.14
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(continued on page fifteen)



MISSIONS

N. C. Missions Report

The following is the report of the Rev. B. Bryan, secretary-treasurer of the board of Missions of the North Carolina State Convention, for October and November:

Balance as of	
October 1, 1962	\$ 9,307.27
Receipts	
General Missions	\$619.55
Foreign Missions	656.24
State Home Missions	640.29
Portable Church	
Building	106.50
Conference Exchange	20.00
Missionaries of Nat. Assoc.	93.07
Total Receipts	\$ 2,135.65
Invested on Interest	950.00
Total to Account For	\$12,392.92
Disbursements	
Promotion	\$221.02
Board Meeting	59.53
Secretary Salary and Expense	147.98
Total Disbursements	\$ 428.53
Balance in Treasury	
November 30, 1962	\$11,964.39

You will observe that there have been no allocations to mission stations or personnel. Funds already advanced or changes being made, made expenditures unnecessary. You also observe that because of the small amount received for missionaries of the National Association we have not made allocations. Our December report will show these allocations.

Thank you for your support. Our bank balance is continuing to grow. During October and November one year ago the department had an income of \$947.51; however, this year we received \$2,135.65.

Negotiations are still under way for openings on foreign fields. Information received recently is encouraging. The home fields are very encouraging at the

present time, as you see from the following:

Weldon, N. C.—In our report last month we said that the Central Conference Mission Board was giving a supplement for the pastor's salary for the new church at Weldon. This was in error. The Central Conference Mission Board is purchasing a portable metal church building, but at present is not supplementing the salary of the minister. We are glad to report that the church there is strong enough to support the pastor on half-time service. A choice lot has been secured and the church will soon be at a permanent location.

Wilmington, N. C.—The Wilmington Mission will have a revival in January, 1963; at the end of the revival the Eastern Conference will organize the Mission into a full church organization.

Upon a recent visit to the work there, we found it to be very encouraging. Attendance has increased and church income is averaging about \$175 monthly. The Rev. Ronnie Parker, our missionary there, is doing a fine job of leading the work. We were shown a sketch and location of a choice lot of one and three tenths acres which the group is negotiating for. The property will be purchased in the near future. The present property valued at \$14,000 will be used for the parsonage.

Raleigh, N. C.—The Palmer Memorial Mission, 500 W. Garner Loop Road, is making steady progress under the leadership of the Rev. Royster Martin. Weekly offerings recently showed an average of \$108.40. The report shows that the church is gaining in support in finances and in attendance.

Jacksonville, N. C.—The Rev. J. Albert Harris, pastor of the Gieger Mission writes, "Our groups have grown to the extent that we are in need of another classroom; we are averaging nearly 30 each Sunday in Sunday school. We have organized a choir of about 10 voices and plan to present a Christmas Cantata for the Christmas season. We are planning to make contacts with the different

churches in this area and visit them. Freewill offerings will be received to help pay for the new piano which was purchased some time ago."

The chairman and secretary-treasurer of the mission board attended the special session of the State Association of South Carolina, which met at Gilead church, near Lake City, South Carolina, on December 8, 1962.

Florida minister writes, "I would like information on how I might contribute to your missionary program. We started a church here three years ago and had good success to begin with, but the devil has torn it apart."

THE MAIL BOX

EXPRESSION OF APPRECIATION

"We would like to thank everyone for their kindness and concern shown during the sickness and death of our loving husband and father. Words cannot express the gratefulness we feel for the gifts, cards, and flowers. We wish we could thank you personally, but since we cannot, we are showing our appreciation through these few words in *The Free Will Baptist*."—*The Family of the Rev. W. L. Jernigan.*

RETIRED MINISTER SENDS GREETINGS

"I am happy to say that at this time I am able to take a few steps and to sit up some. My wife joins me in wishing the



churches, the ministers, and all Christian friends a very Merry Christmas and a Happy New Year."—*The Rev. B. F. Ringgold, Jr., Route 5, Box 97, New Bern, North Carolina.*

THE TRUTH HURTS

Out of the mouths of babes have come things their parents shouldn't have said in the first place.

Woman's Auxiliary

Ayden, N. C.—The G. T. A.'s of the Elm Grove Free Will Baptist Church met Saturday, November 24, at the church for their November meeting. There were thirteen members present and one visitor, Mrs. Linwood Boyette.

The meeting was called to order by Mrs. Norman Ard. The group sang "Come, Ye Thankful People" and the choruses, "In My Father's House" and "Climb, Climb Up Sunshine Mountain." Afterwards Mrs. Boyette led the group in the opening prayer.

The business consisted of choosing December 29 for the date of the December meeting; selecting December 14 for the Christmas party, with the sponsors as hostesses; exchanging names for the Christmas party; and discussing the officers for the coming year. The minutes were read and an offering received.

Mrs. Claxton McLawhorn gave the devotion. She told part of the Christmas story which was taken from Luke 1:25-33.

Refreshments were served by the hostess, Miss Nancy Garris, and her mother.

Rocky Mount, N. C.—The Y.P.A. of the First Free Will Baptist Church was held on November 13. The group met at the home of Janice Crusenberry, with 13 members present.

Judy Rivenbark gave an interesting program on "Thankfulness," for the Thanksgiving program.

The new sponsor for the coming year is Mrs. Ruth Walker.

Mrs. Snowe Armstrong pronounced the benediction.

Dudley, N. C.—The Woman's Auxiliary of May's Chapel Free Will Baptist Church met at the home of Mrs. Nellie Outlaw Tuesday night, November 27. The vice-president, who presided over the meeting, read the Scripture; and Mrs. Glennie Overman led in prayer.

The program was very beneficial to the mothers. The topic of the program was "Keeping Faith with Our Children."

Those taking part in the program were Mrs. Ruby Crawford, Mrs. Sadie Brogden, Mrs. Edith Gardner, Mrs. Nellie Outlaw, Mrs. Glennie Overman, and Mrs. Emmaline Johnston.

During the business period the date was set for the Pre-Christmas Prayer Service, which is to be on Tuesday, December 18. Instead of exchanging gifts, the group will bring an offering which will be given as a gift to a retired minister.

The hostess, Mrs. Nellie Outlaw, served refreshments.

Saratoga, N. C.—The Y.P.A. of the Free Will Baptist Church met Thursday night for the regular monthly meeting. The president, Miss Bert Proctor, called the meeting to order and welcomed the members, and also extended a special welcome to the new sponsor, Mrs. Bobby Bazen.

Devotions were rendered by Miss Brenda Baker, after which Miss Bettye Webb presented the program entitled "What About the Home Fires?" The record, "O Blessed Light," was played, followed by a missionary reading. Others participating on the program were Miss Nancy Amerson, Miss Ellen Faye Welton, and Miss Proctor.

During the business session the group discussed sponsoring a bake sale on December 22 at the Town Hall. Plans for the Christmas party were made for Saturday night, December 22.

Officers elected for the coming year were as follows: president, Brenda Baker; vice-president, Terry Walston; secretary-treasurer, Ellen Welton; program leader, Nancy Amerson; mission chairman, Bettye Webb; personal service chairman, Nancy Amerson; reporter, Bettye Webb.

The new president, Brenda Baker, invited the group to meet at her home for the December program.

A social hour followed.

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *The Free Will Baptist*.

Fernie Clarence Garner

God in His infinite wisdom saw fit to call from our midst Brother Clad Garner one of the oldest members of Holly Springs Free Will Baptist Church, New Port, North Carolina, and senior member of the board of deacons. He departed to meet God on October 19, 1962, after spending 76 years and 3 months on this earth. Brother Clad had been in declining health for a long period of time and was unable to perform actively the duties of the Lord's work that he loved so much. He, however, was always a guiding light and a symbol of the life Christ lived while He walked upon this earth. Even on his death bed, he was burdened for the spiritual welfare of his family and friends.

Although we realize that we will not meet him again until the Lord sees fit to call us home, we can see his testimony everyday in the community that he loved so much. We thank God for allowing us the knowledge of His presence through such a faithful servant.

Brother Clad, as he was known throughout the community, is survived by his wife, Mrs. Matilda G. Garner; one daughter, Mrs. Lyda G. Howard; one grandson, the Rev. Sheldon Howard; three brothers; four sisters; and a host of friends.

Written by his pastor, Jerry Rowe

Edgar L. Mallard

On Wednesday, May 23, 1962, about 6 a.m. the spirit of Brother Edgar L. Mallard took its flight back to the God who gave it. Brother Mallard was born in Jones County, but spent most of his life in New Bern. He was a member of St. Mary's Original Free Will Baptist Church for more than fifty years. He was clerk of St. Mary's church for about 30 years and was a deacon for about the same length of time.

Brother Mallard was faithful to his church and performed his official duties very efficiently. He was a supporter of the various institutions of the denomination. He was often made a delegate to the union meeting and the conference to which his church was con-

ected and took pleasure in fulfilling
ne duty assigned to him.

This writer, who was Brother Mal-
ard's pastor for **four** years, never saw a
more competent church clerk.

He is survived by his wife, Mrs. Louise
(Gaskins) Mallard; two sons, Elbert of
New Bern, North Carolina, and Ells-
worth, of Baltimore, Maryland; and one
daughter, Mrs. Gladys Richmond, of
Washington, D. C.

Brother Mallard always seemed to ap-
preciate our fellowship and often paid
us a visit, which visits brought joy to
each of us. I have greatly missed him
since he was taken from the activities
of this life.

Written by his friend and a former
pastor

J. C. Griffin

Sherry Ann Burton

The following poems are dedicated to
Sherry Ann Burton, who died at the age
of 12 on July 31, 1962.

GO OUT TO PLAY

The empty chair, the open book,
Speak of a soul now gone;
And we are sad because we had
An angel for so long.

But we know that up in heaven,
With body now complete,
She walks amongst the flowers
And runs upon winged feet.

For Jesus welcomed her today;
She heard him softly say,
"You've done a hard job well, my dear;
Now go on out and play."

—Foy Fortenberry, Sister

She was a little cripple here;
She could never run and play;
But she said, "I'll play with
Angels in heaven some glad day."

She was a ray of sunshine;
She had so much to give;
She's gone to be with Jesus
And has just begun to live.

And some glad day we'll meet her
In heaven bright and fair;
And what a glad reunion!
There are no cripples there.

Oh, how we miss you, Sherry!
But Jesus loved you more;
So just be waiting, darling,
On heaven's golden shore.

We'll meet you up in heaven
With loved ones gone before,
To live with Jesus forever
On heaven's golden shore.

—Mrs. M. G. Henderson, Grandmother

SUNDAY SCHOOL HELPS FOR 1963

Commentaries

International Uniform Sunday School Lessons

STANDARD LESSON COMMENTARY

Each lesson has eight big pages for every week; may be used as a
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Each of the above priced at \$2.95

Additional Teachers' Helps

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MARK

A small commentary on the Gospel of Mark. The Sunday school
lessons for first quarter, 1963, are based on Mark.

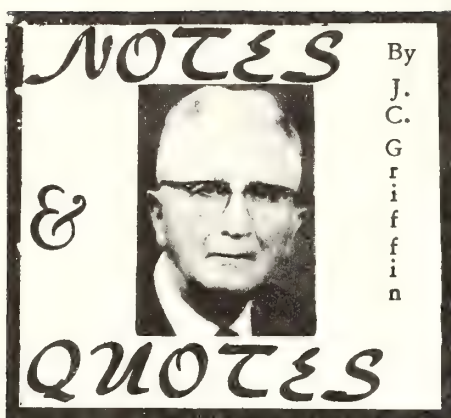
Price \$.39

ORDER FROM

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CONFESSION OF SIN

A friend that I knew very well was near the end of this life, and he sent for a brother in the church and asked for forgiveness for what he had said, and their differences were smoothed out. Afterwards, as I sat by the bed of this brother a few hours before the end, he said to me, "Preacher, I could not afford to go to eternity without getting right with . . . my brother," calling the name of the one whom he had been angry with. Then he said, "I am ready to go now."

BROTHER WHAT ABOUT YOU?

You are going to die; that is certain. Everyday takes you one day nearer to the hour of parting from this life. Are you ready right now? How do you feel about those hard things that you have said about a brother in the Lord? Jesus warned us about saying hard things about others.

JUDGING OTHERS IS AGAINST THE WORD

Jesus said, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?" (Matthew 7:1-4).

One evening when it was growing dark, a friend of mine and I were going down the street. We saw an old man walking along the sidewalk who staggered slightly, and my friend said, "That fellow is drunk." I said, "Staggering is not always a sign of being drunk; for my wife said to me one night not long ago, 'Dad, you stagger like a drunken man.' So that old man that was accused of being drunk perhaps was just old enough to be clumsy, or perhaps his eyesight could have been impaired; so when you

see a man stagger, the cause may be some infirmity.

WHAT I KNOW

When I hear a man take the name of God in vain, I do not have to judge him. He is already judged by the Word of God; for God told Moses to write, "Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain" (Exodus 20:7). God has done the judging, so I do not have to judge the profane person. I can say that I heard him take the name of God in vain. So it is if I hear a man tell a lie. I do not have to judge that fellow because God has already judged him by saying, "Thou shalt not bear false witness against thy neighbour" (Exodus 20:16). But yet with all God's "Thou shalt not's" we have people who curse and swear and lie and pass judgment against others. Even some people who profess to be Christian curse and lie and pass judgment on others. Preachers are guilty of passing judgment on others. Sometimes slanderous remarks are made from the pulpit when false accusations are made by some popular evangelist or the ordinary pastor. But God knows the secrets of all hearts, and it is not what man says, but what God says that will count when we all appear at His judgment seat.

It is written: "But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow unto me, and every tongue shall confess to God. So then every one of us shall give account of himself to God. Let us not therefore judge one another any more; but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way" (Romans 14:10-13).

JUDGE ISSUES, NOT MEN

Some people cannot judge issues without trying to slander those with whom they do not agree. I heard a preacher say when a clergyman, known by his dress that he belonged to a certain denomination, was approaching, "That man will go to hell when he dies." Thus one preacher judged another. I can disagree with a man over his theology and refuse to fellowship with him due to his stand, which is not in accord with what I believe to be the truth; but I am not his judge. I place my judgment against his philosophy. He may believe that Jesus Christ died to save sinners, and he

may have as strong faith in Christ as I have; but I am not his judge. As referred to in Romans, he is to give an account of himself unto God, God's judge.

I find a lot of Free Will Baptists—at least they claim to be—with whom I cannot agree. I cannot accept their views. I cannot preach what they preach, but I cannot consign them to the flames of the damned because we differ in our philosophy. Christ is the Judge.

PAUL'S PHILOSOPHY

"Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. Woe art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand. One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks" (Romans 14:1-6).

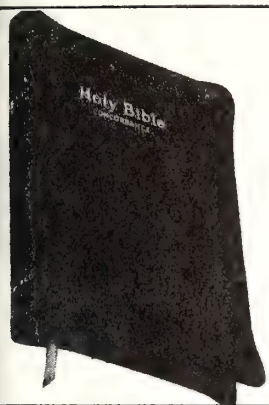
In the day in which Paul was writing there were those who condemned those others who did not agree with them, and they had hatred and envy toward all who did not see things as they saw them.

I met a man once who called himself a Free Will Baptist, and this fellow condemned all people to the flames of hell-fire who were not Free Will Baptists. This man did not like me because I differed with him in his philosophy. Yet this man carried hatred in his heart and seemingly enjoyed the slander of those whom he did not like. He could say some mighty hard things about his neighbor.

Christ said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matthew 7:21).

Nowhere in God's Word can I find a place that we are justified in judging and condemning to the flames of hell-fire those whom we do not agree with. Yet, this theology lives in the world to

(continued on page fifteen)



Questions & Answers on the Bible

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Please explain "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Corinthians 15:52). I have read an explanation of this verse which claims that it teaches that we who are the members of the true church will remain on the earth through the great tribulation even up to the time indicated in "And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter" (Revelation 8:11). I have heard the verse also explained in a different way. What do you think about the explanation I read?
—Roy Jones, Georgia.

Answer: As I understand the Bible, this verse quoted above, 1 Corinthians 15:52, has nothing to do with the trumpet judgments of Revelation 8:11. It gives a description of the first resurrection and the rapture of the Church. The Church is to be translated before the antichrist is revealed.

These words are addressed to those who are saved. The words, "... We shall not all sleep, but we shall all be changed, in a moment in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Corinthians 15:51, 52), could be addressed to no other but Christians who compose the church. Compare this passage, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with shout, with the voice of the archangel,

and with the trump of God, and the dead in Christ shall rise first" (1 Thessalonians 4:13-16), which refers to the same thing and calls the "trumpet" the "trump of God."

The seven "trumpet" judgments of Revelation are manipulated by angels. "The trump of God" will summons the Church home to heaven to occupy that place that Jesus promised in John 14:1-3 to prepare for her.

There is a "come" in Revelation 4:1; perhaps this is it and all the summons she will need. God's calls are indeed powerful. All that was necessary for Elisha's call was that Elijah pass by and touch him; all that was necessary to call two pairs of brothers from their fish nets to be disciples was that Jesus told them to come and He would make them to be fishers of men. Even the whole of creation came into existence by divine command. Jesus spoke the worlds into existence.

L. T. Talbot says of Revelation 4:1, "This call of John is prophetic of the call of the church when the Lord translates His bride." Mr. Talbot also thinks that all events in Revelation from 4:1 to the end of the Book of Revelation pertain to the things that are to take place after the rapture of the Church. This, of course, would bring the seven trumpet judgments within the bounds of this time. Many scholars of a decade ago concurred in this view, among whom are the late Drs. R. A. Torrey, James M. Gray, C. I. Scofield, and Griffith Thomas. You might read the books written by Clarence Larkin, H. A. Ironside and Mr. W. R. Newell. These men have written good expositions on Revelation and hold this same view.

There has been, however, a trend away from such a view in the past decade or so. This view propagated by a school who call themselves Fundamentalists either hold or show sympathy to the amillennial view, a view that I never heard of as belonging to Fundamentalists

that taught me in the schools I attended prior to 1940.

Question: Please explain "For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ" (Philippians 1:19). What does the apostle Paul mean by saying "I know that this shall turn to my salvation"?—J. R. Mooney, Tennessee.

Answer: He was speaking of his bodily salvation or preservation. The time was just before the approaching trial before Nero, for he was a prisoner at Caesar's court. "So that my bonds in Christ are manifest in all the palace, and in all other places" (Philippians 1:13). He is here and now willing to either live or to die for Christ, whichever will turn to Christ's greatest glory, knowing that if it were in the will of God for him to remain in the flesh awhile longer, he would be preserved against all threats from his enemies and all odds that circumstances seemed to furnish. The prayers of his friends at Philippi he believed would be answered, and he would be going with the gospel to the unevangelized as a free man again soon.

There is nothing to be found in the passage that indicates that Paul was referring to his soul's salvation. Philippians was written about ten years after Paul and Silas had told the Philippian jailer unhesitatingly: "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31).

Shiloh Church Takes Stand

At the regular quarterly conference on Saturday before the third Sunday in May, 1962, members of the Shiloh Original Free Will Baptist Church voted to remain a member of the North Carolina State Convention of Original Free Will Baptists. By so doing, it reaffirmed its faith in and adherence to the *Statement of Faith and Discipline for Original Free Will Baptists of North Carolina* and the fundamental doctrines, customs, usages, and church government which have been established during many generations.

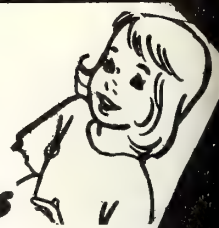
Therefore, only ministers who are in good standing with the conferences in the North Carolina State Convention of Original Free Will Baptists will be called to serve this church.

The Rev. John Grimsley, Pastor
Mrs. Arleese Harris, Clerk



Stories

for Christian Boys and Girls



DO-AS-YOU-PLEASE DAY

HILDA RICHMOND

IF I could have my wish," Jack was saying as Mrs. Porter came out on the porch, "I'd wish that I could do as I pleased all one day—just have a good time. I wouldn't wish for a doll with real hair or a toy piano." He looked at Emily and Florence as if to say their wishes were very foolish. It was a rainy day and the children were playing quiet games after getting tired of the toys and dolls.

"That would be nice," agreed Emily. "Mamma, we are playing the Wishing Game. Cousin Florence wants a toy piano and I wished for a doll with real hair. What is your wish?"

"I'll think about it and tell you later," said Mrs. Porter, threading her needle. "You go on with your game while I think."

"I only have one wish today," went on Jack. "If I could do as I pleased a whole day I'd be perfectly happy. It's always, 'Jack, don't,' and 'You mustn't do that, Jack,' from morning till night."

"Well, it seems to me it wouldn't be so very hard to manage a Do-as-you-please Day," said Mrs. Porter. "Of course, it would depend upon whether you wanted to get into mischief or not. I think tomorrow you may all try doing as you please, if you will promise not to want to do things that will injure you or anyone else."

The children were all excited and promised very readily to keep out of mischief. Then they began to plan what they would do the next day, and the rainy afternoon passed very quickly.

"I shall stay in bed till 'way late," said Emily. "Then I'll get up to play the rest of the day. I won't have to do a single thing all day, will I, Mamma?" "Nothing but the things you want to do."

"And I shall wear my best dress and my white shoes," said Florence. "I think I'll take my new pink parasol and go walking, or maybe play with GERALDINE MIGNONETTE where folks can see me. I don't like to save my best dresses. I like to wear them all the time."

"Pooh! Such ways to have good times!" cried Jack. "I'm going to have a lot of fun."

The next day Emily stayed in bed till ten o'clock, but Jack and Florence were down early. Jack ate his breakfast without washing his hands or face, and then ran away to play with his chum Fred by the river. Florence came daintily down the stairs in her pretty new dress, holding her pink parasol carefully over her best hat, and started out for a walk, wheeling her best doll in the new carriage Uncle James had given her.

"Auntie, did you think it was going to rain?" asked Florence, coming home wet an hour later. "Why did not you tell me?"

"But, my dear, the other day when I told you it was going to rain you cried and pouted, and, besides, this is Do-as-you-please Day, you know."

Jack came in tired and warm and dirty after a very happy morning, but when he saw Aunt Molly at the table in her white dress he said he would eat in the kitchen rather than wash his hands. He left his dinner for a moment, and the cat upset his ice cream, so that he thought he had better go to the table the next time. Emily fared better than any of the rest, for she had a long happy day with her dolls and her books and her little friend from next door, but she was glad when evening came.

"Well, how did you all like it? Shall we try it again?" asked Mrs. Porter, as they gathered about her chair in the twilight.

"I don't want to," said Jack quickly. "It's no fun doing as you please."

"I don't want to try it again," said Emily. "I had a good time today, but I'm sorry I didn't help Mamma. It's all right in the daytime, but when evening comes and Mamma is very tired, I'm sorry I didn't do a thing but please myself. Don't let us do it again, Mamma."

"I don't want to do as I please, either," said Florence. "I spoiled my parasol and my new dress, and Geraldine Mignonette looks like a fright. I'm not

going to pout after this when auntie wants me to stay at home."

"Well, we won't try it tomorrow," said Mrs. Porter, "but the next time you are naughty and must be punished we might try another Do-as-you-please Day."

That was last summer, but none of the children have ever asked for another whole day to please themselves. Of course, they often want their own way in many things, but when some body says, "Do as you please," there is a general laugh, and everything gets straightened out in a hurry!—Selected

Ministers' Spiritual Life Conference

(continued from page four)

As almost everyone knows, there is an annual membership fee of \$2 for those belonging to the association. When the fee is paid, the minister is given a membership card signed by the president and secretary. A minister who makes application for membership must be an Original Free Will Baptist in good standing with his conference and a member of the North Carolina State Convention. Any minister wishing to become a member of the association may send his application and fee of \$2 to the secretary, the Rev. David C. Hansley, Route 3, Box 432, Wilson, North Carolina. We would like to have 100% participation of all eligible ministers by the end of this associational year. Please help us reach that goal.

It is hoped that more of our churches will see the need for these spiritual life conferences and ministerial fellowships for their ministers. It is further hoped that the churches will insist on their pastors attending and that they will help to pay their expenses.

Here is hoping that all the ministers will attend this conference.

Behold the Lamb of God! Be washed in the blood of the Lamb. Become a follower of the Lamb (John 1:29; Revelation 1:5; 7:14; 4:14).

SUNDAY SCHOOL LITERATURE

The Free Will Baptist Press offers the Sunday school quarterlies and material listed below to Free Will Baptist Sunday schools everywhere. All lessons are based on the International Sunday School Lessons, Uniform Series, which is the most widely used guide of its nature in the world. The content of the material is fundamental and evangelical. The writers are qualified and capable Free Will Baptists. The materials are graded to best serve the several age groups. Teachers' quarterlies, workbooks and activity materials are prepared to co-ordinate with other materials for each age group. Prices given below are per copy, or set when not sold singly.

Pupils' Quarterlies

The Advanced Quarterly, 17c

For Adults. Our Best-Seller.

The Bible Student, 15c

For Young People (Ages 18-24).

The Senior Quarterly, 15c

For Teen-Agers (Ages 15-17).

The Intermediate Quarterly, 15c

For Junior-Hi (Ages 12-14).

The Junior Quarterly, 13c

For Youths (Ages 9-11).

The Junior Workbook, 20c

For Pupils Using The Junior Quarterly.

The Little Folk's Quarterly, 13c

For Primary Pupils (Ages 6-8).

The Little Folk's Workbook, 20c

For Pupils Using The Little Folk's Quarterly.

Tiny Tots, 17c

Sold in sets of 4-page leaflets. Each set contains a supply for one pupil (Ages 4, 5, preschool 6) for one quarter. Contains Bible story, picture to color, things to do, and things to remember. Price is per set only.

Beginners' Packet, 30c

Contains one set of Tiny Tots and one pupil (Ages 4, 5, and preschool 6) workbook. Order one packet for each pupil. Schools ordering Beginner's Packets do not need to order Tiny Tots. Sold by packets only.

Acme Picture Lesson Cards, 14c

Set of cards with full-color Bible picture and Bible story. Order one set for each pupil for each quarter. Sets only.

Nursery Packet, 30c

Set of Acme Picture Lesson Cards and a set of 4-page leaflets in color to supply one pupil for one quarter. Class ordering Nursery Packets do not need to order Acme Picture Lesson Cards. Order by set only.

Teachers' Quarterlies

The Bible Teacher, 25c

For Teachers of Adults and Young People.

The Teen-Age Teacher, 25c

For Teachers of Seniors and Intermediates.

The Junior Teacher, 20c

For Teachers of Juniors.

The Little Folk's Teacher, 20c

For Teachers of Primary Students.

The Preschool Teacher, 25c

For Teachers of Beginners and Nursery Pupils.

FREE WILL BAPTIST LEAGUE LITERATURE

We also offer the following league quarterlies written by qualified and capable Free Will Baptists:

Adult League Quarterly, 17c

Senior League Quarterly, 17c

Intermediate League Quarterly, 17c

Junior League Quarterly, 15c

Story Hour League Quarterly, 25c

Miscellaneous Supplies

Cradle Roll Manual, 25c

A guide for teachers and superintendents which gives information as to what a cradle roll department is.

Cradle Roll Record Book, 50c

Contains Space for a Complete Record of 25 Babies.

Cradle Roll Packet, 75c

Contains a baby's folder, nine letters to the parents, enrollment certificate, a card for baby's enrollment, a promotion certificate, and birthday cards.

Sunday School Single Lessons, 50c

Each lesson on 4-page folder. Supplied in units of five folders, enough to supply five visitors each Sunday for one quarter. Sold in sets only.

The list of all the Sunday school and league supplies that are available includes record slips, visual aids, books and booklets which give instructions on how to teach the various age groups, absentee cards, superintendent's guide and helps, and manuals. For a complete listing of these materials write for a free catalog.

You can order your Sunday school and league quarterlies and supplies from the Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina, with the assurance that you are getting the best that Free Will Baptists have to offer. Write today!

St. Claire Bible Class



God Comes to Us

(Lesson for December 23, 1962)

LESSON: John 1:1-18

GOLDEN TEXT: John 1:14

I. INTRODUCTION

The Gospel of John, out of which we study today, is quite different from Matthew, Mark, and Luke. It is referred to in various ways. It is called the Fourth Gospel, thus setting it apart from the other three that are referred to as the Synoptic Gospels. It is the most simple and perhaps the most profound book for New Testament study. The new convert is asked to read John before he begins reading other portions of the Bible, and yet the Fourth Gospel is the problem book for the scholar of New Testament study. John is often accused of breaking down the chronology of the life of Christ which the synoptics establish; and, in general, he plays havoc with the "Jesus of History" scholars. His book is regarded to have little value for the quest of the historical Jesus, but the church through the ages has regarded John's account of the life of Christ as one of the greatest contributions to canonical literature.

John wrote with a different purpose than the writers of the synoptics. Matthew, Mark, and Luke were interested in the things that happened to Jesus in Galilee. John was interested in what happened in Judea and Jerusalem in particular. While the other writers of the gospels were interested in history, John was more interested in the meaning of history. His central concern was Christ. He developed a philosophy, so to speak, concerning the person of Jesus. He gives to us the theological ramifications of the Christ event.

The first 18 verses of chapter one, which compose our devotional text, are a prologue to the Book of John. In this preface he states what his purpose is to be. He starts at the very beginning and brings us to the coming of Christ into the world. Christmas means God is with us!—*The Bible Teacher*.

II. HINTS THAT HELP

The background Scripture for this lesson should be noted:

1. Isaiah's vision (Isaiah 6).
2. Christ's coming foretold (Isaiah 9: 6, 7).
3. God spoke through His Son (Hebrews 1:1-4).
4. The lesson text (John 1:1-18).

—*The Teen-Age Teacher*.

III. ADDITIONAL TRUTHS

1. "*In the beginning was the Word, and the Word was with God, and the Word was God*" (v. 1).

This is one of the most profound, majestic, and revealing statements to be found anywhere. It establishes the fact that Jesus is God, co-existent with God the Father and equal in all of His attributes.

We notice also that this verse not only states the fact that Jesus, as the eternal word, is one with the Father, but it also sets forth His self-existence. Jesus has been from all eternity and will continue to exist throughout eternity. He is truly without beginning or end.

"*The same was in the beginning with God*" (v. 2).

This is a portion of that which was stated in verse 1. It informs us that Jesus, the second person of the Trinity, has existed from the very beginning. Many people have been prone to consider Jesus as existing only since the manger of Bethlehem. Such is far from the truth; Jesus Christ as the eternal word and second person of the Trinity, has existed from all eternity. It is true that the manifestation of Jesus as a man and in the form of a man, even the possession of the nature of man, dates from the manger; but Jesus as God has always existed.

"*All things were made by him; and without him was not anything made that was made*" (v. 3).

Here is another amazing revelation concerning the work of Jesus. Most of us when considering the work of Jesus associate it with the last three years of His public ministry on earth; but this verse informs us that the Lord Jesus was at work even before the creation of the

world and long before man needed Saviour. According to this verse, a things were created; that is, brought into existence through the power of Jesus. There are many parts of the Old Testament which we have taken for granted as referring to the Father which, in reality, refer directly to the work of Jesus.

"*In him was life; and the life was the light of men*" (v. 4).

All life comes from the Lord Jesus the fountainhead of life. The life that was in Jesus served as a light unto men. We are all aware of the light which we now find in Jesus. A portion of that light has always been made manifest to the sons of men that they might not walk in darkness. Light and life are inseparable.

"*And the light shineth in darkness and the darkness comprehended it not*" (v. 5).

The light of the Lord Jesus has continually been shining to dispel the darkness of the world. It did not accomplish the desired results because men chose to dwell in darkness rather than come to the light.

God has always been concerned with the welfare of men. The light of God's will has been shining in the world from the very first; but when men chose to walk in darkness that light was of no avail to them.—*Senior Class Quarterly*.

2. The light shines in the darkness, but the darkness does not receive it (v. 5). The darkness referred to is the darkness in men's minds. Men refuse the light because their deeds are evil. Jesus is the light of the world, and as such, He shines in the darkness; but there is a certain darkness that does not receive the light which He offers. Men love darkness rather than light (see John 3:19). It is simply an unwillingness to receive the light.

There was a man sent from God to bear witness of that Light. "*There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe*" (vv. 6, 7). This witness was John the Baptist. Let us remember that John came into the world for a specific work; that work was to prepare the way for Jesus. John was modest and humble about his task. "*Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him*"

Matthew 3:13-15). This was John's calling, and his purpose was fulfilled—he was a witness to the true Light. He testified of the one who could take away the sins of the world. John was not that light (v. 8), but perhaps it could be said that he was nearer to that true Light than any earthly man. To John was given the special honor and privilege of baptizing the Son of God.

Jesus Christ is the true Light. "That was the true Light, which lighteth every man that cometh into the world" (v. 9). This verse is linked with verse 4, and sets forth the universality of God's work of grace in the world. By universality we mean that the Light is available to all who want it. It doesn't mean that all men must receive it without their willingness to do so.—*The Bible Student*.

3. "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (vv. 11, 12). These verses present one of the saddest episodes in all history. The Lord Jesus came unto His own people, but they would not receive Him. Picture yourself going home sometime and being rejected by your parents and the other members of your family. Of course, the mother of Jesus did not ever turn her back upon Him; but His own people—the Jewish nation—did. They would not acknowledge Him as the Messiah—the Saviour and Lord. Nevertheless, those who did receive Him became the sons of God. That means that all who own Him as their Saviour are cleansed from all sin and are made right in the sight of God. He never refuses to save anyone who believes on Him, not even the devil's outcast.

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (v. 14). This verse further shows the deity of Christ. The very person who was in the beginning, who was with God, and who was God, verse 1, in the fullness of time became flesh—took upon Himself human flesh by the power of the Holy Spirit—and dwelt among men. Does not this fact give the absolute and incontestable proof of the proper and eternal Godhead of Christ Jesus our Lord?

Adam Clarke points out that the usage here, relative to His dwelling among us, signifies a temporary residence, not a lasting habitation. It is, therefore, only applied to the human nature of

Christ, which, like the tabernacle of old, was to be here only for a temporary residence for the eternal Son. Furthermore, His associating with His disciples—by living, drinking, and conversing with them—while they had the fullest proof of His divinity by the miracles He wrought, gives the fullest proof of His humanity.—*Intermediate Class Quarterly*.

4. "John bare witness of him, and cried saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me" (v. 15). "Actually, John the Baptist came before Jesus, if one would reckon purely by time itself; but he was the forerunner while Christ himself had a precedence which was due to his character and gave him, therefore an essential priority."—*Broadman Comments*.

"And of his fulness have all we received, and grace for grace" (v. 16). Out of the fullness of Christ, John and every man who desires may receive and be blessed. He will supply our every need if we will but trust and obey Him. His grace is extended to all men.

"For the law was given by Moses, but grace and truth came by Jesus Christ" (v. 17). A contrast is drawn here between Moses and Christ. Note that the law was given by Moses, but *grace and truth came by Jesus Christ*. The law was given to Moses because it was not his own; but *grace and truth* belonged to Christ. The law was truth and justice, but it was not grace. It announced what God demanded of men in order for them to be righteous. Grace did more; it stoops and makes man righteous through the blood of the Lord Jesus.

And let us notice a few contrasts between Law and Grace:

1. Law addresses men as members of the old creation; Grace makes men members of a new creation.

2. Law manifest what was in man—sin; Grace manifest what is in God—love.

3. Law demands righteousness from men; Grace brings righteousness to men.

4. Law sentences a man to death; Grace brings a dead man to life.

5. Law speaks of what man must do for God; Grace tells of what Christ will do for men.

6. Law brings a knowledge of sin; Grace puts away sin.

7. Law brought God out to men; Grace brings men in to God.—*Selected*.

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared

him" (v. 18). This verse ends the prologue of John and could be read along with verses 1 and 14 to get a synopsis of the entire prologue. In the past no man had seen God at any time, but now the Son had declared Him that all men might know.—*The Advanced Quarterly*.

NOTES and QUOTES

(continued from page ten)

day. But it is not God's will that we, who claim to be His children, should have a heart of hatred and be ready to say hard things, untrue things, and actually lie against our brethren. James says, "Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge" (James 4:11).

There are some who claim to be Free Will Baptists who say that we are all sinners because we do not agree with them. I recently heard of a small group who had pulled out from the mother church and established another church, and the new group called the old group "heathens." If the ones that are called "heathens" are heathen, those who are sanctified Christians should preach to them and not preach about them, is the way I feel.

NEWS NOTES

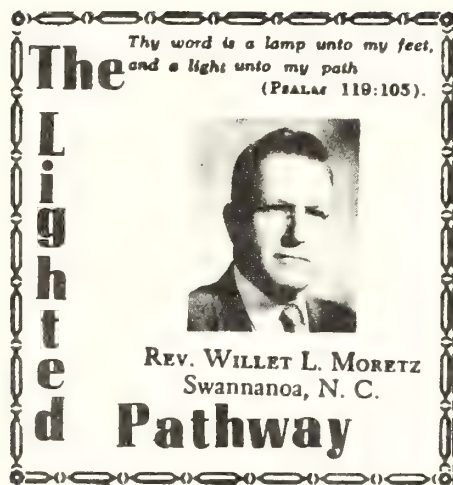
(continued from page six)

Blue Ridge Association	25.01
Cape Fear Conference	1,473.96
Central Conference	5,131.95
Eastern Conference	3,515.92
French Broad Association	106.35
Pee Dee Association	171.87
Piedmont Conference	110.91
Rockfish Conference	262.00
Toe River Association	97.00
Western Conference	4,239.92
Miscellaneous	2,239.33

<i>Central Conference Building Fund</i>	
Central Conference	275.50
<i>McLeod Education Loan Fund for Boys</i>	
Miscellaneous	25.00
<i>Jesse Woodard Memorial Student Loan Fund</i>	
Cape Fear Conference	10.00
Western Conference	5.00

<i>Clothing Fund</i>	
Albemarle Conference	25.00
Central Conference	25.00

Total \$18,316.86



THE MASTER'S TOUCH

"And he touched her hand, and the fever left her: and she arose, and ministered unto them" (Matthew 8:15).

THE TOUCH

"He touched her hand, and the fever left her."

He touched her hand as he only can,
With the wondrous skill of the Great Physician,

With the tender touch of the Son of man,
And the fever-pain in the throbbing temples

Died out with the flush on the brow and cheek,
And the lips that had been so parched and burning

Trembled with thanks that she could not speak,
And the eyes where the fever light had faded

Looked up, by her grateful tears made dim,
And she rose and ministered in her household;

She rose and ministered unto him.

"He touched her hand, and the fever left her."

O blessed touch of the Man divine!
So beautiful to arise and serve him
When the fever is gone from your life and mine.

It may be the fever of restless serving
With heart all thirsty for love and praise,
And eyes all aching and strained with yearning

Toward self-set goals in the future days.
Or it may be fever of spirit anguish,

Some tempest of sorrow that does not down,
Till the cross at last is in meekness lifted
And the head stoops low for the thorny crown.

Or it may be fever of pain and anger,
When the wounded spirit is hard to bear,
And only the Lord can draw forth the arrows
Left carelessly, cruelly there.

Whatever the fever, his touch can heal it;

Whatever the tempest, his voice can still.

There is only a rest as we seek his pleasure,

There is only a rest as we choose his will.

And some day, after life's fitful fever,
I think we shall say, in the home on high,

"If the hands that he touched but did his bidding,

How little it matters what else went by!"

Ah, Lord, Thou knowest us altogether,
Each heart's sore sickness, whatever it be;

Touch thou our hands! Let the fever leave us,

And so shall we minister unto thee.

—Anonymous.

THE TOUCH OF THE MASTER'S HAND

It was battered, scarred, and the auctioneer

Thought it scarcely worth his while
To waste his time on the old violin
But held it up with a smile.

"What am I bidden, good people," he cried,

"Who will start the bidding for me?
A dollar, a dollar! now two, only two;

Two dollars and who'll make it three?
Three dollars once, three dollars twice:
Going for three?" But, no,

From the room far back, a gray-haired man

Came forward and picked up the bow,
Then wiping the dust from the old violin
And tightening up the strings,
He played a melody pure and sweet,

As sweet as an angel sings.
The music ceased and the auctioneer

With a voice that was quiet and low
Said, "What am I bid for the old violin?
And he held it up with the bow.

"A thousand dollars, and who'll make two,

Two thousand, and who'll make three?

Three thousand once, three thousand twice;

And going and gone," said he.
The people cheered, but some of them cried,

"We don't quite understand
What changed its worth." Swift came the reply,

"The touch of a master's hand."

And many a man with life out of tune
And battered and torn with sin,

Is auctioned cheap to the thoughtless crowd

Much like the old violin.
A mess of pottage, a glass of wine,

A game, and he travels on.
He is "going" once, and "going" twice

He's "going" and almost "gone."
But the Master comes and the foolish crowd

Never can quite understand
The worth of a soul, and the change that's wrought

By the touch of the Master's hand.

—Author not known

THOUGHT FOR THE WEEK:

"Then touched he their eyes, saying
According to your faith be it unto you
(Matthew 9:29).

A henpecked husband told his lawyer
he wanted to leave everything to his wife
provided she married again. He wanted
somebody to be sorry he died.

The man who radiates good cheer
who makes life happier wherever he
meets it, is always a man of vision and
of faith.

Any wife with an inferiority complex can
cure it while staying in bed for a day
while her husband manages the house
and the children.

the
Free Will Baptist

Ayden, North Carolina, Wednesday, December 19, 1962

PHOTO BY DON KNIGHT



Editorial

THE MEANING OF DISCIPLESHIP

Nearly two thousand years ago, Jesus left heaven and came to earth to seek and to save the lost. When He was about thirty, He launched what is called His public ministry.

During the three years that followed, His was a busy life. From early morning to late evening, and sometimes all night, He was up and about His Father's business. As He did His Father's will, He was man's greatest servant. There was never a day too dreary nor a night too long for Him. He constantly sought to bring men into the right relationship with God.

Although more than equal to every occasion and circumstance, His main mission was to seek and save lost men and women, boys and girls. His life was a perfect example of what every Christian should strive to make his own life. Then at the end, He gave His life on Calvary for the satisfaction of man's sin.

Just before He went back to heaven, He issued the call to discipleship. He enlisted twelve men to be His immediate disciples. To them He said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" (Matthew 28:19, 20). Then in Mark 16:15 He said, "... Go ye into all the world, and preach the gospel to every creature." In these two passages is the command to get the gospel to every person in all the world.

Nearly twenty centuries divide Christians of today and those who followed our Lord while He was on earth. Yet, the truths He taught have never been abrogated. His teachings have come through all these centuries to us; yet they are as direct and meaningful as ever.

His teachings during the latter part of His ministry centered around His forthcoming sufferings and death. Not only did He announce His own cross; He spoke of every Christian being committed to cross bearing, declaring, "... Whosoever will come after me, let him deny himself, and take up his cross, and follow me" (Mark 8:34).

Have the followers of Christ today grasped the meaning of discipleship? Do they know what it means to bear their cross for Him? A casual observation is sufficient to reveal that all too often there is little serious concern with the true meaning of this central feature of the Christian life.

What is the meaning of discipleship for the individual Christian today? People living under Roman rule in the time of Christ knew the meaning of taking up the cross. Every Jew knew of countrymen who had suffered execution at a cross. Cross bearing was a common expression, which had reference to total commitment of the individual life to a cause.

The disciples, however, had never anticipated their Master being executed on a cross. Certainly, they had

never considered the necessity of such personal commitment on their part. The Lord's teachings, therefore, were a frightening disclosure. Moreover, His victory over the cross wonderfully dispelled their doubt and fears. It also caused them to find joy in cross bearing.

The Book of Acts and the history of the Church pay tribute to believers who have known such fulfillment of discipleship. The Holy Spirit has always led believers into the abandonment of themselves and to a complete surrender to Christ.

Has the meaning of discipleship changed in our time? Certainly not! Worldliness and the rising antagonisms against the true church serve only to spell out more clearly the principles which Jesus taught—a full commitment to Him and His will.

The same relationship of the individual believer must also be observed in relation to all believers—the Church. In submissiveness to the leading of the Holy Spirit the believer is to be harmoniously related to all believers. Here is to be found the positive answer to carnality and indifference.

Paul, in writing to the Corinthians, said, "For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ" (1 Corinthians 12:12). This interdependence of believers requires that every individual believer make the fullest commitment to Christ. Only as each individual believer surrenders unreservedly can the local church carry out its mission.

As Christians awake to the meaning of discipleship the local churches experience new power and thrust in their witness to the world. Such has been the case since the time of Christ. Too often, however, where freedom of religion is enjoyed, there is an appalling lack of commitment; and the tendency is to evade responsibility in Christian life and service.

The willingness to follow Christ in self-denial is an expression of our love to Him, and it is the most rewarding of all our experiences.

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THE FREE WILL BAPTIST

RALPH LIGHTSEY, Editor

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THE FREE WILL BAPTIST PRESS

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RALPH LIGHTSEY	Editor of Literature
LEON DUNN	Treasurer

The Bethlehem Road

It is an old road—rough, dangerous, and lonely. From it we can still look down on the ancient town, reached by the same rugged road over the same steep hills of Judea.

"O little town of Bethlehem,
How still we see thee lie!"

This road led from the great Roman road which was the main caravan route from Damascus to Egypt. One might well see many kinds of travelers along this road because the spacious harbor of Alexandria was a shipping port for the commerce of the East. He might notice the rich merchants; Roman soldiers in helmeted armor and spears; proud horsemen on prancing stallions; noble ladies in canopied and cushioned carriages;

By MRS. FELTON WATSON
Kenly, North Carolina

rumbling chariots of brass, iron, and gilded wood—all the wealth of civilization poured along the Bethlehem road.

One can close his eyes and picture that important road of that era. Amid all the splendor we notice two familiar figures with their laden donkey, bought cheap out of their meager savings; yet they are content with not having so much of the luxuries of the world. They are happy since they know that they are chosen for a sublime purpose. As the travelers hustle along into the city of David to pay certain taxes, they pass out of sight over the crest of the last rugged hill that leads to Bethlehem.

We see them come, tired, weary, and travel-stained, seeking a place of refuge, of comfort from physical strain; but there was no place for them in the inn—no vacancies in the nice places of abode. Having so much of what the world does not see, they were content when given a stable for their lodging. There amid

straw, hay, and dried grain for cattle, that night the Saviour of the world is born.

So God in His Son enters upon our human scene, without the slightest disturbance, without a shock to the ordinary affair, without confusion or violence.



But soon noise and sounds are heard along that Bethlehem road and over those Judean hills. The earth is quiet, the wind has dropped, the stars shine forth through bleak darkness. It is the hour before dawn and from afar come the strains of strange music. The glorious proclamation peals forth.

Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you, Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

The herald angel's part is done. Suddenly the sky is irradiated with the angelic host. The heavenly chorus resounds:

Glory to God in the highest,
And on earth, peace, good will
toward men.

The music ceases and darkness has come upon the earth again. Along the uneven road to Bethlehem we can see shepherds, clad in crude homemade clothes, coming from over hilltops. They are filled with excitement. We hear their rough voices as they encounter each other: "Let us now go even unto Bethlehem, and see this thing that is come to pass." They are going to Bethlehem, not to see if this thing has happened, but to see this thing which has come to pass.

Sometime later along that same Beth-

lehem road there comes a group of very different people, richly mounted on camels with tinkling golden bells. They are robed in the most fashionable attire—the wise men coming to Jesus. We have made them three in number. We have made them kings, and in a poem by Robert Hawker they are named.

They are, perhaps, the wisest, clearest-minded travelers along that road. We can see them quite plainly, in their dazzling robes, studying the stars. They are magicians from the mysterious mountains of Persia and are ambassadors of the great.

(continued on page sixteen)

Thy word is a lamp unto my feet,
and a light unto my path
(PSALM 119:105).

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REV. WILLET L. MORETZ
Swannanoa, N. C.

THE INCARNATION

"But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons" (Galatians 4:4, 5).

"Neither sneers nor superstition explain away the doctrine of the Incarnation. The virgin birth is more than a Christmas story! It is a fact of history on which salvation depends. No virgin birth: no forgiveness of sins."

The above quotations should set the stage, not only for our Christmas thinking, but for the thinking of all future life. The first is a part of God's Word, and the second is true to the teaching of God's Word.

Another has said, "One of the most important tenets of the Christian faith is the virgin birth of our Lord Jesus Christ. If Jesus was not virgin-born, then the Bible is not the inerrant Word of God. If Christ was not born of a virgin, then He is not the unique Son of God. If the Biblical account of His birth is a falsehood, then He is not the Saviour. If Christ was born other than miraculously, there is no explanation of His character. The Deity and the virgin birth of our Lord cannot be separated—either both of these facts are true, or neither of them is true. Without equivocation the Bible states that Christ was born of a virgin. The Bible is the inspired Word of God. Therefore either God is mistaken or Jesus was virgin-born. There is no other conclusion to be drawn."

A study of the Bible shows us that the Old Testament predicts the virgin birth of Christ. Isaiah 7:14, "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel," is only one of a great number

of such prophecies given in all parts of the Old Testament. A Redeemer was promised in the Garden of Eden who would overcome the power of Satan, because he had tempted God's holy creatures and robbed them of their purity. No one of natural birth could ever do the promised work of redemption. It must be one of supernatural birth.

A study of the first chapters of the first four books of the New Testament gives a clear and unmistakable announcement of the virgin birth of Christ. Luke goes further and announces the conception by the Holy Ghost, "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35). Therefore as the Old Testament predicts the virgin birth, the New Testament announces the virgin birth as a fact which is the only hope of a lost world.

It was necessary for a fallen humanity for Christ to be virgin-born. If He was not born of a virgin, then He was born as all others and inherited our sinful nature. If He had a sinful nature, then He needed a Saviour just as we. Then, in that case, we have no Saviour; we are still in our sins; we have no hope of eternal life and a home in heaven. It was necessary for Him to take on Himself human form, but our Lord was perfect in His humanity, as He was perfect in His deity. To be both it was necessary that He be born supernaturally, and He was so born.

The important question at this time is, *Is He your personal Saviour?* He was sent to be. He wants to be for He said, "For the Son of man is come to save that which was lost" (Matthew 18:11).

THOUGHT FOR THE WEEK:

"And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins" (Matthew 1:21).

PRICE CHANGE

The price of "The Free Will Baptist" will be changed January 1, 1963. The present price of \$2 per year will continue on all subscriptions sent in during December; but after that, the price will be \$2.50 per year.

At Christmas Time

Our thoughts go back at Christmas time
To where our blessed Lord was born
Whose birth was wondrous and sublime
Though there was nothing to adorn
The little manger where He lay,
Removed from mansions fine and grand—

A simple bed upon the hay,
Made snug, perhaps, by Mother hand.

We think of how the shepherds came
To worship in this humble place,
Attracted by no earthly fame,
Nor human effort, power and grace;
But angels brought the tidings sweet
But in the fields that holy night,
That of the Saviour they would meet
They'd find Him by the starry light.

They hastened to the little town
Where careless people slept and slept
While God in tender love looked down
And vigils o'er the Saviour kept;
And there they worshiped Christ the Lord
Who would become the King of kings,
And give to them a great reward
Beyond this life of earthly things.

Our thoughts go back at Christmas time
To those with whom we used to dwell,
When happy children spoke in rhyme
The verses poets wrote so well
About our Father's holy love
In sending Jesus to the earth—
His gift from heaven high above
That we might have a spirit birth.

And then we think at Christmas time
Of cheerful neighbors long ago,
Whose "Merry Christmas" had a chim
That made our heart and spirit glow
With love and peace and deep good will
That seemed to bring the sunshine in
And helped to give our soul a thrill
While tempted by deceptive sin.

And now—today—at Christmas time
There's still a sweetness in the air
In ev'ry land and ev'ry clime
Where people worship Christ in prayer,
And manifest His love and peace
And practice this throughout the year
With hope and faith it shall not cease
Nor pass away such wondrous cheer.

—Rev. Walter E. Isenhour

The Gift of God to A Lost World

IN verses 14 and 15 Jesus speaks of Himself as *Son of Man*, saying, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." The title *Son of Man* no doubt was intended to remind Nicodemus of Daniel's prophecy in which he speaks of Messiah as the Son of Man (Daniel 7: 13). The words *lifted up* are a reference to crucifixion, to death on the cross. The word *must* indicated the fact that the lifting up of the Messiah, the Son of Man, had to take place in fulfillment of the eternal counsels of God and that which had been foreshadowed in types and foretold in the Old Testament Scriptures.

Nicodemus was to learn that the Messiah must die on the cross in order to make possible the bestowment of eternal life; he was to learn the very fundamental issue in the salvation of the lost; namely, that a righteous God cannot save the lost, save only as the demands of a holy law have been satisfied and the claims of divine holiness have been met. In His death on the cross the Messiah would settle this fundamental issue, satisfying the demands of a holy law and meeting the claims of divine holiness in behalf of a guilty race. His death would be substitutionary, vicarious, and penal, and therefore would settle the moral issue between a holy God and sinful man. This issue satisfactorily settled, eternal life could be bestowed as a *free gift* to all who believe on the Son of God.

In enforcing this teaching Jesus called attention to an Old Testament incident with which Nicodemus was quite familiar, that of Moses lifting up the serpent in the wilderness for the healing and life of the Israelites (Numbers 21:6-9). The serpent lifted up was made of brass and hence was in the likeness of the fiery serpent by which the Israelites had been bitten. The pole upon which the brazen serpent was lifted up was a banner

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:16, 17).

pole, in the form of a cross. All that the bitten Israelites had to do to be healed and live, was to believe in God's provided method of healing, and to look upon the brazen serpent on the pole. They were healed by *faith* in the serpent on the pole; they lived for a *look*. This Old Testament scene, the Lord would have Nicodemus know and understand was a type of God's provision of spiritual salvation for the lost and life for the perishing. He was to learn that the sacrificial death of Messiah was the basis for the Holy Spirit's operation in the new birth, and that on the ground of that death alone eternal life could be received. The Messiah must die that *whosoever believeth may in him have eternal life*.

Following this teaching Jesus made the wonderful blessed and precious statement of John 3:16. This verse is an expansion and application of the teaching contained in verses 14 and 15. In these verses we have the blessed gospel of God and of Christ, the very heart and soul of the good news of salvation. The teaching here set forth is a summary of Christianity. In the great and wonderful declaration of verse 16 we have:

I. A GREAT GIVER—GOD

The giver is not an angel, a great and mighty ruler of an earthly kingdom or an empire, nor a man of renown and distinction, one of earth's titled, but the eternal God, the Creator and sovereign Ruler of the universe. It is the holy and righteous God, who is the King immortal and invisible, who dwells in light unapproachable and who is clothed in

majesty, glory and power beyond the apprehension and appreciation of man. It is the God who is the eternally self-existent and self-sufficient One.

II. A MIGHTY IMPULSE—LOVE

God so loved that He gave. The God who is eternal, self-sufficient, glorious, holy, and righteous is also the God of love. God is love in the very essence and substance of His being and personality (1 John 4:8, 16). Nothing but pure love moved God to give. He did not give from duty or obligation, but from His own goodness and graciousness. He gave freely, because it was His pleasure to give. He was moved to give by the purest of impulses, that of love.

III. A GREAT GIFT—HIS ONLY BEGOTTEN SON

The gift was not one of earthly good or material value, but of spiritual and eternal good and value. It was a great gift, as great as God Himself. Heaven itself contained no greater, no more glorious and no more blessed gift. Had God given an angel, that would have been a great gift, but no angel ever existed that was as great as the only begotten Son of God. All the numberless hosts of angels combined are not equal to the Son of God. This is an eternal, incomprehensible, and unspeakable gift. When God gave His Son, He gave all that He could give, since the Son of God is the fountain of all good and of every blessing.

IV. A GRACIOUS PROVISION AND A BOUNDLESS BOON—ETERNAL LIFE

The provision is the remedy for human sin. Mankind by nature is dead because of sins and trespasses (Ephesians 2:1), and it is lost and perishing. The gift that God gave is the remedy for sin and the means of healing and the source of eternal life. It is that which lifts out of sin and hell and saves from damnation and loss. It is that which assures not only eternal existence but eternal good, and which brings eternal, unthinkable and unspeakable glory. No greater boon can ever come to a poor lost soul, than the gift of eternal life.

(continued on page sixteen)

DR. W. S. HOTTEL
Writer Emeritus for the
"Bible Expositor and Illuminator"

news & notes of Denominational Interest

Piney Grove Host to Union Meeting

The First Union Meeting of the Western Conference of North Carolina will convene with Piney Grove church, Johnston County, Saturday, December 29, 1962. The program is as follows:

Morning Session

- 10:00—Devotions, the Rev. Luby C. Tynor
- 10:15—Welcome, the Rev. Cedric D. Pierce
- Response, the Rev. Felton Johnson
- 10:20—Reading of Minutes, Secretary
- 10:30—Special Music, Local Church
- 10:40—Roll Call of Ministers
- 10:45—Roll Call of Churches
- 10:50—Seating of Delegates
- 11:25—Congregational Singing, Led by the Rev. Billie Ray Jordan
- Offering for Children's Home
- 11:30—Sermon, the Rev. Joseph C. Yates
- 12:00—Lunch

Afternoon Session

- 1:00—Devotions, the Rev. H. M. Minshew
 - 1:15—Forum, "Problems of the Church," Led by the Rev. R. H. Jackson
 - 1:45—Reports of Committees and Business Session
 - 2:30—Adjournment
- P. S. All churches in this union are asked to represent.

Overman to Speak At Watchnight Service

The Rev. C. H. Overman will be the guest speaker at the watchnight service of the Third Union Youth for Christ Rally of the Eastern Conference. The service will be held at the Long Ridge Original Free Will Baptist Church near Mount Olive, North Carolina, December 31, from 9 p. m. until 12 midnight.

The film, "Seventeen," will be shown. Refreshments will be served during an intermission. Everyone is invited to attend.

Ormondsville Church Host To Second Union Meeting

The Second Union Meeting of the Central Conference of North Carolina will convene with the Ormondsville Free Will Baptist Church, Saturday, December 29, 1962. The program is as follows:

Morning Session

- 10:00—Hymn, "Give of Your Best to the Master"
- Prayer, the Rev. Willis Wilson
- Devotion, the Rev. Bruce Barrow
- 10:15—Welcome, the Rev. Clifton Rice
- Response, McCoy Tripp
- 10:25—Seating Ministers and Delegates
- 10:30—Business Period
- 10:40—Reports of Denominational Enterprises
- 10:55—Sermon, the Rev. E. C. Morris
- 12:00—Lunch

Afternoon Session

- 1:00—Hymn, "More Like the Master"
- Devotion, the Rev. Sam Kennedy
- Business Period
- 2:00—Adjournment
- Benediction, the Rev. James Howard
- Response, "God Be with You"

Shady Grove Church Honors Pastor

The Rev. and Mrs. C. F. Bowen and son Jeff were honored Saturday night, December 1, at a covered dish supper. The supper was held in the church fellowship building and was given by the members of the church choir.

The affair was a tribute to the Bowens who are leaving Shady Grove to make their home in Wilson. Mr. Bowen has accepted a call to pastor the First Free Will Baptist Church there.

Upon the Bowens' arrival the social committee, Mrs. E. A. Lewis, Jr., Mrs. Peyton Lee, and Mrs. Victor Jordan, pinned beautiful flowers on them. Mr. Bowen gave the invocation, after which everyone served himself a delicious meal. The tables where guests were

seated were covered with white cloth and decorated with greenery, Christmas balls, and lighted candles. A Christmas motif was used throughout the fellowship building.

Mr. Kermit Jackson, in behalf of the choir, presented the Bowens with a lovely silver tray. Mr. Jackson said that was a "small token of love and appreciation" for the many contributions the Bowens have made to the choir, church and community. Mr. Bowen expressed their sincere appreciation for the gift.

After the delicious meal Mr. and Mrs. Bowen directed several enjoyable games with prizes going to the winners. Toward the end of the program the Rev. and Mrs. Bowen, who have directed the church choir, presented the choir a plaque entitled "In Appreciation of Our Church Choir."

Approximately 40 attended the occasion, one which will always be remembered by those who attended.

South Carolina Deacons Form Association

Informing the laity and promoting the national and state work of the Original Free Will Baptists of South Carolina was the theme of the newest organization of this group.

The deacons of South Carolina Free Will Baptists met at Bay Branch Free Will Baptist Church near Timmonsville, South Carolina, on December 3, to form the Deacons Association. There were over 150 deacons who attended this first meeting.

The Rev. Fred Kirby, moderator of the State Association of Free Will Baptists, led in the opening devotionals. Mr. Eddie Saverance of Timmonsville, South Carolina, was elected as acting moderator and Mr. Felder Kirby of Darlington, South Carolina, as acting clerk.

This group will meet quarterly for fellowship, information, and promotion. The next meeting will be with Westside Free Will Baptist Church at Johnsonville, South Carolina.

The meeting was adjourned with an offering taken for missions.

Eddie Saverance,
Acting Moderator

Felder Kirby,
Acting Clerk

•

The best way of answering a bad argument is to let it go.



The Church Worldwide



CHURCH CONSTRUCTION SET AT \$975 MILLION FOR 1963

WASHINGTON, D. C. (EP)—The U. S. Department of Commerce, in its annual construction forecast, has predicted that the year 1963 will be the fourth straight year in which church construction will total almost one billion dollars.

Building activity has been tapering off a little in recent months, although continuing at the near-record pace which has held since early in 1960. The predicted level of church building activity for 1963 is \$975 million.

At present, 1962 building activity is projected at \$990 million—just one percent short of the billion-dollar mark predicted by government officials a year ago. They feel that the present indication for another drop of one and one-half percent in 1963. Hence, their forecast is put at \$975 million.

1962 CRIME RATE UP FIVE PERCENT

WASHINGTON, D. C. (EP)—FBI Director J. Edgar Hoover has reported that the crime rate in the United States maintains its grim and steady advance.

Preliminary statistics gathered by the FBI, said Mr. Hoover, show that crime was 5 percent higher in the first nine months of 1962 than in the same period of 1961.

Bank robberies have shown a particularly sharp increase, with 21 aggravated assaults, 4 percent; robberies, 5 percent; burglaries, 3 percent; and grand larceny (\$50 and over), 6 percent. Auto theft increased 7 percent throughout the nation.

The FBI chief also said that shoplifting has risen 21 percent during the current year.

CATHOLIC CONSTRUCTION EXCEEDS \$1.7 BILLION

NEW YORK (EP)—The Catholic Building and Maintenance magazine reports in its November-December issue

that a total of \$1,716,350,000 was spent in Roman Catholic institutional construction last year in the United States.

The periodical's figures showed that of each Catholic construction dollar, 38 cents was spent on educational facilities—elementary, high school and college. Eighteen cents was spent on hospitals, 14 cents on churches and the remaining 30 cents scattered among other institutional projects.

While the total dollar volume of construction was down slightly from last year, the number of Catholic high schools built hit an all time high, the journal said.

Construction emphasis next year, the publication said, will be placed on classroom, library and student union structures as well as dormitories.

REPORT RELIGIOUS PERSECUTION IN CUBA

GENEVA, Switzerland (EP)—Widespread religious persecution in Cuba was condemned here in a report compiled by the International Commission of Jurists.

It charged that in some instances Cubans have been subjected to persecution for no other reason than that they were leaders of the Roman Catholic community.

ITALY RECOGNIZES G. E. M. BIBLE INSTITUTE

ROME, Italy (EP)—The Italian Bible Institute here, sponsored by Greater Europe Mission, was granted full legality by the Italian government in November.

According to Royal L. Peck, founder and director of the school, this represents a major step forward toward enabling the institute to become an effective instrument in the evangelization of that country. Until legality was won, student activity in public preaching and witnessing was curbed. Now, however, mass evangelism may be engaged in without fear of reprisal.

Eight male students are presently enrolled in the three year course. These

men represent 10 percent of all the Protestants training for the Lord's service in Italy. The eight existing Protestant seminaries and Bible institutes have only a combined total of approximately 75 students.

DEAN SAYS NEW FIGHTING MAY BRING NUCLEAR WAR

ASILOMAR, Calif. (EP)—Dr. John C. Bennett, dean of Union Theological Seminary, New York, told some 200 Protestant churchmen at a "Religious Leadership Conference for Peace" here that any outbreak of fighting would probably "escalate" quickly into an all-out nuclear war.

"Once nuclear war should overtake us, it is doubtful whether any civilization, western or otherwise, could survive."

It is only "wishful thinking," he said, to hope that belligerents could "strike at military targets and avoid population centers."

The meeting, second annual gathering of its kind sponsored by the Northern California-Nevada Council of Churches, attracted clergymen from Northern California and Nevada.

PREACHER PROTESTS JAIL SENTENCE

ROME (EP)—Ottello Pandolfini, minister with the Churches of Christ, drew a jail sentence for allegedly publishing and distributing leaflets vilifying the Roman Catholic Church and its clergy.

Pandolfini said he had no intention of offending the Catholic Church, but was merely exercising his constitutional rights to propagate his own faith. The Italian constitution recognizes Catholicism as the religion of the state and makes it a punishable offense to defame it publicly.

The preacher's pamphlets reportedly assailed the church's "interference" in civil matters and charged that "Catholic dogmas are an invention of the Priests."

REDS MOVE CHURCH FOR POLISH CATHOLICS

WARSAW (EP)—A 230-year-old Roman Catholic church weighing 7,000 tons was moved 69 feet by Poland's Communist government to permit widening of General Swierczewski Ave. near the capital's metropolitan center.

Government circles cited the move as proof of religious tolerance and coexistence of church and Communist state in Poland.

Woman's Auxiliary

Deep Run, N. C.—The Woman's Auxiliary of Gray Branch Free Will Baptist Church held its regular monthly meeting November 16 at the church. The meeting was opened with the singing of "Have Thine Own Way, Lord," followed by the invocation by Mrs. Durwood Merritt.

Mrs. J. E. Smith presented the program on "The Migrant Road." Acts 13:36-39 was the Scripture text for the program. Mrs. Laura Boyette gave a brief talk on missionaries and their efforts to help these migrant people.

A short business session was held. Thirteen members answered the roll call. Planning the annual auxiliary Christmas party was the highlight of the discussion. Mrs. Boyette pronounced the benediction.

The hostess, Mrs. Lester Gray, served refreshments during the social hour.

Pmetown, N. C.—On Monday night, December 3, the YPA of Shiloh church met for its regular monthly meeting at the home of Peggy Harris. President Faye Foreman presided over the meeting. For a devotional reading Sandra Stokesberry read the Christmas story from Luke 2, which was followed by sentence prayers.

After the roll call and reading of the minutes by the secretary, Arlene Harris, Frankie Waters gave the treasurer's report. Among the business discussed was a discussion of a Christmas party, which the group decided to have Thursday night, December 20, at the home of Faye and Naomi Foreman.

The business meeting was adjourned by Wiley Windley, after which refreshments were served by the hostess. The next regular meeting will be at the home of Sandra and Patsy Stokesberry.

Bailey, N. C.—The Woman's Auxiliary of New Sandy Hill Free Will Baptist Church met Saturday night, December 8, in the home of the Reverend and Mrs. Charles Morgan. Mrs. Sudie Bunn, president, called the meeting to

order, after which Mrs. Laura Bunn presented the program. For the devotional Mrs. Inez Bunn read the Scripture and Mrs. Hattie Bunn led the prayer and told a very interesting Christmas story. Mrs. Dorothy Morgan gave a Bible quiz which was won by Mrs. Laura Bunn.

After the business session Mrs. Genie Sherrod dismissed the group with prayer.

During the fellowship hour Christmas gifts were exchanged, and delicious refreshments were served.

Kinston, N. C.—The Woman's Auxiliary of the First Free Will Baptist Church held its monthly meeting December 3. Mrs. Charles Lancaster led the group in prayer. There were 26 members present, 13 daily Bible readers, one new member, and one visitor. After a short business session the officers for the coming year were installed as follows: president, Mrs. W. B. Warren; vice-president, Mrs. Odessa Taylor; secretary, Mrs. William E. Tyndall; assistant secretary, Mrs. Brooks Owens; program chairman, Mrs. Vivian Suggs; study course chairman, Mrs. Mamie Lee Rouse; youth chairman, Mrs. Jack Everett and Mrs. Charles Lancaster; orphanage chairman, Mrs. Dorothy Turnage; benevolence chairman, Mrs. Foyce Jones; Mrs. A. B. Bryan, Mrs. Merle Lathan, and Mrs. Dixie Murphy; enlistment chairman, Mrs. Ed Shackelford; flower committee, Mrs. Blanche Rider and Mrs. Nora Hill; treasurer, Mrs. Brooks Owens.

The candlelight installation service, led by Mrs. W. B. Warren, was begun by the group singing "He Leadeth Me," followed with prayer by Mrs. Warren. As each officer was installed, her name and office was pinned on her by Vickie Warren, while Mrs. Warren explained her duties. As the Beatitudes were read, Ann Bryan lit the candles, representing the light of humility, sympathy, meekness, Word of God, mercy, purity, peace, and sacrifice.

After this the group sang "Beneath

the Cross of Jesus." The group then joined hands in a circle and sang "Bless Be the Tie" as their benediction.

Afterwards, a social hour was enjoyed by all.

Snow Hill, N. C.—The ladies of the Snow Hill Free Will Baptist Church have organized Circle No. 2, under the direction of their pastor, the Rev. Herman Grubbs.

The group has had three meetings with a membership of 15. Their last meeting was held December 6 in the annex of the church.

The group has had three meetings with the following: president, Mrs. Leslie Teachey; vice-president, Mrs. Kenneth Tyndall; secretary-treasurer, Mrs. Donnell Kornegay; assistant secretary-treasurer, Mrs. Jean Howard; program chairman, Mrs. William Thigpen; personal service chairman, Mrs. Charles Bell; assistant personal service chairman, Mrs. Betty Overton; youth chairman, Mrs. Leland Wallace.

Circle No. 2 will have joint installation services with Circle No. 1 on December 30, with Mrs. Stephen Smith installing the officers.

Pre-Thanksgiving services were held at the church November 20, with the following taking part: the Rev. Herman Grubbs, Mrs. William Thigpen, Mrs. Jean Howard, Mrs. Kenneth Tyndall, Mrs. George Price, and Mrs. Donnell Kornegay.

The next meeting will be held January 10, 1963.

THE MAIL BOX

CHANGE OF ADDRESS

"Please publish in *The Free Will Baptist* that my address has changed from Tifton, Georgia, to Route 1, Box 219 Winterville, North Carolina."—Rev. E. C. Morris.

CHANGE OF ADDRESS

"Please announce in *The Free Will Baptist* that my address has changed from Turbeville, South Carolina, to Alma, Georgia."—Rev. I. J. Blackwelder.

CHANGE OF ADDRESS

"Please put a notice in *The Free Will Baptist* that my address has changed from 2200 Bridges Street to Route 1, Box 608-C, Morehead City, North Carolina."—Rev. J. B. Starnes.

If children didn't ask questions, how could they find out we know so little?

APPRECIATION

As a simple, unpretentious admirer of fine art, Elbert Hubbard derived much pleasure from visiting the great art galleries.

One day he was admiring a priceless painting in a New York gallery when a friend chidingly remarked, "Elbert, why do you allow yourself to become so enthused over things you can never afford to own?"

"Harry," replied the sage of East Aurora, "I would rather be able to appreciate things I cannot have than to have things I am not able to appreciate."—*Highways of Happiness*.



DEEP IN MY HEART I KNOW

That the church is of God.

That in spite of human frailties she has brought blessings untold to all generations, including my own.

That she has made my community and my country a better place in which to live, to work, to establish a home, and to rear children.

That I would not want to live or die in a land where no church spires point its people heavenward.

I also know that the church continues to live triumphantly even when men and nations reject her by indifference or open hostility.

In this knowledge I gladly give myself to my church and offer her my loyal support by intelligent membership, regular attendance, generous giving, ardent prayer, and devoted services.



While our ego and pride may be signalling to us that we're succeeding, that very same ego and pride may be signalling to others our own selfishness in what we're doing. Your life is for God to evaluate and for God to judge. . . .—Bob Pierce



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SUNDAY SCHOOL HELPS FOR 1963

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A small commentary on the Gospel of Mark. The Sunday school lessons for first quarter, 1963, are based on Mark.

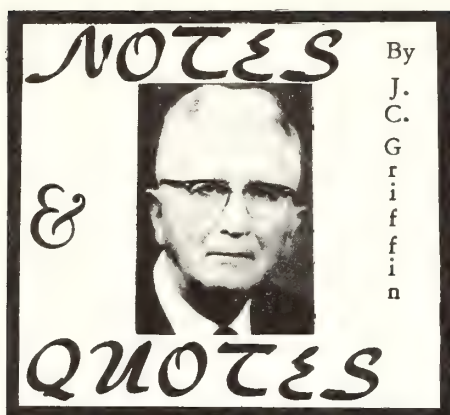
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THE GREAT GIFT

Human beings are happy, generally speaking, when gifts are received. We write about them, we tell our friends, and as far as possible, we exhibit these gifts to all our friends who visit us. For instance, when we receive a photograph from a friend or a relative, we display that photograph to every visitor and tell how much we appreciate the gift. Or, we are proud to wear a new tie that is given to us by our parents, or by our children as the case may be. The little child who receives a toy has to demonstrate that toy all during the Christmas season until it is broken up or until there is no more action in its performance. The little lady gets her little doll from its bed and plays mother to her gift. It makes no difference whether the gift cost fifty cents or fifty dollars; it is a gift; and in general it is precious, not because of its intrinsic value, but because of the friendship displayed by someone that loves us, remembers us, and makes a gift, even though it may be just a small item. To me it is not the gift but the giver that makes the joy bells ring.

GOD'S SUPREME GIFT

Of all the gifts ever given to man, the best gift is recorded in John 3:16, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

I wonder when we are receiving gifts that are soon out of commission and forgotten, even gifts that are useful and are used safely with much enjoyment, that we do not lose sight of God's supreme Gift to a lost world and praise that which lasts for a short period of time more than God and His Gift.

A GIFT OF LOVE

Sometimes we give to be given to, or we expect to receive a gift in return. Or we give to get business, or to be

popular, or even for political purposes. There are so many reasons why we give, but God had only one reason, and that was for the salvation of lost humanity. It was not a secondary gift. It was the best that God had, His only begotten Son. In many instances we are prone to give that which we cannot use; for example, old clothes. We have many gifts.

One day a poor man came to my door; he was poorly clad, and his shoes were about the worst that I had ever seen on a man's feet. Since his feet were wet and cold, the man asked, "Do you have a pair of shoes that you can give me?" So I went to the closet and got him a pretty good pair of shoes, but they had never given satisfaction and I had discarded them. I gladly gave them to the poor man. I could not wear them because they hurt my feet. After the poor man was gone, the Holy Spirit said, "You have made no sacrifice; you gave something that was of no use to you." But the poor man was gone, and I have never seen him from that day until this. However, I was convinced that I had not given in the right spirit; out of necessity I had given, not out of love. But God's gift was that of love, "For God so loved."

I am convinced that all our giving, generally speaking, is for selfish purposes, or of a necessity, and not because of real sacrificial love. We are the losers when we give for any purpose other than that of love.

GIFTS FOR THE GLORY OF GOD

Right in our denomination there are many places to which, if we have sufficient love, we can give for the glory of God and be happy because of the giving. These institutions which God has given to us by the leadership of the Holy Spirit and which are bringing results to the glory of God are the fulfillment of the words given by the writer of Ecclesiastes 11:1, 'Cast thy bread upon the waters: for thou shalt find it after many days.'

"Many years ago some of our dedicated brethren—ministers and laymen—together with a goodly number of consecrated women, began to cast our bread on the waters of a children's home by making sacrificial gifts to the erection of buildings and the opening of what was then called the Free Will Baptist Orphanage. In spite of the discouraging remarks by some people who had enough faith to be saved, but very little when it came to being separated from their money, who said, "It can't be done; we

are too poor and too few in number," it was done; and we have reaped a great reward in young men and young women who are doing great things for the glory of God. For it is my actual belief that had we never had an orphanage (our Children's Home), we never would have had Mount Olive Junior College; for these two institutions are so closely connected in that our children reared at the Children's Home have a sound, fundamental Christian liberal arts college to attend to further their education. Thus the trend is to go from one God-given institution to another.

I can say truthfully that it was a good thing when we began to cast our bread on the waters when the first move was made to build our Children's Home, for the many Christian gentlemen and women from this institution are blessing our denomination and are taking their places in the making of a better world in which to live. These institutions, the Children's Home at Middlesex and Mount Olive College, are standing pat for our only fully equipped, fully operated, and fully controlled Free Will Baptist publishing house that is in existence today to our knowledge. The Press at Ayden was dedicated to God when it was dug out of the ashes in 1913 after the spirit of Satan, as he worked through man, had burned it to the ground.

In closing our message to you, my readers, let us make the largest gifts ever to our Free Will Baptist institutions: the Press, the Children's Home, Cragmont, and Mount Olive College. It will pay off in the years to come. All that we have ever given is bringing in a dividend that will continue to grow as we, the Original Free Will Baptists, continue to give and give and praise God in our giving. Let us give for the glory of God and not for any selfish purpose. Let us who have promised keep our vows to the Lord.

I was happy to learn from Brother M. L. Johnson that the gifts to the Children's Home from Monday through Thursday Thanksgiving week reached the high mark of \$10,648.88. Also, while attending Founder's Day services at Mount Olive Junior College, I learned that some pledges to the \$1,000 Club had been paid in full. God help us not to wait for five years to pay in full, but let us do it now.

"The earth is the LORD'S and the fulness thereof; the world, and they that dwell therein" (Psalm 24:1). According to Galatians 6:7, "... whatsoever a

(continued on page fifteen)



Questions & Answers on the Bible

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

QUESTION: Even though I was saved young and knew from my pastor's constantly warning us young people that we should not associate with unbelievers as if they were believers and that on no condition should we marry an unbeliever, that is just what I did. Now I am sorry and have consecrated my life to Christ while my husband is still living in sin. What would God have me to do—leave my husband or stay with him and try to win him to Christ?—A. J. C., California.

ANSWER: Listen to God while He answers your question. "But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace. For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?" (1 Corinthians 7:12-16).

I am sure that before now you have learned your lesson, but for the benefit of those who might be slow to obey God's Word as you were, I quote these verses: "And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (1 Samuel 15:22). "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17). God's Word is equally opposed to people's not obeying His Word when they choose a life's partner and to their obtaining a divorce except

on legal grounds, and no grounds are given except infidelity. So you couldn't leave your husband for any other grounds than that of adultery and stay obedient. If you had prayed, read your Bible, and obeyed its teachings, then there would have been no reason for your dilemma; but now that you made a bad bargain, stick to it and let God lead you this time. God has used wives that were saved to help their husbands find Him, and they have lived happy useful lives together.

Ask God to forgive you and to use you to win your husband to Him. If God does not see fit to save him for awhile, pray for grace to bear what you have gotten yourself into through disobedience. I have had to pray for grace to help me through many things disobedience has gotten me into, and I guess that many saints have done the same. Remember that He calls on us to be faithful to the end and promises that a crown of life will come to us as a result of such obedience.

QUESTION: Please explain "Give to him that asketh thee, and from him that would borrow of thee turn not thou away" (Matthew 5:42). Does this mean that a Christian should give to everyone that asks money of him?—Thos Malone, N. Y.

ANSWER: Yes, I think that this Scripture means that I, as a Christian, should give to everyone that asks me, but the verse does not say that everyone should give money to each that asks of him. Remember there are things which a Christian can give that are of more value than money. Peter and John gave that which was of more value to the handicapped man who asked alms of them. "And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; Who seeing Peter and John about to go into

the temple asked an alms. And Peter fastening his eyes upon him with John, said, Look on us" (Acts 3:2-4).

There are many deadbeats asking for money in these days, as well as the days of Christ and the apostles. I shall never forget the impression the dirty, filthy beggars of Chicago made on me when I first went to that wicked city. My heart went out to them in such sympathy that I began giving them even beyond what my meager earnings would allow until I became aware of the fact that I was giving to liars, adulterers, and gamblers, and that they were taking me for a chump. It was not long until when many of them saw me coming they would either turn away or hide their faces. When I learned, I began to tell them what they were doing with the money and how it displeased the Lord Jesus that they be that kind of deceivers. After that they would no longer take a tract nor stay for me to talk to them. It would have been a sin for me to give them money to drink, gamble, and disregard God. When one finds one of this kind, he should give him moral and spiritual help. "Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?" (1 Thessalonians 3:10). Then we should give a person something when we find him to be a tramp, but be discreet and give what he needs, and that is always one and the same thing, the Word of God. Sometimes he might need food or clothing, but never money. Pay special attention to that which follows the verse given in your question. "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matthew 5:44, 45). So feeding, clothing and whatever is needed may be required of you as a servant to give, but not money except in rare cases. Since your heavenly Father sends the sunshine to both friends and enemies alike, you must follow His example; but remember that we were among the enemies for whom Christ died, and so are tramps saved from its disgrace to be heirs of God.

If I am faithful to the duties of the present, God will provide for the future.
—Bendell.



BICYCLE FOR BRUCE?

HANNAH MOOR

BRUCE CONNELLY closed the screen door quietly and limped across the kitchen floor. He put his cap on the table and sat down.

"Is there something bothering you, Son?" Mrs. Connelly wanted to know.

Bruce shook his head. Then he decided he'd better confide in his mother.

"Mom, you know how I've worked this summer to get a bicycle?"

"Yes, I do, Bruce. I think you have about enough money now. Haven't you?"

Bruce looked at his mother.

"I have a real problem. Tomorrow is the last time I'll be cutting Mr. Travers' grass—he'll be home from vacation. Mrs. Creighton has relatives moving in with her and won't need me to mow her lawn or carry her garbage. And Miss Lang is being married Saturday and moving away."

"Tell me, Bruce. How much money have you saved?" his mother asked.

"By Saturday night, counting the two summers' work, I'll have fifty dollars."

"Fifty dollars!" His mother was surprised. "But Bruce, the bicycle at Grayson's is only forty-nine fifty. You have money enough and to spare!"

"I thought so too, Mother," Bruce spoke slowly, "until last Sunday. Mr. Darrel told us in our class that the money we earned didn't all belong to us—that a tenth is a tithe that belongs to God. It's not even a gift to Him, Mother. It's really His own."

"I know, Son. Your dad and I have always tithed, but I'm afraid we've been neglectful in teaching you along this line."

"You feel it's necessary then, Mom?" Bruce questioned.

"Very much so, Bruce, and God has promised to bless those who honor Him in this way."

"But don't you think God wants me to have that bike? Ever since Dr. Fallis said that exercising my game leg would help it, I've worked hard, and I've prayed, too."

Mrs. Connelly turned her face away. Bruce had worked hard to be an over-comer ever since polio had left him lame.

The following day Bruce mowed the Travers' lawns and fixed the flower beds. As he was finishing, a late model car turned into the drive. Mr. Travers looked over the lawns.

"Fine work, Bruce. Everything looks splendid. I guess we'll see you riding on a new bike soon?"

"I hope so, sir!" was all that Bruce could say.

Mr. Travers noted the strange tone and was puzzled.

"Now don't tell me that you've worked two summers and haven't enough money."

"I really have enough money—or will have by the end of the week. But I've seen a new Bible truth—I didn't really know before that one tenth belongs to God. But now I do know and I'm going to honor Him even if I have to wait until next year for my bike." Somehow the new bicycle didn't seem quite so important. His mind was made up to put God first and he was happier.

The next three days were busy ones for Bruce, and passed quickly.

On Saturday night Mr. Grayson from the bicycle shop phoned and asked that Bruce come in.

"Just how much money do you have, Bruce?" the man asked.

"Forty-five dollars, and I haven't a job to make more. I'll see you next year about the bicycle, Mr. Grayson." Bruce turned to leave the shop.

"No you won't. Come back here." He lifted the shiny blue bike from the rack. "You ride it home and bring the money. Mr. Travers was in this afternoon and told me about you, and he left five dollars. Mr. Travers says that he used to tithe, but he's got away from it the last few years. He's starting again today and going to church tomorrow." Mr. Grayson paused for breath, then added, "He said if you wouldn't take it as a gift, that you can look after his lawns and flower beds awhile longer."

"I'll take it, Mr. Grayson, I surely will!" And Bruce pushed the new bi-

HOW BERNIE GOT A NEW PUPIL

THERE was just one more week in which to get new pupils for the Sunday school class. But that was not all; there was now only one boy, Lewis, in the neighborhood who was not going to Sunday school, and it did seem as though it was going to be impossible to get him. Bernie had tried to coax him and he knew Russell had done his best. But Bernie never forgot the boy in his prayers.

So, it looked as if it would be a tie between Russell and Bernie, for they had each brought three new pupils. But to everyone's surprise, the following Sunday morning Lewis came to Sunday school with Bernie. Lewis was too young for Bernie's class; so Bernie took him over and introduced him to the teacher of another class and then came back to his own class.

"How did you do it?" was the question from everyone.

"I coaxed and coaxed him," Russell said.

"And I asked his father to help me to get him to come," Alex said, "and he said he did not care whether or not Lewis went to Sunday school."

"And I asked his mother to help me," Ben said, "and she said that she would but even that did not do any good."

Bernie hesitated a moment; then he said, "Well, I asked God to help me and He did, for Lewis finally said he would come with me to see how he liked it."

The teacher smiled at Bernie. "I think," she said, "that Bernie knows who is the greatest Helper in the world."—*The Sunbeam*.

Superior people talk about ideas; average people talk about things; little people talk about each other.

cycle toward the shop door.—*My Pleasure*.

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *The Free Will Baptist*.

Rev. Walter L. Jernigan

Original Free Will Baptists have lost a real friend, a devoted pastor, and an unselfish denominational servant in the passing of the Reverend Walter L. Jernigan.

His ministry covered a period of 39 years. People throughout North and South Carolina have been the recipients of his pastoral ministry. Organizing churches, holding revivals, and attending church conferences and associations took him over thousands of miles and many hours away from family.

Walter Jernigan was born in Columbus, County, March 21, 1900, and began his ministry in Oak Grove Free Will Baptist Church of Bladenboro, North Carolina, in 1923.



When a young man beginning his ministry, he attended Eureka College, Ayden, North Carolina, and has been a strong supporter of the educational institutions sponsored by Free Will Baptists. At the time of his death, he was a member of the Board of Directors of the Free Will Baptist Press.

He is survived by his wife, Lenora Jane Russ; three sons; two daughters; sixteen grandchildren; three brothers; and two sisters.

Appropriately chosen to conduct his funeral service were the Reverend L. A. Holliday and the Reverend Walter Carter, who were assisted by the Reverends J. B. Hardee and Bruce Goodwin.

Those who knew him best, knew him as a man of firm Christian convictions, yet loving and kind in his dealings with those with whom he dealt. One of his oft repeated sayings was "Who is running who? Are we not all brethren?"

Mrs. Sallie Baker

On November 10, 1962, our heavenly Father called from our midst our dear sister in Christ, Mrs. Sallie Baker, who was 84 years old. She was very patient in all her illness and never complained about anything. Just before she passed from this life, she said that she was ready to go when the Lord called. A devoted member of Owen's Chapel Free Will Baptist Church and a faithful worker in the woman's auxiliary, she was a generous giver both of her time and means to the ongoing of the cause of Christ.

Though we miss her, we feel that she has just moved out of her earthly home and gone to inherit that mansion which Jesus has prepared for her.

We grieve not as those who have no hope, for we are confident that in her living she pleased the Master. Truly she could say, "I have fought a good fight; I have finished my course and am ready to receive my crown of glory that will never fade away."

Woman's Auxiliary of Owen's Chapel Free Will Baptist Church

IN MEMORY OF Naomi Little Hart

In memory of our dear Mother,
To us there is no other
On earth to take the place
Of her kind, loving face.

She loved her church and its work;
Her duty she did not shirk;
She was always there to fill her seat
With a kind word and smile so sweet.

She loved her friends and neighbors too;
For them there was nothing she
wouldn't do
To help those who were in need,
For everyone she tried to please.

Her children she taught to pray,
To study, and read the Bible everyday,
And be prepared for a better land
And walk with God hand in hand.

Now she is in heaven with God above;
Remembering her kind words of love,
we hope
To meet her someday on the heavenly
shore

Where we will be together for evermore.

Written by a daughter-in-law,
Mrs. John E. Little

The Layman's League

The 1962 session of the State Convention of Original Free Will Baptists held at the Children's Home, Middlesex, North Carolina, received and passed a resolution to form a new men's organization for the church. A committee of three was appointed to plan and prepare literature for the new men's group. Mr. F. McCoy Tripp, the Reverend Charles Sapp, and Mr. Ross Phipps were selected for this purpose; and the executive committee of the State Convention was instructed to take whatever steps were necessary to set the program in operation by January, 1963.

In response to their appointment the committee submitted to the executive committee plans and briefs of the new literature. The executive committee approved their work and instructed the Free Will Baptist Press to begin publication of the literature for the new men's organization which is to be known as THE LAYMAN'S LEAGUE OF FREE WILL BAPTIST MEN.

The committee submitted suggested constitutions for the local, conference, and state organizations, along with suggestions for setting up the organizations. This information is contained in the handbook which is now available at the Free Will Baptist Press.

A program book for the first three months of 1963 is also ready for distribution from the press. Each local men's group will want a copy for each of its members as a suggested guide in preparing and presenting an enjoyable and informative program at its meeting.

It is suggested that each church get some of the literature and organize a Layman's League. The price of each book is 25 cents. Submit all orders to the Free Will Baptist Press, Ayden, North Carolina.

Program Books Now Ready

Program books for 1963 are now ready for shipping for the following organizations: Woman's Auxiliary (DEVOTION), 85c; YFA (formerly YPA), 50c; AFC (formerly GTA), 40c; and Layman's League (formerly Master's Men)—program book for first quarter, 25c, and handbook, 25c. North Carolina residents please enclose sales tax.

St. Claire Bible Class



When We Are Disciples

(Lesson for December 30)

LESSON: Ephesians 4:11-16, 25-32

GOLDEN TEXT: Matthew 29:19, 20

I. INTRODUCTION

In our lessons for this quarter we have had the opportunity to study some of the basic responsibilities which grow out of our belief and acceptance of Jesus. Discipleship, as we have learned, embraces much more than just mere belief. It embraces also the concern which the Lord Jesus manifested for the salvation of lost humanity. He came into the world for the purpose of seeking and saving that which was lost. When the time for His departure from the world came, He charged the disciples who had been converted to His cause with the responsibility of carrying on that great and worthy task.

Our mission as disciples of Jesus is twofold in nature, with each being mutually dependent upon the other. We are charged with the responsibility of carrying on the work of the Lord, or the evangelizing of the world, and we are charged with the responsibility of growing in the grace and the knowledge of the Lord as we reach toward the perfection of adulthood. Any work that we perform to accomplish this first task contributes directly to our growth in Christ, and all growth in Christ better qualifies us to carry on His kingdom work.—*Senior Class Quarterly*.

II. HINTS THAT HELP

The background Scripture should be studied in making preparation for this lesson:

1. The Great Commission (Matthew 28:19, 20).

2. The Macedonian vision (Acts 16:9, 10).

3. Paul's personal testimony (Romans 1:14-17).

4. Preaching through the power of the Spirit (1 Corinthians 2:1-5).

6. The printed text (Ephesians 4:11-16, 25-32).

6. The indwelling Christ (Colossians 1:24-29).

—*The Teen-Age Teacher*.

III. ADDITIONAL TRUTHS

1. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (vv. 11, 12). Our Lord established several offices in His church; and He furnishes those with the proper officers, when men commit themselves to Him for His use. And to qualify them for their work, He gave these officials the proper gifts.

It is the Lord who calls to the Christian ministry, whether the call is to the pastoral, evangelistic, teaching, or other kind of specific work; and when He calls, He qualifies those who are willing to pay the price in prayer, study, hard work, and sacrifice. The call may not be to an easy task with a great deal of honor; but when one yields to the call, it is a rewarding task. It may not have the acclaim of men; but in the final analysis, the Lord is the one we should all seek to please. He knows the total task and the ones He needs for its execution; therefore, all of us should be submissive to Him and His will for us. And when we do, His total program will be carried out.—*Intermediate class Quarterly*.

2. While working on this earth, we wait for the day of complete unity. There is one faith now, but the total body of believers do not have the complete unity of faith. "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (v. 13). This verse depicts the full maturity of the body of believers. It is not speaking of an ecumenical movement to bring all faiths together on this earth. We are to carry on the work of those named in verse 11, until the day we shall all come together in the unity of the faith, unto a perfect man, or body.

In the process of growth, there are obstacles to overcome. If the body is

to be able to overcome, it must have the cooperation of all its members. There must be stability. These are some of the things we shall consider in the part of our lesson.

Christians must grow to maturity in Christ. If we do not, then we are not following the normal pattern of growth. Let us not forget, however, that there are many things to hinder this growth. "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" (v. 14). Children change their minds often. Their enthusiasm for one thing today is switched to something else tomorrow. Some Christians are like children because they have no stability; they are not grounded in Christ. They are like ships on a sea that are tossed with the winds. Let us not forget that there are those who wait to deceive us on every hand. Instead of being like the ship, let us be like the iceberg. The ship is tossed because it is on top of the water, but the iceberg is not tossed because at least 90 percent of it is below the surface of the water.

The Christian must speak the truth in love. As we studied in a previous lesson, love is evidence of our salvation. One may speak the truth, and not speak it in love. "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ" (v. 15). "In the spirit of love there is understanding, often in a moment, about matters which cold hearted jangling leaves unsettled after hours of argument."—*Selected*.

Each part of the Christian body must function effectively. If one part fails then another part will have to make up the difference, as well as pay the consequences. "From whom the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (v. 16). Headaches are caused by many things. Most of the time it aches because some organ of the body has failed to function. The church is the body of Christ. As such there are many members, and each member must do its part. The same application can be made to any local church. All must work!—*The Bible Student*.

3. The first part of the Scripture lesson is taken up with telling us about the gifts that Christ gives the church and the purpose of these gifts, and how

rough these gifts and the witness of every Christian the church, the body of Christ, is to be built up. This section deals with how those who are saved and become members of the church are to live daily.

"Wherefore putting away lying, speak every man truth with his neighbor: for ye are members one of another" (v. 25). The wherefore relates this and the following verses with all that has gone before. Because we are members of the body of Christ and are so related to one another, we should always be truthful in our dealings with one another. This appeal is most practical and reasonable.

"Be ye angry and sin not: let not the sun go down on your wrath" (v. 26). Paul recognizes the difficulty of avoiding anger at all times. Some people have the idea that it is wrong to become angry. This perhaps is a natural thing to happen; however, the thing that makes a sin is what we do when we get angry. It is possible to become angry and not sin. One of the best ways to do this is not to let our wrath linger. Be sure that you get rid of it completely each day.

"Neither give place to the devil" (v. 7). We are to resist the devil, avoid the appearance of evil, and never give up the battle against the wicked one.

"Let him that stole steal no more, but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth" (v. 28). The first part of this verse shows something of the change that takes place in the life of one when he is saved. His whole way of life is to be changed. The last part of the verse gives us an insight into the true motive for labor and thrift. There is no recognition to be allowed among believers of that world principle which ministers to self or seeks material things for the mere gratification of desire and possession.

"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers" (v. 29). Words which do not edify are quite sure to injure, and things which cannot be confidently in His presence are unfit for the hearing of others. It should be remembered that the flesh is always contrary to the Spirit and that it will yield to no other power than the power of God (Galatians 5:16, 17).

"And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption" (v. 30). The work of

regeneration is wrought in the heart of the believer by the Holy Spirit. We are indwelt by the Holy Spirit; therefore, it is possible to resist Him (Acts 7:51). It is also possible to vex (Isaiah 63:10) and quench (1 Thessalonians 5:19) the Spirit. If one follows the admonitions that are given here and elsewhere in Scripture, he will never grieve the Holy Spirit.

"Let all bitterness and wrath and anger, and clamour, and evil speaking, be put away from you, with all malice" (v. 31). All of these things are unbecoming to the Christian. Unless he gives them up and puts them out of his life altogether he will destroy himself and others. If it were not possible to make wreck of your faith and be lost again, Paul would never have taken the time and effort to give all the warnings that he does.

"And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you" (v. 32). The preceding verses are negative: they tell us things that we must leave off as disciples. This verse is positive. It tells us what we must do as Christians. It tells how we are to deal with one another.—*The Advanced Quarterly.*

NOTES and QUOTES

(continued from page ten)

man soweth that shall he also reap." We had better be honest with God and keep our vows and pay our debt to Him. Let us do it in our Christmas giving to our Children's Home, our Cragmont Assembly, Inc., and Mount Olive College; and pray without any selfish motive that God will lead in the location of the college. I am for the college because of what it has done and what it is doing and what I am looking for in years to come. If you want to be happy, just visit and enjoy Christian fellowship with the finest group of young men and young women you ever met. Praise God for our college, our Children's Home, our Free Will Baptist Press, and our Cragmont Assembly, Inc. These institutions belong to God and we are obligated as God's children to support them. Amen.

Jesus Christ can so interfere in a human life that it can look up and say "Bless the Lord, oh my soul, and forget not all His benefits" even in the midst of sorrow or suffering.—*Bob Pierce*

TO WHAT ARE WE SENSITIVE?

by EVERETT J. CAMPBELL

The expression of truth is sometimes found in the most unexpected places. Who would look to Communism for truth about Christianity? Yet Marx in decrying religion as the "opiate of the people" was actually expressing a profound truth about Christian experience, for, in fact, Christianity is the most effective opiate known to man. What else can desensitize man to effectively resist the common pressures of life without causing him to lose his rationale and courage? Is there anything other than Christian religion which will cause a Stephen to look to heaven and say, "Father, lay not this sin to their charge"? Or what could desensitize two prisoners with bare, bleeding backs chained in the inner prison to leave them free to sing praises at midnight? Marx was right. Religion is an opiate which desensitizes man to the attacks of evil.

Marx, however, was trapped by the inherent danger in the discovery of truth—that is, he applied his newfound truth to areas where it was not applicable. Religion is not only an opiate desensitizing individuals to evil; it also increases their sensitivity to those things which are pure, holy, and of good report.

To have the opiate of God's grace is to be tranquilized against the thundering noises of Satan—noises which desensitize men to the approach of God. Opiates have their place in preserving calm during pain. Christian religion will take despair out of sorrow, pain out of the deep cuts of temporary failure, and increase our sensitivity to the music of everlasting life.—*The Free Methodist.*

DON'T WORRY

Worry is a little stream of fear trickling through the soul. Faith will dry up this annoying stream of fear.

Worry never blesses anybody. It upsets digestion. It robs us of sleep. It makes us irritable. It destroys the peace of the home. It embitters us.

If we are children of God, let us quit worrying. Why should we worry when we can pray?—*War Cry (Chicago).*

NOTICE

The Free Will Baptist Press will be open for business Saturday, December 22, until 4:30; but it will be closed December 24 and 25.

The Bethlehem Road

(continued from page three)

Their eyes search the sky to make sure of their direction. With strong and deep conviction, they move along with dignity in silence; never have they seen such magnitude of the celestial body giving so much radiance.

And then there is another group, very different; for all the traffic on the Bethlehem road is not caravans of peace. They come along with angry faces, hate in their hearts against others, spreading fear and horror among all they pass.

Among these we see Herod, seeking to kill the young baby Jesus, hoping to destroy Him, whom he had feared and hated ever since the wise men's report was confirmed by the chief priests and scribes of the people. He had killed others and would kill the One who would cause his throne to crumble and destroy the honor that might come to him. Herod's soldiers have their orders; so they march along the Bethlehem road determined to destroy the love that God has given the world—Jesus.

We could go on watching the endless parade along the Bethlehem road. But two thousand years have gone, and that road is still there. Perhaps not one of us will ever tread it in the flesh; but if we do not, in our hearts we can travel anytime we so desire. It is a direct avenue to God and it is never closed.

We can come hurriedly and excitedly, as the shepherds; we can press on majestically, curiously observing with the wise men; or we can come weary and tired of our travel as Mary and Joseph, content to find a place where we can rest our burdens.

Christmas beckons us to Bethlehem, whatever path we travel—over the hills of fear and trouble, crossing bridges that have only a few barriers left, or stumbling over carelessly left stones.

The road is lonely and rugged; and at times it is bustling with travelers of stubbornness, doubt, unkindness, ridicule, and hate. Nevertheless, it remains the most desirable road in the whole world; for there, if we persevere, pursue steadily, and remain steadfast in purpose, our happiest dreams will come

true because at the end there is the Christ child.

Now, if you have braved the perils of the Bethlehem road to see Him lying in the manger and if you listen there in that cattle stall, you can hear Him say, "Love Me; give Me thy heart. I am the way; follow Me. You can trust Me. I have come from eternity into time, from heaven itself to Bethlehem and soon to Calvary, to live and die that you may learn how to live; all that makes life worth living, I will give you."

Let us now, go even unto Bethlehem.

The Gift of God to A Lost World

(Continued from page five)

V. A SIMPLE CONDITION—BELIEVETH IN HIM

This gift is to be received by faith alone. It cannot be merited, earned, or bought. No one ever obtains it because he or she is worthy. All a lost sinner needs to do to be saved is to believe on the Lord Jesus Christ, who was made in the likeness of sinful flesh, and lifted up on the cross to die in the stead of a guilty race. It is look and live, believe and be saved.

VI. A WIDE PRIVILEGE—THE WORLD— WHOSOEVER

This gift was not given for the Jewish nation alone, neither simply for an elect company. The term *world* means the whole race of mankind. What a mass this is! It consists of the disobedient, murderers, whoremongers, thieves, robbers, blasphemers, and those guilty of every imaginable crime in the entire catalogue of evil and sin. Anyone, anywhere, no matter how low he may have fallen, may obtain this gracious and blessed gift. *Whosoever* means you and me and anybody else.

Our Lord also told Nicodemus that God did not send His Son into the world to condemn (judge) the world, "but that the world through him might be saved." Sometime later Jesus said again, "I came not to judge the world, but to save the world" (John 12:47). This was contrary to what the Jewish

people had expected. Their prophets foretold that Messiah when He came would judge the ungodly, both among Israel and the Gentiles. They especially predicted the judgment of the nations. To the Jews, therefore, Messiah's coming meant judgment and a reign of righteousness over all the nations. Nicodemus and the Jews, who expected the Messiah and His earthly kingdom, expected Him to come as Judge. They overlooked the fact that their prophets also announced that the Messiah would be despised, rejected, and cut off by death. They overlooked the fact that the sufferings would precede the glory. They, therefore, overlooked the fact that His second coming would bring the judgment announced by the prophets and the establishment of His kingdom and reign of righteousness. Messiah's first coming was not for the fulfillment of the prophecies concerning judgment and the kingdom, but for the fulfillment of the prophecies concerning His rejection, suffering and death. The purpose for His first coming was that all the world might have the privilege of being saved; that salvation might be provided for all the world, and that all those who believe on Him might be saved. This was the purpose for which God sent His Son into the world. Christ came into the world to seek and to save the lost (Luke 19:10; 1 Timothy 1:15).

—Adapted from Gospel Herald.

FOUNTAINS OF TRUTH

He who climbs by hard work is more apt to stick when he gets to the top.

The man who comes into your church as a stranger may think it strange if you do not speak to him.

It's not how much you know that means the most in life; it's how well you put into practice what you know.

If you shut up everything good in your life and do not let it out it is like a rich gold mine in the earth undeveloped.

The attitude you take toward God, the Holy Bible and the Christian religion just about determines your success or failure in life.—Rev. Walter E. Isenhour.

the Free Will Baptist

Ayden, North Carolina, Tuesday, December 25, 1962

LUOMA PHOTOS



Editorial

JESUS THE WONDERFUL SAVIOUR

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isaiah 9:6). It is significant that the Old Testament prophet used this order: a child is born and a son is given. Then more than 700 years later Jesus said, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). God gave His Son who was born a child in Bethlehem's manger.

Caesar Augustus sent out a decree that all the world should be taxed, and everyone went into his own native land to pay those taxes. Everybody, rich and poor alike, made the necessary journey to his own city.

Joseph and Mary went to Bethlehem because they were of the house and lineage of David; and while they were there, it came time for Jesus to be born. There was no room in the inn, but they found shelter in the barn. It was there that Jesus was born, wrapped in swaddling clothes, and laid in a manger. What a humble birth.

Contrast the birth of Jesus with the reception that the representatives of other countries get when they come to the United States. Only a short time ago, the United States spent a great deal of money showing its archenemy—Nikita Khrushchev—various places of interest in this country. A little while later he came back to the United Nations; and, as only a heathen would do, pounded his desk over and over with his shoe.

Throughout His life on earth, Jesus exemplified the same spirit of humility that was His at birth. One day He said to a would-be follower: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head."

In keeping with His humility, Jesus was full of compassion. Pity looks down, but mercy gets down. Jesus not only sympathized with those who needed His help; He did something about it. Whenever a person came to Him seeking help, no matter what his need, the Lord Jesus always handled the case. He healed the sick, restored sight to the blind, cast out demons, forgave sin, raised the dead, and did many other things. He always was merciful, and He never refused to help anyone who wanted His help.

In addition to His humility and compassion, Jesus made a great sacrifice for us. He left heaven with all the glory that was His and came into a world wrapped in chaos and sin. From the manger to the Cross, He was opposed by the devil and all his followers. Herod tried to kill Him while He was a baby; the leaders of religion sought to get rid of Him; and His disciples forsook Him and fled. Throughout His life He made one sacrifice after another.

His main sacrifice, however, was on Calvary, where

He entered our death room, the execution chamber itself, and paid the price for our sin. Although absolutely free from all sin Himself, He was made to become sin that we might be made the righteousness of God in Him. There He satisfied God for all our sin and appeased His wrath.

Almost literally He took the hand of God and the hand of man and brought them together at His death. He bridged the gap between a righteous and holy God and sinful man.

His humility, compassion, and sacrifice unite to bring us salvation. From the foundation of the world Jesus was the Lamb slain for our sins. Although He actually went to the Cross less than 2,000 years ago, He is the Saviour from eternity to eternity. People on the other side of the Cross who would be saved looked down through the centuries by faith to His atoning death for their sins; and we on this side of the Cross look back to His death by faith.

No matter who we are, where we live, or how high on the ladder of success we have been able to climb, there is no hope for us apart from His redeeming grace. All are lost; and if we are to be saved, we must accept Him as our Saviour and Lord.

Let us remember, however, that no matter what our sin, the blood of Jesus was shed for it. The Lord Jesus died for every person in all the world. Atonement was made for everybody, and no one who accepts Him as his Saviour will be refused salvation. Jesus Himself said, "... and him that cometh to me I will in no wise cast out."

Salvation is available to all through Jesus Christ, but in order to be saved, one must personally decide for Him as Saviour and Lord. "Believe on the Lord Jesus Christ, and thou shalt be saved."

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RALPH LIGHTSEY, Editor

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The Virgin Birth

IS IT NOT NATURAL that on the Saviour's birthday, we should think about the manner of His birth? His birth is one of the most important events this world has ever seen. In fact, it is so important that all time dates from it. The fact that He was born of a virgin is universally known if not universally accepted. If on this Christmas we could come to a better understanding of the meaning and worth of this great doctrine of the church, our hearts would be blessed.

THE DOCTRINE STATED

The doctrine of the virgin birth briefly stated is this: Jesus was born of Mary who, although espoused to Joseph, had never had sexual experience. She was a virgin. Jesus was conceived of the Holy Spirit. He was born without an earthly father.

There are at least three separate and distinct schools of thought regarding this doctrine. First, there are those who accept it as a wonderful and marvelous

By

Floyd B. Cherry

truth. Second, there are those who say that it is a scientific impossibility. Third, there are those who say that it is tradition and whether or not it is true is not at all important.

It is our conviction that the virgin birth of Christ is a wonderful and marvelous truth. It may be a scientific impossibility so far as man is concerned, but nothing is impossible with God. This doctrine is more than tradition; it is the revealed truth of God, and is necessary to the fulfillment of prophecy and the promise of God's Word.

THE SCRIPTURAL FOUNDATION

The doctrine of the virgin birth is firmly grounded in God's Word. It be-

"Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us" (MATTHEW 1:23).

gins in Genesis: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Genesis 3:15). Note the prophecy here that woman would have seed separate and apart from the seed of man. How else could this be accomplished except by virgin birth?

Isaiah 7:14 says "... Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." In recent years an attempt has been made to discredit this prophecy by saying that the original language used here does not necessarily indicate a virgin. Although we do not know Hebrew and, therefore, do not feel qualified to argue semantics, we would like to suggest three reasons which have been given by some of the best scholars in the field why Isaiah 7:14 refers to a virgin.

First, the Hebrew word *almah* which is translated virgin here never refers to a married woman anywhere else in the Old Testament. To say that it refers to a married woman here is inconsistent with the use of the word throughout the rest of the Old Testament.

Second, in translating Isaiah 7:14, the Greek translators used the Greek word *parthenos* which definitely means a virgin. Matthew 1:18-25 quotes from Isaiah 7:14 and uses *parthenos*. In several other places in the New Testament which is translated virgin, the word *parthenos* is used: Matthew 1:22, 23 and Luke 1:26-38. Is it reasonable to translate the Greek word *parthenos* as virgin in all other places and then say that it does not necessarily mean virgin?

Third, it seems reasonable to us to accept Isaiah 7:14 as referring to a virgin

simply because Matthew 1:23 quotes it. Matthew is writing to the Jews and he is trying to show how the Old Testament was fulfilled in Christ. If Isaiah had not referred to a virgin, would Matthew have quoted it in the sense that he did?

Does the New Testament definitely teach the virgin birth of Christ, or is this something Christians read into the Scriptures? May we suggest that you turn to such passages as the following and study them closely: Matthew 1:22, 23; Luke 1:26-38; and Galatians 4:4. This is by no means all the passages that teach or imply the virgin birth, but we believe that these will convince the fair-minded person that the New Testament does teach the virgin birth of Christ.

Those who would discredit this wonderful doctrine of the virgin birth usually offer three arguments in an effort to refute the Bible teaching on the subject.

They point to the two genealogical tables of Christ, one in Matthew and the other in Luke, which seem to give the descent of Jesus through Joseph. It should be pointed out that Matthew and Luke are the very ones who point out the supernatural birth of Christ, and yet are conscious of no contradiction between those narratives which say that Jesus was born of the Virgin Mary and the tables which seem to trace His descent through Joseph. Also in writing these tables, they are careful not to say that Joseph is the father of Jesus. We believe that Matthew and Luke reflect the popular thought of Jesus in relationship to Joseph and Mary, and at the same time give the true information about His supernatural birth.

Another objection brought against the doctrine of the virgin birth is the silence of Mark and John on the subject. Mary says nothing about the virgin birth, but what of it? Neither does he speak about the birth of Christ in any form whatever. Would you infer from that silence that Jesus was never born? John must have been familiar with the writings of Matthew and Luke; yet, he did not say one word to refute their statements. Therefore, we may conclude that he accepted their teaching's on the virgin birth.

A third objection raised to the virgin birth is the silence of Paul on the subject. Although Paul does not make a definite statement of the doctrine, as Dr. James Orr says, "Paul in speaking of the Incarnation of Christ employed some significant peculiarity of expression." He used such expressions as "which was made of the seed of David according to the flesh" (Romans 1:3); "and was made in the likeness of men" (Philippians 2:7);

(continued on page fifteen)

Thy word is a lamp unto my feet,
and a light unto my path
(PSALM 119:105).



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REV. WILLET L. MORETZ
Swannanoa, N. C.

"But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof" (Romans 13:14).

". . . but Christ is all, and in all" (Colossians 3:11).

There can be no true Christmas without Christ!

It has been often said that Christmas is for the children. With this I do agree if we think of Christmas in its true perspective. The birth of Christ should be of special interest to every Christian. Had it not been for that coming of Christ in the flesh you and I would not have the privilege of being Christians. Therefore, the one thought uppermost in every heart should be, "Thanks be unto God for his unspeakable gift" (2 Corinthians 9:15).

I am especially thinking of the young people of the country in connection with the commemoration of the birth of the Saviour of the world. I would ask you to remember the first sentence of this article, "There can be no true Christmas without Christ." That not only applies to the birth of Christ nearly two thousand years ago, which is a well-known, acknowledged, and accepted fact; but more particularly to the question of your relationship to Him today—Is Christ yours, and are you His? Our first text says, "But put ye on the Lord Jesus Christ, . . ."; and the second one implies that Christ is to be all and in all of us.

If every youth could but realize the need of Jesus in his life, we would not see the many wrecks of body, mind, and soul that we do all over the land. When Jesus Christ is accepted and retained in the heart, soul, and life of our young people, they live nobly and are blessings to all with whom they come in contact. If they live true and faithful to Him, they always make good. But they need, and must have, the Lord Jesus Christ to en-

able them to come out as conqueror and victor.

Man without God; without Christ; without the Holy Spirit; without divine guidance, leadership, and rulership; and without an overseer of his life is a failure. It just cannot be otherwise. It takes the God who created us to care for us, save us from sin, lead us, govern us, and bless us and make us a blessing. We are so created and constituted that apart from the triune God we are weak, helpless, and a failure. It has ever been so from man's first existence. Jesus said to His disciples, ". . . without me ye can do nothing" (John 15:5).

Multitudes of our young people today are failures in the most important things of life, all because they keep Jesus shut out of their lives; consequently, they do not obey His teachings; do not keep His commands; and do not have His leadership, guidance, and gracious protection. He said in His early ministry, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33). The trouble is that so many seek everything else first and hope for God's blessings in times of need. Here is wherein multitudes of our young people are coming short today.

Christ alone can bring blessings, both temporal and eternal. By his presence we will be strengthened in all of life's circumstances and trials. It is with His love that He forgives us, and with His peace He calms us in times of need. Let us keep an open heart for Him.

During the Christmas season we think especially of God's great Gift to mankind, our Lord Jesus Christ—or do we? Let us stop and think seriously. Too many people miss the mark at Christmas-time. They interest themselves only in the material display which has become associated with this season. They fail to see the deeper and real significance of Christmas—Christmas with Christ as its center. How much room is there for Jesus in our lives at this time? Have other interests crowded Him out? The nearness of God to His people is the very meaning of Christmas. The strange fact that *the Word was made flesh, and dwelt among us* is the very heart of the Christmas message. Jesus came to us here on earth; He saved us from sin, death, and hell in order that we might be with Him in heaven. The blessings of Christmas are for this world and for the world to come. These blessings become the perfect joys of eternal life.

May I wish for all a Christian Christ-

The Wonderful Story of The Christmas Tree

By BOB PIERCE

I SUPPOSE nothing starts an argument in some family circles or Sunday school classes at Christmas time any faster than the question of the Christmas tree.

Is it pagan? Is it a carry-over from some heathen traditions? Is there any justifiable reason why Christians should have Christmas trees?

I think there is! Let me tell you the story of the first "Christmas" tree from material supplied by Mrs. Dorothy Haskin who works on our staff as director of missions research.

Martin Luther, the German monk whose convictions precipitated the Reformation in the Sixteenth Century, is credited with starting the practice of erecting the Christmas tree.

Martin Luther had six wonderful children whom he loved very much. They were Hans, Elizabeth, Magdalene, Martin, Paul and Margaret. He was a daddy who wanted to do something special for his children when they celebrated the birth of Jesus Christ.

Seeing the beauty of the evergreen trees in the winter time as he walked through the snow under star-lit skies, he decided to cut one down and bring it into his house.

There it stood in its green splendor while around lay the bleakness of winter. Here was life in the midst of barrenness . . . beauty against drab surroundings. Martin Luther used the tree to remind his children of the coming of the Son of God to bring eternal Life into a world of sin and death. He explained to his children: "The tree which is green in the winter is like our faith in Christ. It stays fresh, even in trouble. Our faith in Christ stays green, even in sorrow. It stays alive even in the midst of despair."

And then Martin Luther put candles on the tree. Perhaps his was the first decorated Christmas tree. Perhaps it was the beginning of Christmas decorations. I don't know. But Martin Luther put
(continued on page thirteen)

mas and a New Year of service and spiritual progress.

THOUGHT FOR THE WEEK

"I can do all things through Christ which strengtheneth me" (Philippians 4:13).

Beholding the Glory of God

ONCE AGAIN the mind of the Christian is being turned toward that memorable night when the glory of God was manifested to the humble shepherds on that Judean plain just outside the little town of Bethlehem by the heavenly host appearing above them as described in Luke 2:1-14. The message they brought was "Glory to God in the highest, and on earth peace, good will toward men."

The casual reader may think that this scene was the only time that God was manifested in such glory, but throughout the Scriptures we may see glimpses of divine glory in which the entire panorama of Jehovah's manifestation may be envisaged. The Bible reveals one God, but many manifestations.

The psalmist said, "The heavens declare the glory of God; . . ." (Psalm 19:1); and Paul states in Romans 1:20, "For the invisible things of him from the creation of the world are clearly seen, being understood by things that are made, even his eternal power and Godhead; . . ." In these two passages we find that the stellar universe was created as the material setting for the glory of the Creator and that this creation reveals the deity of the Godhead.

According to the story of creation as recorded in Genesis, the lights placed in the physical heavens are for signs; and whatever else these signs may be, they are signs of the existence and glory of the great and eternal God. And as such, it means that every godless person is left without excuse. The godless, whoever they are, do not live up to the light they have; therefore they are guilty in the sight of God, because they fail to glorify Him, as is shown in Romans 3:23: "For all have sinned, and come short of the glory of God." Those who know the Lord can see His glory in the heavens.

The tabernacle in the wilderness revealed the glory of God to Israel. This tabernacle, with all its furnishings, is a type of the Lord Jesus Christ in whom God tabernacled among men. In John

E. C. Morris

1:14 we read, "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." The tabernacle was in harmony with God's purpose, and when finished and dedicated became the center of His manifested glory. (See Exodus 40:33, 34.)

First of all, the tabernacle was the dwelling place of the Lord, the sanctuary in which He dwelt in the midst of Israel, in the cloud of glory. The Israelites had been redeemed from Egyptian bondage by blood and the power of God, and this new relationship obtained the presence of God with them in the form of the cloud as a symbol.

In the second place, the tabernacle revealed a picture of the plan of salvation, showing how sinful man could approach the holy God and have communion with Him. This was especially revealed by the ark with the mercy seat.

May we now think of the manifested glory in the Incarnation as found in the first chapter of John. This was God being made flesh and taking up His abode with the children of men. During the earthly life of Christ, He was constantly manifesting God's glory; and as the people saw this glory, they either believed upon the Son and became reconciled to the holy God or they hardened their hearts and refused the sovereign mercy which was so freely offered. God's glory was seen in the miracles wrought by Christ. The obedient and God-pleasing life of Christ was a revelation of God's glory. Another glory manifested was on the Mount of Transfiguration when the heavenly visitors came down to pay homage to Christ in all His resplendent beauty; but the supreme vision of God's glory was Christ on Calvary; "And be-

(continued on page eight)

Morris Returns to North Carolina

The Rev. E. C. Morris, a native of North Carolina, has returned to his home state after serving the Free Will Baptist cause in Georgia for twenty years.

Entering the ministry at an early age, the Rev. Mr. Morris attended the Ayden Seminary from 1918-21. After furthering his education at the Moody Bible Institute, he served the Edgemont church in Durham, North Carolina, for more than five years.



Mr. Morris then went to Bryan, Texas, where he was pastor for three years. He helped to organize the First Free Will Baptist Church at Waco, and he served as its pastor until he returned to North Carolina in 1934. He then served the church in Elizabeth City for six years and a group of rural churches for two years.

In 1942, the Rev. Mr. Morris accepted a call to the Glennville and Ebenezer churches in the South Georgia Association. After serving these churches for five years, he became the promotional secretary for the Georgia State Association. He held that position for fourteen years. For the past year he served as pastor of Christian Hill church, Rochelle, Georgia.

While attending the North Carolina State Convention in September of this year, he was contacted for work in his native state; and while visiting Bethany church, Winterville, he was extended a call which he accepted as of December 1.

Mr. and Mrs. Morris are now living in the parsonage, Route 1, Box 219, Winterville, North Carolina.

news & notes of Denominational Interest

Second Union League Convention Convenes at Dawson's Grove

The Second Union League Convention of the Central Conference will convene at Dawson's Grove Free Will Baptist Church near Scotland Neck, North Carolina, Saturday, January 5, 1963, at 7:30 p.m. The program will be as follows:

"Onward Christian Leaguers"
Devotions—Dawson's Grove Leagues
Chorus Time—Led by the Rev. Norman Ard
Business
Awarding the Plaque
Hymn—"Am I a Soldier of the Cross?"
Special Music—Hull Road Leagues
"Redigging the Wells"—The Rev. L. E. Ballard
Hymn—"In the Service of the King"
League Benediction

Second Union Meeting Of the Western Conference

The Second Union Meeting of the Western Conference will convene at Milbournie Original Free Will Baptist Church, Route 2, Wilson, North Carolina, Saturday, December 29. The program is as follows:

Morning Session

10:00—Devotions, The Rev. Harold Jones
10:15—Welcome, Mrs. M. L. Lamm
10:20—Response, The Rev. Swade Benson
10:25—Roll Call of Ministers, Clerk
10:30—Roll Call of Churches, Clerk
10:40—Business Session
11:00—Special Music, Milbournie Church
11:10—Fellowship Time
11:25—Special Music, Milbournie Church
11:30—Special Program, Member of N. C. Board of Superannuation
12:00—Lunch

Afternoon Session

1:00—Devotions, The Rev. Horace Medlin
1:15—Reports of Committees
—Home Missions

—Foreign Missions
—Sunday School
—Superannuation
—Temperance
—Education
—Woman's Auxiliary
2:15—Final Business Session
2:30—Adjourn

Milbournie Church to Host Sunday School Convention

The Second Western District Sunday School Convention will convene with Milbournie Free Will Baptist Church, Route 2, Wilson, North Carolina, Sunday, December 30. The theme for the convention will be "Peace," and the Scripture, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28). The program is as follows:

Morning Session

9:45—Song Service, Monroe Lindsey
—Devotions, Mrs. Virginia Hayes
—Welcome, Marvin Sullivan
—Response, Mrs. Lester Duncan
—Business
—Sunday School, Milton Lamm
—Intermission
—Song Service, Monroe Lindsey
—Convention Message, The Rev. Dewey Boling
12:00—Lunch

Afternoon Session

1:00—Song Service, Monroe Lindsey
—Devotions, Mr. Luther Bissette
—Report of Officers
—Special Music, Mr. and Mrs. Monroe Lindsey
—Business
—Report of Committees
—Youth Rally Report
—Awarding of Banner and Trophy
—Adjournment

Second Union Sunday School Convention of Central Conference

The Second Union Sunday School Convention of the Central Conference will meet with Ormondsville Free Will Baptist Church, Route 1, Ayden, North

Carolina, December 30, at 2 p.m. The program on the theme, "Looking Ahead to 1963," is as follows:

Hymn
Devotions—Bud Forrest
Welcome—Host Sunday School
Response—Zelbert Cox
Business Period
Convention Offering
Special Music—Ormondsville Church
Recognition of Pastors and Superintendents
Hymn
Message—The Rev. E. C. Morris
Final Business, Election of Officers
Oral Reports of Sunday Schools
Benediction

Fifth Eastern Union to Convene with White Hill Church

The Fifth Eastern Union of the Original Free Will Baptists will convene with White Hill Original Free Will Baptist Church near Aurora, North Carolina, December 29. The theme of the program will be "Missions in the Light of the Printed Page." The program is as follows:

Morning Session

9:30—Congregational Singing
9:40—Welcome Address, The Rev. A. Graham Lane, Host Pastor
9:45—Devotions, The Rev. L. E. Styron
10:00—Report of Credential Committee
10:10—Roll Call of Ministers
10:20—Roll Call of Churches
10:25—Appointment of Committees
10:30—Recognition of Visitors
10:35—Report of Denominational Enterprises
10:50—Cragmont News, The Rev. E. E. Edwards
11:10—Congregational Singing
11:15—Message, The Rev. N. Bruce Barrow
11:45—Offering for Children's Home
11:50—Announcements, Host Pastor
12:00—Lunch and Fellowship

Afternoon Session

1:15—Congregational Singing
1:20—Devotions
1:30—Final Roll Call of Ministers and Churches
1:40—Business Session
2:15—Adjournment

Kinston Choir Presents Cantata

The chancel choir of the First Free Will Baptist Church of Kinston, North Carolina, presented a Christmas cantata entitled "Memories of the Manger" by Roy E. Nolte at 5 p. m. on Sunday, December 16, to a near capacity crowd,
(continued on page eight)



The Church Worldwide



ALGERIANS DYING IN ICY WEATHER

NEW YORK, N. Y.—When he left Constantine, Algeria, on December 10, Ross Orr, a young American field worker for Church World Service, made a final check on the number of blankets on hand to distribute to shelterless Algerians, many of whom are literally dying from the freezing temperatures.

"We had received and rushed out 10,000 blankets," he said. "That left 10,000 Algerian children and adults who still needed a blanket desperately. Each morning, bodies of these homeless people are found lying up against the outside wall of buildings, in bombed-out homes, or on the road . . . dead. I can't say how urgently we need blankets . . . along with food, medicine and other forms of assistance to these victims of seven years of civil war."

"If these people can survive the cold, we can reach them with food, medicine . . . and eventually with some form of shelter. We are using tents, make-shifts of any kind . . . but we need warm blankets in volume without delay," Mr. Orr continued.

People interested in helping these Algerians should send blankets to Church World Service, 475 Riverside Drive, New York 27, New York.

MINISTERS CONDEMN 'UNNECESSARY' SALES ON SUNDAY

LITTLE ROCK, Ark. (EP)—A resolution condemning "unnecessary business conducted solely for profit" on Sunday has been adopted by the Metropolitan Little Rock Association of Ministers here. The evangelical group also warned of a general trend in this area to ignore the Lord's Day as one of worship and rest.

"Unnecessary business," said the Association, meant selling merchandise on Sunday which can just as well be purchased on Saturday or Monday.

"We recognize that we live in a complex civilization where certain businesses are necessary for life and health," the Rev. Wilson A. Blount, the group's presi-

dent said. "We in the church use gas, water, lights, etc., on Sunday and these are necessary. But some businesses staying open on Sunday are chains and if they do stay open other businesses will follow the pattern."

MINNESOTANS AND THE SUNDAY CLOSING LAW:

MINNEAPOLIS, Minn. (EP) — A state-wide survey by the Minnesota Poll shows that Minnesotans take no one-sided stand when it comes to Sunday shopping.

When the question of having a state Sunday closing law was posed by the Poll, 46 percent of the people were in favor—and 44 percent were opposed. One person in 10 was noncommittal.

At the same time, however, a majority of the residents of the state (58 percent) believe that the individual should be able to "decide for himself whether or not he'll do any shopping on Sundays."

The subject of Sunday trade seems certain to be brought to the attention of the 1963 Minnesota state legislature. The Minnesota Retail Federation went on record in September as favoring a state ban on certain types of Sunday selling.

The new survey found that residents of the Twin Cities metropolitan area disapprove of having a state Sunday closing law, 52 percent to 40 percent. Minneapolis and St. Paul have adopted Sunday-closing ordinances, as have several of their suburbs.

Six out of 10 persons affiliated with Protestant churches think the individual should decide on Sunday shopping. Opinions are almost evenly divided—50 percent favor leaving it to the individual, while 47 percent say Sunday closing laws are needed.

EVANGELIST SAYS NEAR EAST GREATER THREAT TO U. S. THAN

KANSAS CITY, MO. (CNS)—The Near East holds a greater threat to the United States than Berlin, a noted Russian-born evangelist has warned.

Dr. Hyman Appelmann, who has travel-

ed extensively in Russia and behind the Iron Curtain, said that Russia needs more oil than either it or its satellite countries can produce and that the nearest oil deposits are in the Sinai Peninsula. Nearly all of these are under contract to American, British, Dutch and French oil companies.

"An invasion of the Near East by Russia is certain to come and perhaps very soon," Dr. Appelmann predicted. "All other aggressive moves from Moscow are merely feints to distract American attention and American forces since the United States would fight faster for that oil than for Pearl Harbor."

Dr. Appelmann, who formerly practiced and taught law in Chicago, declared that Russia cannot afford to start an all-out nuclear war. "It lacks food, clothing and heavy industry. It could not withstand the striking power of the United States nor risk the revolt of the Russian people. Of the 210 million Russians, less than 10 percent are Communists."

The evangelist believes that the use of nuclear warheads is likely, but he thinks that the H-bomb will be outlawed—the same as mustard gas—because there is no defense for it.

"The Communist principle is to conquer the world by cold war if possible," Dr. Appelmann said. "If that is not possible, then by limited wars such as the Chinese are doing in India and Khrushchev sought to do in Cuba. The philosophy of communism will not permit it to stop short of ruling the entire earth."

The noted preacher declared that Khrushchev has already begun his invasion of America in the following ways:

"(1) By robbing us of men who must serve in an enormous military defense establishment which could otherwise be cut by two-thirds.

"(2) By robbing us of our money which must be spent for an annual \$50 billion military and missile budget—ten times that spent for education.

"(3) By robbing us of the brains of our top scientists needed for global and space defense.

"(4) By robbing us of souls because leading clergymen are leaving their pulpits to enter anti-Communist activities."

Declaring that God would intervene and halt the spread of world communism, Dr. Appelmann emphasized that "we never need to feel alone in a time of crisis if we know Christ and place our trust in Him."

BEHOLDING THE GLORY OF GOD

(continued from page five)

ing found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Philippians 2:5).

This manifested glory continues even now in His people. Paul, in 2 Corinthians 3, shows that the saints now are already changed from glory to glory. It is also God's desire that those called out of darkness into light should show forth the virtues of Him who have called them. God's people are exhorted to glorify Him in all their being and conduct. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Corinthians 10:31).

The final glory will be fully seen in Jesus Christ and all who now believe on Him. All who believe shall, at His coming for His own, be fully glorified and conformed to the image of the Son of God. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2).

What a wonderful day! The song writer, P. P. Bliss, must have been inspired with this great glory when he wrote, "I know not the song that the angels sing, I know not the sound of the harp's glad ring; But I know there'll be praises to Jesus our King, And that will be glory for me. I know not the form of my mansion fair, I know not the name that I shall bear; But I know that my Saviour will welcome me there, and that will be glory for me. When I stand in His presence, and like Him shall be, Oh, that will be glory for me." It means that we shall be glorified together with Christ and realize an eternal weight of glory. The glory that we shall possess in that day is utterly beyond all human imagination and comprehension. When Christ returns to earth for His saints, all believers will share His future glory with Him. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Colossians 3:4).

Wonderful glory is awaiting Christ in the future. That glory is the supreme and universal lordship and homage; and in that great and wonderful glory, the saints will share with Him in eternity.

"For now we see through a glass, darkly; but then face to face: Now I know in part; but then shall I know even as also I am known" (1 Corinthians 13:12).

For the first time will the angelic an-

NEWS NOTES

(continued from page six)

Accompanied by a color filmstrip, the cantata was directed by Mrs. F. M. Register, church organist. The cantata was based on familiar Christmas carols, Scripture, and a scrip by Nolte.

Featured roles were sung by Mrs. Alton Suggs, Sr., Mrs. Mamie Lee Rouse, Mrs. W. S. Oliver, Sr., Mrs. Joe Etheridge, Alton Suggs, Jr., Jimmie Rouse, William Taylor, Isaac Hines, Jr., and Charles Lancaster, Sr.

Other members of the choir were Mr. and Mrs. Jack Everett, Mr. and Mrs. Edward Shackelford, Mrs. M. R. Lovick, Mrs. Linwood Taylor, Mrs. Isaac Hines, Sr., Mrs. Foyce Jones, Mrs. Brooks Owens, Mrs. John Spillman, Miss Barbara Lancaster, Charles Lancaster, Jr., and Harvey Hill.

The cantata came to a climax with an organ and piano duet of "The Hallelujah Chorus" from Handel's *Messiah*, with Mrs. Mamie Lee Rouse at the piano and Mrs. F. M. Register at the organ, both of whom are accomplished instrumental music teachers.

At the end of the cantata Mr. Charles Lancaster, Sr., chairman of the board of deacons of the church, took charge and presented the pastor, the Rev. A. B. Bryan, and his family a sizable check and extended Christmas greetings from the church congregation, after which he dismissed the congregation.

Following the Christmas program, the choir, the pastor and his family, and others were invited to enjoy fine fellowship and refreshments at the home of Mr. and Mrs. Jack Everett on Greenleaf Road.

First Church of Kinston Purchases Additional Church Property

In a recent called business meeting the First Free Will Baptist Church of Kinston, North Carolina, passed a motion to purchase the Webb property adjoining the present church property. The deed and necessary papers are in the process of being prepared for delivery.

The additional church property consists of one large lot the size of the present church lot with a four-family apartment dwelling. It will provide space

nouncement, "Glory to God in the highest," be fully realized on that blessed day. What a day that will be!

to relieve the crowded condition of the Sunday school and to expand for future growth.

With the additional property the Kinston congregation will have property valued at nearly \$150,000. Six years ago the Kinston church sold its former church plant and parsonage and purchased the Presbyterian Church property across town in a better location. In 1959, \$20,000 modern brick parsonage was built on a suitable corner lot in the church community.

The church is well established in the life of Kinston. It participates in the regular Sunday morning radio broadcasts and its pastor is a regular member of the city and county interdenominational ministers' association and serves as chaplain of the Lenoir County Hospital one week out of each quarter. He is active in a public radio broadcast that endeavors to answer any religious question called in by phone over one of the radio stations.

Woman's Auxiliary

Pinctown, N. C.—The Woman's Auxiliary of Shiloh Free Will Baptist Church met Friday night, December 14, with Mrs. Hassell R. Osborne.

The meeting was called to order by the president. The group joined in singing "Silent Night." Scripture was read by Mrs. John Foreman, and prayer was offered by Mrs. Hallet Harris.

Ten members, four new members, and three visitors were present.

During the business session the following officers were elected for the coming year: president, Mrs. Ollie Wallace; vice-president, Mrs. Rachel Stokesbury; program chairman, Mrs. Reba Osborne; youth chairman, Mrs. Alla Rae Foreman; publicity chairman, Mrs. Margaret Woolard; benevolent chairman, Mrs. Mildred Leggett; card chairman, Mrs. Ethel Waters; secretary, Miss Linda Foreman; and treasurer, Mrs. Arleese Harris.

The treasurer reported that \$25 had been sent to the piano fund for Mount Olive College. The group voted to give \$10 toward purchasing a portable church building for mission work.

A short program was held, after which the group presented a pounding to one of its members.

After deciding to meet at the home of Mrs. Mildred Leggett for the January meeting, Mrs. Nancy Foreman pronounced the benediction, and the hostess served refreshments.

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *The Free Will Baptist*.

RESOLUTIONS OF RESPECT

On November 15, 1962, our Father saw fit to call from our midst, Brother J. M. Mitchell. He was a member of the Selma, North Carolina, Original Free Will Baptist Church for ten years. Funeral services were conducted at the church by his pastor, the Rev. Boyd Shook, the Rev. Fred Rivenbark, and Dr. Burkette Raper. He then was laid to rest in Selma Memorial Gardens.

"J. M.," as he was known to many of us, was a deacon, treasurer of the church, trustee, and a former Sunday school superintendent. He had served as a member of the executive board and as treasurer of the Western Conference.

Surviving are his wife, one daughter, and two sons. It is our prayer that God will comfort them and draw them closer to Him that they might have strength to carry on.

We submit a copy of this resolution to the family, one to *The Free Will Baptist*, and place a copy in our minutes.

Respectfully submitted,

Mrs. Mary Creech
Mrs. Daisy Creech
Mr. W. B. Hinnant

No 'Baptist' Jan. 2

In keeping with our policy of omitting two issues of "*The Free Will Baptist*" per year, there will be no issue published January 2, 1963.

THE MAIL BOX

CHANGE OF ADDRESS

"Please announce my change of address from 5218 Monument Avenue, Richmond, Virginia, to Post Office Box 176, Arapahoe, North Carolina."—*The Rev. W. A. Hales.*

A DAY'S MAIL LEAVES THE PRESS



Pictured above is a truckload of mail leaving the Free Will Baptist Press for destinations throughout the United States. The mail on this day consists mainly of Sunday school and league quarterlies to be used in Free Will Baptist churches in many states.

The personnel of the Free Will Baptist Press wish to thank the people everywhere for sending their orders early. As of the day the picture was made, orders were running ahead of last quarter by more than a hundred.

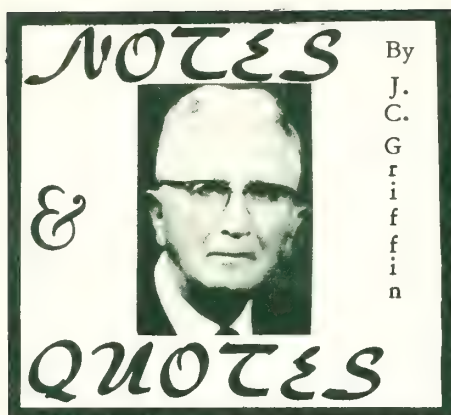
Pictured at the front of the truck is Gerald Briley, who takes the mail from the press to the post office. His son Wayland is on top of the mail. Standing at the back of the truck is David Davenport, an employee of the press. The Brileys are members of Elm Grove Free Will Baptist Church near Ayden, and David is a member of the Ayden Free Will Baptist Church.

THE SPIRIT THAT MOVES YOU

These Americans are the most peculiar people in the world. You'll not believe it when I tell you how they behave. In a local community in their country, a citizen may conceive of some need which is not being met. What does he do? He goes across the street and discusses it with his neighbor. Then what happens? A committee comes into existence, and

then the committee begins functioning on behalf of that need, and you won't believe this but it's true. All of this is done without reference to any bureaucrat. All of this is done by the private citizens on their own initiative . . . The health of democratic society may be measured by the quality of functions performed by private citizens.

1831
—Alexis de Tocqueville
in *The Evangelical Beacon*.



CHRISTMAS

We claim the twenty-fifth of December as Christmas Day. It is called the birthday of our Lord Jesus Christ—Christ with the addition of “mas.” Christians observe the day with adoration and praise for the gift of God’s Son.

WHO CAN OBSERVE THE DAY PROPERLY?

There are many things that are said and done which we call observing the day. There are those who have to have their toddy and others, their alcoholic beverages. Even some church members lower the spirit of true observance with strong drink. Some have the spirit of reveling. Yes, some make it a drinking spree and dancing frolic. Instead of being observed in the spirit of righteousness and holy worship of Christ, the day is abused and robbed of its true meaning.

SANTA CLAUS

The myth called Santa Claus has robbed the Lord of the glory and adoration that truly belongs to the Christ who was born of a virgin in the city of David and who pillowed His little head in a manger—a borrowed one at that!

THE SHEPHERDS’ VISIT

“And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men. And it came to pass, as the angels were gone away from

them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them by the shepherds” (Luke 2:8-18).

GLORY TO GOD

We are told in the preceding Scripture that those who first went to see Jesus heard the angels singing, “Glory to God in the highest.” But the devil has pushed this heavenly choir and their singing over the bank of forgetfulness and packed the minds of the people full of mythology so that they now sing “Jingle Bells” instead of “Glory to God in the highest!”

THE WISE MEN

“Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem. Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him” (Matthew 2:1, 2). Notice that the wise men said, “We have come to worship Him.” They did not come singing “Jingle Bells,” but they came with a spirit of adoration, ready to give the Christ child praise and to sing “Glory to God in the highest!”

Why, an infidel can sing “Jingle Bells.” A drunk can sing “Jingle Bells.” But it takes a born-again, Spirit-filled child of God to sing the song that the angels sang—“Glory to God in the highest, and on earth peace, good will toward men.”

THE SAVIOUR OF MEN

It was promised by the Lord through His prophets that a Saviour should come into the world. Isaiah received this message from the Father and wrote: “For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace” (Isaiah 9:6).

Matthew records the following: “Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife:

for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not till she had brought forth her firstborn son: and he called his name JESUS” (Matthew 1:18-25).

Notice that the Scriptures call Mary a virgin, not just a young woman; for an adulteress could be a young woman. The devil is happy to call Mary a young woman, but we want to stress that she was a virgin.

CHRIST THE SAVIOUR

When Christ was born, God became visible. The Word tells us that “. . . he that hath seen me hath seen the Father; . . .” (John 14:9). The New Testament teaches us that Christ came to seek and to save that which was lost. “He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name” (John 1:11, 12).

He did not come with a band singing “Jingle Bells” and whooping it up; He came as the mighty Son of God, and His choir was from heaven and it sang, “Glory to God in the highest.” Peter, a devout follower of Christ, said, “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved” (Acts 4:12).

THE RUNNER

The following poem entitled “The Runner” appeared in *Bible Society Record*. It is so rich in meaning that I want to pass it on to you.

Let the word run!
From Bethlehem to Golgotha.
From the Garden Tomb to heaven’s
height,
Let the word run,
“The Christ has come!”

Let the word run!
Above the deserts and across the
seas,
Over the plains and into the valleys.
Let the word run,
“The Christ has come!”
(continued on page fifteen)



Questions & Answers on the Bible

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

QUESTION: Please explain, "Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears" (Hebrews 12:16, 17). What did Esau actually do? Why could he find no place of repentance? How could he sell his birthright when it was not his to sell?—Charles E. Kernick, Tallahassee, Florida.

ANSWER: Whatever else one may say about this passage, there is one thing that it makes unmistakably clear; that is, that no Christian should treat his inheritance in Christ in the same careless and unconcerned way that Esau treated those of his day who were the firstborn in the family. It was quite a common practice among the tribes of that day for the first son to receive the birthright. Often this meant that he received the largest portion of the material wealth of his parents and in some instances all of it. In the case of Isaac, who was the heir, though not the firstborn of his father, all the property, as well as the family name and tradition, went with the birthright. "And Abraham gave all that he had unto Isaac. But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country" (Genesis 25:5, 6).

It is true that in the case of Abraham and Isaac, Isaac was the child of promise. God had promised His blessings through Isaac whom He promised to give Abraham and Sarah. In a similar way He had made known to Rebekah and probably to Isaac that likewise Jacob was to be the heir or the one to be favored. "And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger. And when her days to be de-

livered were fulfilled, behold, there were twins in her womb. And the first came out red, all over like an hairy garment; and they called his name Esau. And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob; and Isaac was threescore years old when she bare them" (Genesis 25:23-26).

It is doubtful, however, that this fort had been made known to Esau. He thought that the birthright was his; but according to the Bible, he thought of it lightly or as being worth less than it required of him to prove himself worthy of it. "And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom. And Jacob said, Sell me this day thy birthright. And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me? And Jacob said, Swear to me this day; and he swore unto him: and he sold his birthright unto Jacob" (Genesis 25:30-33).

Requirements always went with the privilege of being an elder son or the one to have the birthright. In most cases one was not to marry while both parents were living; instead, he must stay in the home with them to take care of them and then at the end bear the expense of the funeral. Esau despised his birthright and refused to be bound by its requirements, even though apparently Isaac favored his having it.

Rebekah does not appear to concur in all this but remember what the Lord told her regarding the twins, Esau and Jacob, sometime between their conception and birth.

Isaac called Esau and told him that he wanted to bless him before his death. He instructed his son to make him some savory meat in order that he might put his blessing upon him.

Rebekah heard Isaac talking to Esau, and she decided to deceive him into blessing Jacob. She, therefore, told Jacob to kill two kids and that she would prepare

the savory meat for his father. The kids were killed, the meal was prepared, and Jacob took it to Isaac. Isaac blessed Jacob; and as a result, the younger son received the birthright.

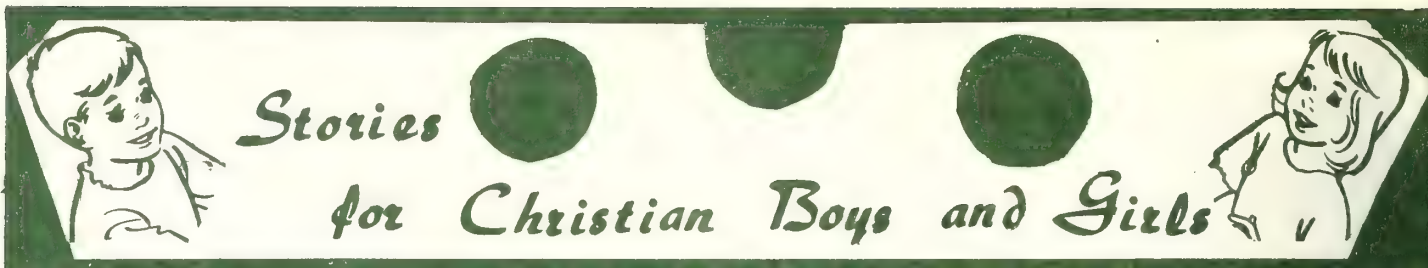
Had Isaac and Rebekah been agreed upon which son was to have the birthright, much heartache could have been averted.

Those addressed in the book of Hebrews evidently were on the verge of returning to Judaism. Had the Hebrew Christians done that it would be equal to counting the covenant between God and Christ a common thing. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (Hebrews 6:4-6). "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God" (Hebrews 10:26-31).

Even in our day, no one may show this careless attitude that Esau showed his birthright without suffering a similar loss.

Program Books Now Ready

Program books for 1963 are now ready for shipping for the following organizations: Woman's Auxiliary (DEVOTION), 85c; YFA (formerly YPA), 50c; AFC (formerly GTA), 40c; and Layman's League (formerly Master's Men)—program book for first quarter, 25c, and handbook, 25c. North Carolina residents please enclose sales tax.



THE LAST CHRISTMAS TOY

By Grace Cash

SNOW SIFTED across the valley and already the farthest reaches of the mountains were whitecapped. One green-and-red beribboned wreath after another appeared in the windows of neighboring houses—in all the valley houses except that of the Thornes. It was a fact that Carol noted as she drove home from the village general store.

Frank met her in the driveway, a milk pail in each hand. "Need help with unloading the groceries?" he asked.

Carol shook her head. "I didn't buy much," she said.

Frank set the pails on the car hood and opened the door for her. "Carol, pull yourself together," he said. "It's been a year. We will always miss Frankie—"

Carol jerked herself away and hurried into the house. Frank had left the radio on and "Joy to the World" filled the room with a promise of hope. Carol shut off the dial and leaned against the window. It had been a year, that was true, since Frankie fell in the well, one of the many wells Frank had dug to furnish water for the dairy cattle that ranged the 300 acre valley farm.

She could still hear that faint little cry emerging from the narrow well. The terror she had known when, after hours of rescue work by hundreds of faithful volunteers, they had told her it was too late to breathe life into the two-year-old boy's little body, returned with crushing force. From that moment the farm had become in her heart and mind a dreadful, ravaging enemy—and it had remained so.

Carol heard Frank set the grocery purchases on the kitchen table, but she did not turn, even when he came to her side. Yet she must somehow find a way to tell him, he would have to know sometime.

"If you need anything, there's money enough," he said.

Carol turned then. "I need to get away from the valley," she said. "I'm

leaving the farm and I'm not coming back!"

"Carol!" Incredulity edged the exclamation. "You must have faith. God gave us the child, now we'll have to trust him to God's care."

"I'll take with me only a few personal things," she continued adamantly. "My clothes and the silver Mother gave us for our wedding present." She had carefully rehearsed what she would say but she could hardly make the concluding statement. "And I'll take Frankie's little red wagon, if you don't mind."

"Of course not," he answered hoarsely. "If you must go, take all you want. When you care to talk it over, I'd like to know your plans."

She moved from the window and sat down, completely wracked with all the days and weeks and months when her heart had been wrung with this terrible loss, this emptiness. "I want only to leave," she said. "It isn't your fault, I know. It's just something that happened but I must get away from the place where it did happen."

Frank did not move, not an eyebrow twitched, not a muscle traced the lineaments of his face, white as the snow-crusted window sills. "If you can leave me, you don't love me," he said, answering the question in his mind for her.

"I loved you when I came to the farm with you," she said. "I loved the farm, I loved everything here until last Christmas. Things have changed. I can't stand another Christmas here." She stood up and faced him, her eyes darting with fierce determination. "I'm leaving tonight on the 7:30 train for Culver City."

Frank left silently. She heard his boots crunching the path that led to the barns. At the window she watched him, his wide shoulders suddenly very thin and a little bent, as though encumbered with a heavy weight.

It was not Frank's fault that Frankie had stumbled into the well as he played with his red wagon, nor was he to blame that the well had been left open. One of the hired men had gone to the farm for a bucket and rope, thinking that he alone was in the vicinity of the well. When he returned he heard

Frankie's faint, desperate cries, and everything was done that could be done.

Yet it was Frank's fault that they had come to the farm at all. Frank had left a high-salaried job in the Culver City Bank and surprisingly enough, Carol had loved the valley, completely foreign to her city-bred youth. But that had been of short duration, before her heart turned cold . . .

Carol made sandwiches and a tossed salad. She moved the four-tiered chocolate cake to the side table where Frank would find it when he came in to eat tonight after the chores were done. She would drive to the station in the car and send it back to Frank by Royce Wilson, Frank's cousin, who sold tickets at the depot.

The rest of the afternoon was spent in packing. First she took care to gather up all her clothes, but she decided at the last to leave the silver for Frank. It had been given to them as a unit—there was so little she could claim separately. Her clothes had been purchased with money they earned together, and the little red wagon as much a part of both their hearts as it was of hers alone. Without the wagon she could not go, and she packed it in the trunk, on top of her dresses.

Finally when she had finished with the packing, Carol went out into the yard, to the well, closed now and marked by a bunch of evergreen which grew perpetually over the spot, wanting once again to relieve that tragic hour. She was surprised that the snow had fallen so rapidly during the afternoon. The evergreen, redundant and a foot above ground, was practically covered. She brushed the snow from the plant and lovingly caressed the leaves.

"Frankie," she breathed. "Frankie, I should have been watching you." A little cry escaped unconsciously as someone came from behind and she turned, thinking it was Frank.

It was not Frank but a young man no older than Frank and he looked deeply troubled. "I'm sorry to disturb you," he said, indicating that his presence had caused the outburst. "My car is stalled near the river bridge and I just wondered if someone could help pull me out?"

Carol nodded toward the barns. "The men are down there," she said.

The young man bowed courteously, and turned toward the barns. "Thank you," he said. "I'll go down there."

Carol went into the house and a few minutes later Frank came to the kitchen door. "I'm taking the car to haul out this young man," he said. "I'll be back in time to drive you to the station."

Carol nodded. "The train leaves at 7:30," she reminded him, glad that he had changed her plans to drive in herself. The snow was treacherous even with the most skillful driving.

When he left she sat by the window, watching the snow falling fast and heavy over the whitened earth. Why was Christmas Eve Day so sad when the very cause of its being was intended to bring joy, she wondered? Even when she had Frankie, when they had the closet full of presents, there had been a touch of loneliness about it all. It was as though something had been left undone, as though a hand had beckoned and she had not answered.

At 7:00 o'clock Frank returned but as soon as the car drove into the yard she knew that her plans had been disrupted. The stranger was with him and also a woman and a boy. She arose and watched them trudge through the snow to the front door.

Frank shepherded the family into the living room and stood looking penitently at her. "Carol, this is Mr. and Mrs. Beck and their son Billy," he said, looking at her pleadingly. "Mr. Beck's car wouldn't budge and I suggested that Mrs. Beck and Billy wait here until we get a mechanic."

"Sorry to inconvenience you," Mr. Beck said. "Mr. Thorne told me you were going to visit your folks. You go ahead. I assure you nothing in your house will be harmed when you return."

Carol felt her heart chill. "I'm sure of that," she said, smiling at Mrs. Beck and the boy, about the age Frankie would have been this Christmas. "I think though I'll wait until morning. I'd like to give you people something warm to eat."

Frank glanced covertly at her, but he took care that no relief showed on his face. "If that suits you," he said firmly and to Mr. Beck, "Shall we give the car another try?"

After the warm meal Carol prepared for her guests, Billy yawned sleepily. "Mother, if I go to sleep will there be a present when I wake?" he asked.

Mrs. Beck nodded hesitantly. "Why,

yes, I think so," she answered but she confided later that the presents were waiting at her parents' home 20 miles away. "I just hope he sleeps until we get there."

Carol tried to think of something she could give Billy but they had carried Frankie's toys to the Wheat Street Mission a month ago and had kept only the red wagon.

After a brief, contemplative silence, Carol found herself involved in an exchange of family history. The Becks had been married ten years but Billy was their only child.

"We lost our first son when he was four," she said. "He died suddenly, the doctors never knew what was wrong with him."

Carol told her about Frankie, that the sunshine had gone from their home and their lives when they lost him. "It will never be the same," she sighed.

"You cannot expect it to be the same," Mrs. Beck said. "But happiness can come again—if allowed. Even God can't help people when they put up signs over their hearts that say, NO SUNSHINE ALLOWED."

At that moment two cars drove into the yard and a little later Frank and Mr. Beck came in, shaking snow from their hats and slickers. "Rough night," Frank remarked. "I invited Mr. Beck for the night but he insisted on staying at the Inn."

"Yes, we'll go on down there," Mr. Beck said, picking Billy up from the couch.

"Where is my present?" Billy asked, suddenly awake and remembering the half promise.



A SAVIOUR IS BORN

Clara M. Morrison

The words of hope we hear again,

As yuletide days draw near;

"A Saviour is born in Bethlehem,"

Awake, O world, and hear!

Shepherds believed upon that night,

Wise men in faith were led;

And Mother Mary pondered much

The words the angel said.

Centuries have passed and yet the words,

Are caroled far and near;

"A Saviour is born in Bethlehem,"

Awake, O world, and hear.

—Selected.



Carol looked at Mrs. Beck and Mrs. Beck glanced appealingly at her husband. Frank rattled the change in his pocket but decided not to produce any for the child. Carol went to the kitchen and unwrapped the red wagon. She returned, her eyes glowing, and gave the wagon to Billy. "This is your present," she said.

Billy's chubby face twinkled as his parents strove to find sufficient words to express their gratitude for all they had received that evening.

After their departure, Carol again stood at the window, but this time she looked at Frank. "I had to give Frankie's wagon to Billy," she said. "A child has a right to remember Christmas as a very happy day."

"And so do you, Carol," Frank answered quietly. "I checked at the station and there is a special train at 10:30 to Culver City. Would you like to catch that one?"

"I'd like to stay here—forever," she said. "If you—"

But she was not allowed to finish. Frank took her in his arms and kissed her. Then he turned on the radio. "Joy to the World," floated through the room, and when he looked at Carol she smiled although her eyes glistened with tears.

"Joy because the Saviour is born," she whispered, "the top reason for anyone to feel joyful on earth."

"Very true," Frank agreed. "A reason for hope and newness of life."—*Gospel Herald*.

THE WONDERFUL STORY OF THE CHRISTMAS TREE

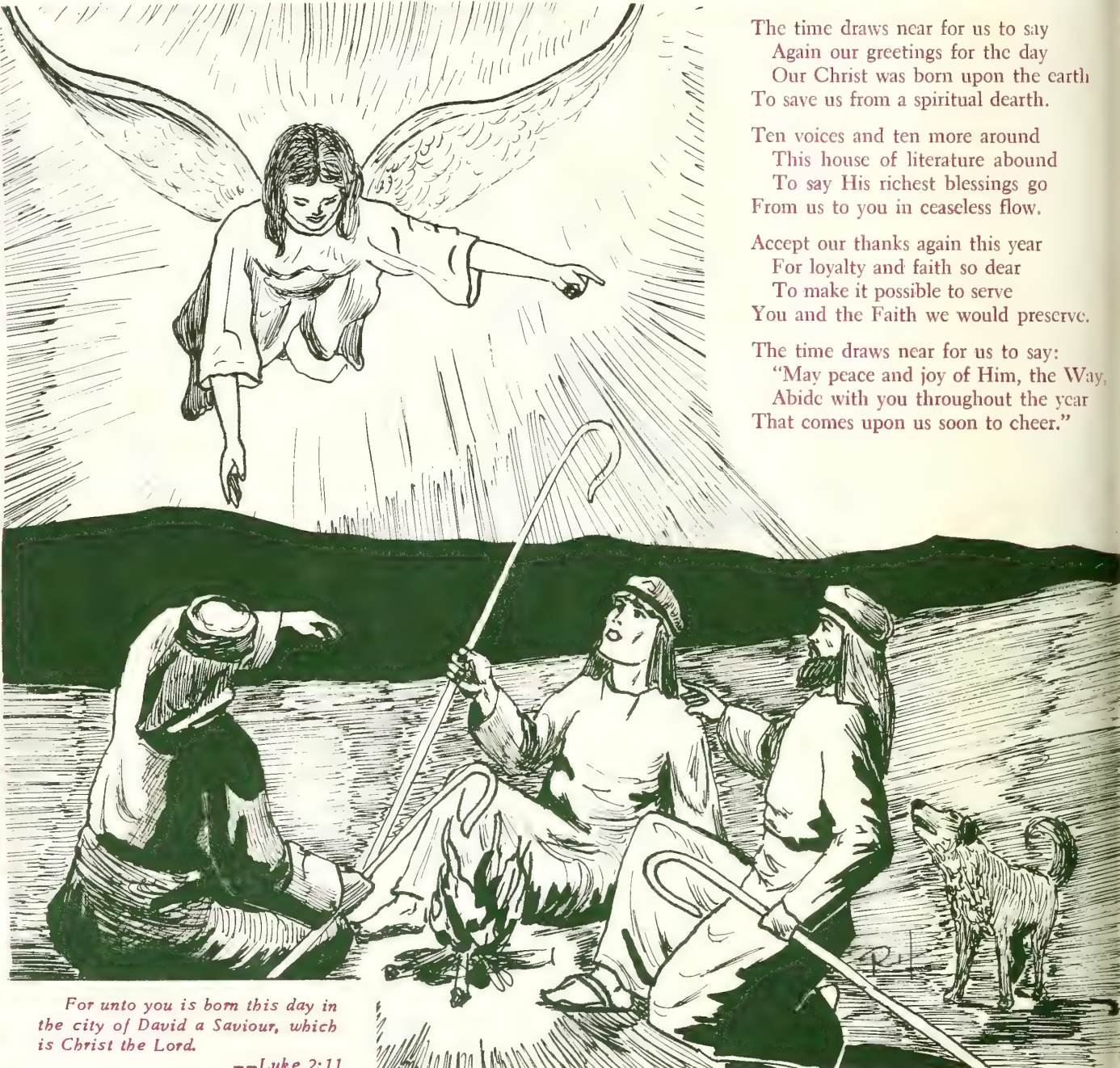
(continued from page four)

the candles on the tree "to remind us of the star which led the wise men to Christ."

He did one more thing that Christmas season when he brought in the tree. He taught his children a new carol he had written. The English words are: "*Good news from heaven, the angels bring. Glad tidings to the earth they sing to us. This day a child is born to crown us with the joy of heaven.*"

If you're wondering whether you should have a tree this Christmas, remember the custom of Martin Luther and his family. They looked at the tree as a symbol of God's everlasting hope which anyone can have through faith in Jesus Christ, the Saviour of the world.

You can look at it that way too. And I hope you will.—*World Vision Magazine*.



*For unto you is born this day in
the city of David a Saviour, which
is Christ the Lord.*

--Luke 2:11

THE PERSONNEL

Sylvia Allen
Alice Barrow
N. Bruce Barrow
Ralph A. Bowen
David Cavanaugh

David Davenport
L. A. Dunn
Wilbur Dunn
Sybil Forbes
Raymond Harrison

Ralph Lightsey
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